

The Kress Collection

Ellen G. White

Special Testimonies

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Dr. D. H. Kress Collection

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August 27, 1903-7

Lessons From the Past

As Noah's descendants increased in number, apostasy soon led to division. Those who desired to forget their Creator, and to cast off the restraint of His law, decided to separate from the worshipers of God. Accordingly they journeyed to the plain of Shinar, on the banks of the river Euphrates. Here they decided to build a city, and in it a tower reaching unto heaven--so high that no flood could rise to the top, so massive that nothing could sweep it away. Thus they hoped to make themselves independent of God. {KC 1.1}

But among the men of Babel there were living some God-fearing men who had been deceived by the pretensions of the ungodly, and drawn into their wicked schemes. These men would not join this confederacy to thwart the purposes of God. They refused to be deceived by the wonderful representations and the grand outlook. For the sake of these faithful ones, the Lord delayed His judgments, and gave the people time to reveal their true character. They heeded not the counsel of the Lord, but carried out their own purposes. The great majority were fully united in their heaven-daring undertaking. Had they been permitted to go on unchecked, they would have demoralized the world by their wonderful plans. {KC 1.2}

This confederacy was born of rebellion against God. The dwellers on the plains of Shinar established their kingdom for self-exaltation, and not for the glory of God. Had they succeeded, a mighty power would have borne away, banishing righteousness, and inaugurating a new religion. The mixture of certain religious ideas with a mass of erroneous theories would have resulted in closing the door of peace, happiness, and security. These suppositions, erroneous theories, carried out and perfected, would have banished a knowledge of the law of Jehovah from the minds of men, who would not think it necessary to obey the divine statutes. These statutes, which are holy, just, and good, would have been ignored. Determined men, inspired by the first

great rebel, would have urged on by him, and would have permitted nothing to interfere with their plans, or to stop them in their evil course. In the place of the divine precepts they would have substituted laws framed in accordance with the desires of their selfish hearts in order that they might carry out their purposes. {KC 1.3}

But God never leaves the world without witnesses for Him. Those who loved and feared Him at the time of the first great apostasy after the flood, humbled themselves, and cried unto him. "Oh God," they pleaded, "interpose thyself between thy cause and the plans and methods of men" and the Lord came down to see the city and the tower (the great idol-building), which the children of men builded." He defeated the purpose of the tower builders, and over-threw the memorial of their rebellion. God bears long with the perversity of men, giving them ample opportunity for repentance; but He marks all their devices to resist the authority of His just and holy law. As an evidence of His displeasure over the building of the tower, he confounded the language of the builders, so that none could understand the words of his fellow-worker.

{KC 1.4}

The Lord has not ordered some of the arrangements that have been made in Battle Creek. He has declared that other places have been robbed of the light

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and advantages that have been centered and multiplied in Battle Creek. Through a circular letter sent out to the leading men and the church elders of our conferences, a call has been made for the names of young men and young women of capability, in order that they may be corresponded with and invited to come to Battle Creek to receive a training for missionary work. {KC 1.5}

Through the light given in the Testimonies, the Lord has indicated that He does not desire students to be educated in Battle Creek. He instructed us to remove the College from this place. This was done, but the institutions that remained failed of doing what they should have done in sharing with other places the advantage still centered in Battle Creek. The Lord signified His displeasure over this matter by destroying two of the principal institutions remaining there. {KC 2.1}

Notwithstanding the plain evidences of the Lord's providence in these destructive fires, men in council meetings have not hesitated to stand before their brethren and make light of the statement that these buildings were burned because men had been swaying things in directions the Lord could not approve. {KC 2.2}

Principles have been perverted. Men have been departing from right principles, for the promulgation of which these institutions were established. They have failed in doing the very work that God ordained should be done to prepare a people to "build the old waste places" and to stand in the breach, as is represented in the fifty-eighth chapter of Isaiah. In this scripture the work we are to do is clearly defined as being medical missionary work. This work is to be done in all places. God has a vineyard; and He desires that this vineyard shall be worked unselfishly. No parts are to be neglected. The most neglected portion needs the most wide awake missionaries to do the work portrayed in the fifty-seventh chapter of Isaiah. {KC 2.3}

"Thou art wearied in the greatness of thy way; yet saidst thou not. There is no hope; thou hast

found the life of thine hand; therefore thou wast not grieved. And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? Have not I held my peace even of old, and thou fearest me not? I will declare thy righteousness, and thy works; for they shall not profit thee." {KC 2.4}

"When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them, and shall inherit my holy mountain: and shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people for thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him, I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; peace to him that is far off and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."

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For their spirit should fail before me, saith the Lord, if I were to deal with my people in accordance with their perversity they could not endure my displeasure and my wrath. I have seen the perverse ways of every sinner. He who repents and does the works of righteousness I will convert and heal, and restore unto him my favour. {KC 3.1}

I am instructed to say that in his judgments the Lord will remember mercy. For His own name's sake He will not permit the froward and independent to carry out their unsanctified plans. He will visit them for their perversity of action. "There is no peace, saith my God to the wicked." {KC 3.2}

Concerning those who have been deceived and led astray by unconsecrated men, the Lord says: "Their course of action has not been in accordance with my will; yet for the righteousness of my own cause, for the truth's sake, for the sake of those who have preserved their fear and love of God, I, who create the fruit of the lips, will put my message in the lips of those who will not be perverted. Although some may be deceived and blinded in their ideas of men and the purposes of men, I will heal every one who honors my name. All the penitent of Israel shall see my salvation. I, the Lord do rule, and I will fill with praise and thanksgiving the hearts of all who are nigh and afar off even all the penitent of Israel who have kept my way." {KC 3.3}

When iniquity abounds among the nations; when presentations are as marked as they have been during the past few years in America; when the Lord's money is freely circulated by those who do not take the Word of God as their guide, when multitudes are honored, and great festivities are held, when all are interested in making everything possible of men, and are seeking their own pleasure (and we see all these things taking place now), then we may know that the condition of things is similar to the condition that existed in the days of Noah, when the Lord caused the inhabitants of the earth to drink the waters of the flood. {KC 3.4}

Lot's Experience

The state of the world now is similar to that which existed in the days of Lot, when Sodom's corruption called for the angels visit to that wicked city, to see whether the cries coming up before heaven were of such a character that the inhabitants of beautiful Sodom--a city that had been so highly favored of God--had so corrupted their ways before the Lord that there was no hope of redemption. God's wrath was revealed so signally because the corruption of the Sodomites was extended so deep. The heavenly visitants could see for themselves that the Sodomites had passed the limits of divine forbearance. {KC 3.5}

The angels took Lot and his wife and daughters by the hand, to hasten their flight from the city, lest the storm of divine judgment should break upon the place they hesitated so much to leave. They were solemnly commanded to hasten; for the fiery storm would be delayed but little longer. But one of the fugitives presumptuously ventured to cast a regretful look backward to the doomed city, and she became a monument of God's judgment,--showing how He regards unbelief and presumptuous rebellion. {KC 3.6}

This visitation of God's wrath upon Lot's wife hurried the remaining three on their way from the city. But Lot, not desiring to flee to the mountains, had pleaded with the Lord to spare a smaller city a few miles from Sodom where he could flee. What unbelief he manifested. His faith was very weak. But God in His mercy spared [Zoar], in answer to Lot's petitions.

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The result of their going into [Zoar] is plainly recorded in the Scriptures. All the cities surrounding Sodom were corrupted with the sins of the Sodomites. {KC 4.1}

When iniquity abounds in a nation, there is always to be heard some voice giving warning and instruction, as the voice of Lot was heard in Sodom. Yet Lot could have preserved his family from many evils had he not made his home in this wicked, polluted city. All that Lot and his family did in Sodom could have been done by them, even if they had lived in a place some distance from the city. Enoch walked with God, and yet he did not live in the midst of any city, polluted with every kind of violence and wickedness, as did Lot in Sodom. {KC 4.2}

I have not time now to present all that I hope the Lord will strengthen me to present to his people in regard to this matter. {KC 4.3}

Seductive Influence

At this time, Jude's testimony is of great force to all who desire to be under the influence of the Holy Spirit: {KC 4.4}

"Jude, the servant of Jesus Christ, the brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ and called; mercy unto you and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it is needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance though ye once knew this, how that the Lord, having saved the people out

of the land of Egypt afterwards destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." {KC 4.5}

"Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves." {KC 4.6}

"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeling themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." {KC 4.7}

"And Enoch also, the seventh from Adam, prophesied of these saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment

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upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words, having man's persons in admiration because of advantage. But beloved, remember ye the words which were spoken before the apostles of our Lord Jesus Christ: how that they told you there would be mockers in the last time, who should walk after their ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." {KC 4.8}

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference, and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

{KC 5.1}

Jude bears this message to guard believers against the seductive influence of false teachers, men who have a form of godliness but who are not safe leaders. In these last days, false teachers will arise and become actively zealous. All kinds of theories will be presented to divert the minds of men and women from the very truth that defines the position we can occupy with safety in this time when Satan is working with power upon religionists, leading them to make a

pretense of being righteous, but to fail of placing themselves under the guidance of the Holy Spirit. {KC 5.2}

False theories will be mingled with every phase of experience, and advocated with satanic earnestness in order to captivate the mind of every soul who is not rooted and grounded in a full knowledge of the sacred principles of the Word. In the very midst of us will arise false teachers, giving heed to seducing spirits whose doctrines are of satanic origin. These teachers will draw away disciples after themselves. Creeping in unawares, they will use flattering words, and make skillful misrepresentations with seductive tact. {KC 5.3}

A Message to Church Members

The only hope of our churches is to keep wide awake. Those who are well grounded in the truth of the Word, those who test everything by a "Thus saith the Lord" are safe. The Holy Spirit will guide those who prize the wisdom of God above the deceptive sophistries of satanic agencies. Let there be much praying, not in human lines but under the inspiration of love of the truth and it is in Jesus Christ. The families who believe the truth are to speak words of wisdom and intelligence,--words that will come to them as the result of searching the scriptures. Now is our time of test and trial. Now is the time when the members of every believing family must close their lips against speaking words of accusation concerning their brethren. Let them speak words that impart courage, and strengthen the faith which works by love and purifies the soul.

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Christian fathers and mothers are now called upon to fulfill their duties in the home. They must try to save their children unto eternal life. Let them not advise their children to connect with the Sanitarium at Battle Creek, or with the schools that shall be set in operation at Battle Creek. There is tenfold more danger now in our youth going there, than there has been in any period in the past. {KC 6.1}

"There were false prophets also among the people," says the apostle Peter concerning the church anciently, "even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them ensamples unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked; (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds): the Lord knoweth how to deliver the godly out of temptation, and to remove the unjust unto the day of judgment to be punished." {KC 6.2}

The Lord is guarding His people against a repetition of the errors and mistakes of the past.

There have always abounded false teachers, who, advocating erroneous doctrines and unholy practices, and working upon false principles in a most specious, covert, deceptive manner, having endeavored to deceive, if possible, the very elect. They bind themselves up in their own fallacies. If they do not succeed, because their way becomes hedged by warnings from God, they will change somewhat the features of their work, and the representations they have made, and bring out their plans again under a false showing. They refuse to confess, repent, and believe. Confession may be made, but no real reformation takes place, and erroneous theories bring ruin upon unsuspecting souls, because these souls believe and rely upon the men advocating these theories. {KC 6.3}

Word of Caution

I am instructed to charge parents to take heed, to keep their children guarded and away from Battle Creek. And let all take heed how they hear. Many things are reported in regard to Sister White. Some say one thing, and some say another. There are those who say that Sister White does not object to our having a college in Battle Creek. Until Sister White herself makes this statement, do not believe it. To those who know the messages from the Lord, I would say Hold fast: for soon all will be fulfilled. Hold fast to the Bible. "Search the Scriptures," Christ said, "for in them ye think ye have eternal life: and they are they which testify of me." {KC 6.4}

Many will become so pleased with erroneous sentiments that they will engage in the promulgation of these sentiments and of specious, deceptive

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theories. And more than this, they will liberally pay anyone who will assist in promulgating these sentiments. {KC 6.5}

Let our churches beware of any effort made to draw our youth from their home churches to unite with an institution in order to wait upon worldlings. I call upon those in charge of our churches to beware. You are shepherds, set to watch over the sheep and lambs of Christ's flock. Our youth better far receive their education in a limited sphere than to go to Battle Creek. But because our youth should not go to Battle Creek, they are not to be bound about, so that they cannot develop. They should daily be given the highest motives to advance. They should attend our schools, and the teacher should work with them, and pray with them. They should leave these schools true medical missionaries firmly bound up with the gospel ministry. {KC 7.1}

Our churches who have a deep interest in the children and youth and in the work of training workers to carry forward the work essential for this time, need not blunder; for God will open ways before all who are perfecting Christian characters. He will have places already for them in which to begin to do true missionary work. It was to prepare workers for this work, that our schools and sanitariums were established. {KC 7.2}

Let us make no mistakes. The word declared, "Many shall come in my name saying, I am Christ." There shall arise false prophets and false Christs and shall show great signs and wonders: insomuch that if it were possible, they shall deceive the very elect." Shall we receive these into our confidence, No no. We are to receive only those who give the surest evidence that

they are doing the work appointed them by God. {KC 7.3}

The Work Before Us

I say to our people, Let not those on whom we must depend to do gospel missionary work in places where the truth should be represented, be drawn away by any pretense from their work. The cause of God needs the very best workers. God's workers are ever to cherish a clear idea of what constitutes pure and undefiled religion. In the cities where the truth is to be established there will be needed workers of Bible faith and practice. The work of God is to be carried forward in the South, and the youths whose talents makes them most desired in Battle Creek are to be ready to step into the places prepared for them in institutions where they can obtain a training for work without being thrown into companionship of worldly people, who know not God, and whose wrong sentiments will leaven the mind of those with whom they are brought in contact. We cannot afford to allow the minds of our youth to be thus leavened; for it is on these youth that we must depend to carry forward the work in the future. {KC 7.4}

The work at Washington will demand the best and most earnest missionaries. This place, the headquarters of the nation, is a most important field, and there must be those there who are able to state wisely the reasons of their faith. There will be needed young men and young women of capability, who can take up the work as pioneers, and carry it forward in the strength of the Lord. {KC 7.5}

God's people are to keep their lamps trimmed and burning amid the moral darkness and the unbelief of the world. Canvasser--evangelists are needed to circulate the publications containing the messages of warning for this time.

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I call upon the Presidents of our Conferences to exert their God-given influence to open the fields that have never yet been worked. These fields stand as a reproach to our people. Organize your work intelligently, and then proceed to action. Let your simplicity of speech and your simplicity and neatness of dress, speak of your work as missionaries. Educational advantages will be provided and the Lord will go before those who will take up the work in the spirit of self-sacrifice. {KC 8.1}

Study the life and teachings of Christ. Men may bid for your services, offering large inducements. Remember that Christ paid for you the price of His own life, and that you are not your own. You are to glorify God in your body and in your spirit, which are His. {KC 8.2}

Humility and benevolence are traits of character that God acknowledges. The Word of God inculcates humility, and encourages benevolence. Humility places man on vantage ground, through the grace of Christ. Christ came to this world to reveal these precious graces as an illustration of the graces that those must reveal who are received as members of the royal family, children of the heavenly king. {KC 8.3}

To all Christ says, "Come unto me, all ye that labour 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 (in the daily experience) unto your souls." Rest will come to all who follow the example given them in the life of Christ. The one whose life practise shows that he has savingly embraced

the gospel of Christ will gain access to many souls. This is true of both men and women, and especially of the youth. {KC 8.4}

"Of the times and seasons brethren, we have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober." {KC 8.5}

Professed Christians who are being transformed into the likeness of Christ, and who love him with all the heart, will earnestly labor to establish the truth in many places. This is the very work the great Medical Missionary has given us to do. Steadfast faith and perseverance in practical godliness will open the way before every true Christian. And when souls are converted through the instrumentality of such workers, they will give all the glory to God, and will rejoice with exceeding great joy.

Ellen G. White {KC 8.6}

Copy August 27, 1903.

"Elmshaven" Sanitarium Cal. August 26, 1903

Dear Brother Griggs:

I have received your letter of August 18. Yesterday I sent you a telegram, in which I told you to publish in the Review and Herald the articles you have written regarding the reopening of the Battle Creek College. I felt

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that I could not but consent to the publication of this article. The light given me by the Lord--that our youth should not collect in Battle Creek to obtain their education has in no particular been changed. The fact that the Sanitarium has been rebuilt in Battle Creek does not change the light. All that in the past made Battle Creek a place unsuitable for our youth exists today, so far as influence is concerned. {KC 8.7}

Word has come to me that letters have been sent out to our churches in the different States, offering our youth special inducements to connect with the Battle Creek Sanitarium. The leading men in our conferences are requested to send their most promising young men and young women to the Battle Creek Sanitarium to be educated and trained as nurses. This is an effort to counter-work the counsel of the Lord. Those who present these inducements are working contrary to the will of the Lord. {KC 9.1}

Had the Sanitarium been re-established in accordance with the Lord's design, it would not now be in Battle Creek. The Lord permitted the Sanitarium to be destroyed by fire, to take away the objection raised to moving out of Battle Creek. It was His design, not that one large building

should be erected, but that plans should be made in several places. These smaller sanitariums were to be established where they could have the benefit and advantage of land for agriculture purposes. It is God's plan that agriculture shall be carried on in connection with our sanitariums and schools. Our youth need the education to be gained from this line of work. It is well and more than well--it is essential--that efforts be made to carry out the Lord's plan in this respect.

{KC 9.2}

When the call came to move out of Battle Creek, the plea was made, "We are here, and all settled. It would be an impossibility to move without enormous expense." {KC 9.3}

The Lord permitted fire to consume the Sanitarium building and thus removed the greatest objection to fulfilling His purpose. Then a large building, different in design, but capable of accommodating as many patients, was erected on the same site as the old building. Since the opening of this institution a very large number of people have come to it. Some of these are patients, but some are merely tourists. But the large number at the Sanitarium is no evidence that it is the will of God that such a condition of things should be. Our Sanitariums were not designed to be boarding places for the rich people of the world. {KC 9.4}

The care of the large number of guests at the Sanitarium requires a large number of youth, and those in charge of our churches are asked to send in to our Sanitarium the names of the most promising young men and young women in the church, that these youth may be communicated with by the managers of the Sanitarium, and invited to come to the Sanitarium to take the nurses' course. {KC 9.5}

I would say, Be careful what moves are made. It is not God's design that our youth should be called into Battle Creek. Calling them to this place, and associating them with worldly people of all grades, high and low, is like Lot taking his family into Sodom.

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The Lord said, It is for the interest of our youth to be educated in some other place than Battle Creek. He declared it to be His will for the Battle Creek College to be removed to some place in the country. {KC 10.1}

At this time there was a heavy burden on our schools. I prayed that some way might be opened whereby these debts would be lifted. But Christ heard my prayers and the prayers of many others, and a way was opened. I was instructed to give the manuscript of the book, "Christ's Object Lessons" to our schools. Our publishing houses were to share in the gift by giving the work of printing and binding the book and our people were to sell it, and give their time. {KC 10.2}

The Lord has blessed the effort put forth to relieve our schools from debt, and I am told that three hundred thousand dollars have been raised toward lifting the debt. While engaged in selling Christ Object Lessons, students and church members have obtained an excellent experience. As they have taken up this work disinterestedly great blessing has come to them. Many have gained a knowledge of how to handle our large books. The Lord himself has co-operated in this work. {KC 10.3}

It was about the time the light was given regarding "Christ's Object Lessons" that the Lord instructed me that the College in Battle Creek should be removed from that place, and established in some other place. There were too many interests in Battle Creek. Smaller schools

were to be established in different places away from the cities. {KC 10.4}

The establishment of the school at Berrien Springs had the commendation of God. Those in charge of the school at that place have much to encourage them. {KC 10.5}

Shall we now let the enemy manage for us? Because the Sanitarium is where it should not be, shall the Word of the Lord be no account? Shall we allow the most intelligent of our youth in the churches throughout our conferences be called to Battle Creek, to become servants to worldlings, to be spoiled and robbed of their simplicity, by being brought in contact with men and women who have not the fear of God in their hearts? Such men and women will come in large numbers to Battle Creek Sanitarium, and a large number of helpers will be needed. Shall those in charge of our conferences allow our youth, who, in the schools away from Battle Creek could be fitted up for the Lord's work, to be drawn to Battle Creek, when for many years the Lord has been calling upon His people to move away from Battle Creek. {KC 10.6}

Human minds may not see the necessity for the call to families to leave Battle Creek, and settle in places where they can do medical missionary evangelistic work. But the Lord has spoken. Shall we question His word. {KC 10.7}

Our youth are to be prepared to take charge of church school in which the children in our churches will be taught the first principles of education. This is a very nice work, demanding the highest ability and the most careful study. Our young men and young women should be preparing to advance this line of work. Then shall we allow our most promising youth to be called into a work that is not fulfilling the specifications of God?

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The Family Firm

The truth, in all its important bearings needs to have a much deeper hold on parents than it has heretofore had. Parents are to work for their own children, helping them while they are still in the home to gain a fitness to work as missionaries for Christ when they leave the home. They are to be taught to be faithful in labor. They are to learn to relieve the weary mother, sharing her burdens. The older children may greatly assist her by helping to care for the little ones. And the younger ones may learn to perform many of the simple duties of the home. {KC 11.1}

The young men and women should regard a training in the home duties as a most important part of their education. The family firm is a sacred social industry, in which each member is to act a part, each helping the other. The work of the household is to move smoothly, like the different parts of well regulated machinery. The mother should be relieved of many burdens that the sons and daughters can take upon themselves. {KC 11.2}

How important that fathers and mothers should give their children, from their very babyhood, the right instruction. They are to teach them to obey the command, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." And the children as they grow in years, are to appreciate the care that their parents have given them, and should find their greatest pleasure in helping father and mother. {KC 11.3}

Fathers and mothers should do all in their power to carry forward the work of the home in right lines. The law of God with its holy principles and solemn injunctions, is ever to bear rule.

The principles of the Bible are to be taught and practiced. The parents are to teach their children lessons from the Bible, making them so simple that they can readily be understood. {KC 11.4}

The more closely the members of a family are united on their work, in the home, the more uplifting and helpful will be the influence that father and mother and sons and daughters will exert outside the home. {KC 11.5}

It is a serious matter to send children away from home, thus depriving them of the care of their parents. It is of the greatest importance that church schools shall be established to which the children can be sent, and still be under the watch-care of their mothers, and still have opportunity to learn the lessons of helpfulness that it is God's design that they shall learn in the home. {KC 11.6}

In our larger schools provision should be made for the education of younger children. This line of work is to be managed wisely, in connection with the work of the more advanced students. The older students should be encouraged to take part in teaching the lower classes. {KC 11.7}

These things are not trifles unworthy of our consideration. I wish to state especially that very much more can be done to save and educate the children of those who at present cannot get away from the cities. Church schools are to be established in these cities and in connection with these schools provision is to be made for the teaching of higher studies, where

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these are called for. These schools can be managed in such a way, part joining part, and they will be a complete whole. The Lord has His methods, His plans and His wisdom. {KC 11.8}

God's Design in Establishing Sanitariums

It is God's design to manifest through His people the principles of His kingdom. That in life and character they may reveal these principles. He desires to separate them from the customs, habits and practices of the world. He seeks to bring them near to Him that He may make known to them His will. {KC 12.1}

This was His purpose in the deliverance of Israel from Egypt. At the burning bush, Moses received from God the message for the king of Egypt, "Let my people go, that they may serve me." Ex. 7:16. With a mighty hand and an outstretched arm God brought out the Hebrew host from the land of bondage. Wonderful was the deliverance He wrought for them, punishing their enemies who refused to listen to His word, with total destruction. God desired to take His people apart from the world, and prepare them to receive His word. From Egypt He led them to Mount Sinai, where He revealed to them His glory. Here was nothing to attract their senses or divert their minds from God: as the vast multitude looked at the lofty mountains towering above them, they could realize their own nothingness in the sight of God. Beside these rocks, immovable except by the power of divine will, God communicated with men. And that His word might ever be clear and distinct in their minds, He proclaimed amid thunder and lightning and with terrible majesty the law which He had given in Eden, and which was the transcript of His character. And the words were written on tables of stone by the finger of God. Thus the will of the infinite God was revealed to a people who were called to make known to every nation, kindred, and tongue

the principles of His government in heaven and in earth. {KC 12.2}

To the same work He has called His people in this generation. To them He has revealed His will, and of them He requires obedience. In the last days of this earth's history the voice that spoke from Sinai is still saying to men, "Thou shalt have no other gods before me." Ex. 20:3. Man has set his will against the will of God, but He cannot silence this word of command. The human mind can never fully comprehend its obligation to the higher power, but it cannot evade the obligation. Profound theories and speculations may abound, may try to set science in opposition to revelation, and thus do away with the law of God: but stronger and still stronger will the Holy Spirit bring before them the command, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. 4:10. {KC 12.3}

How is the world treating the law of God? Everywhere men are working against the divine precepts. Even the churches are taking sides with the great apostate. Men in their blindness boast of wonderful progress and enlightenment, but the heavenly see the earth filled with corruption and violence. Because of sin the atmosphere of our world has become as the atmosphere of a pesthouse. {KC 12.4}

A great work is to be accomplished in saying before men the saving truths of the gospel. This is the means ordained by God to stem the tide of moral

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corruption. This is His means of restoring His moral image in man. It is His remedy for universal disorganization. It is the power that draws men together in unity. {KC 12.5}

To present these truths is the work of the third angel's message. The Lord designs that the presentation of this message shall be the highest, greatest work carried on in our world at this time. That this work may be carried forward on correct lines, He has directed the establishment of schools, sanitariums, publishing houses, and other institutions. In these institutions the attributes of God are to be unfolded, and the glory and excellence of the truth is to be made to appear more vivid. {KC 13.1}

The Lord years ago gave me special light in regard to the establishment of a health institution where the sick could be treated on altogether different lines from those followed in any other institution in our world. It was to be founded and conducted on Bible principles as the Lord's instrumentality. Those who had any connection with this institution were to be educated in health restoring principles. {KC 13.2}

The human family is suffering because of the transgression of the laws of God. Satan is constantly urging men to accept his principles, and thus he is seeking to counterwork the work of God. He is constantly presenting the chosen people of God as a deluded people. He is an accuser of the brethren, and his accusing power he is constantly using against those who work righteousness. The Lord desires through his people to answer Satan's charges by showing the result of obedience to right principles. {KC 13.3}

He desires our health institutions to stand as witnesses for the truth. They are to give character to the work which must be carried forward in those last days in restoring man through a reformation of the habits, appetites, and passions. Seventh-day Adventists are to be represented to the world by the advance principles of health reform which God has given us. {KC 13.4}

Still greater truths are unfolding for this people as we draw near the close of time, and God designs that we shall everywhere establish institutions where those who are in darkness in regard to the needs of the human organism may be educated, that they in turn may lead others into the light of health reform. The blind leaders of the blind must learn the truth in regard to healthful living as taught in the Scriptures. {KC 13.5}

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Our health institutions must be conducted on life saving principles. Those who are suffering because of transgression of physical laws are to be taught that transgression of the laws of nature is the transgression of the law of God. "If thou wilt enter into life," Christ says, "keep the commandments." Matt. 19:17. Live out my law "as the apple of thine eye." Prov. 7:2. {KC 13.6}

And in our medical institutions the people are to be brought in contact with the special truths for this time. God says, "There shall be institutions established under the supervision of men who have been healed through a belief in God's word, and who have overcome their defects of character." In the world all kinds of provisions have been made for the relief of suffering humanity, but the truth in its simplicity is to be brought to the suffering ones through the agency of men and women who are loyal to the

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commandments of God. Sanitariums are to be established all through the world, and managed by a people who are in harmony with God's laws, a people who will co-operate with God in advocating the truth that determines the case of every soul for whom Christ died. {KC 13.7}

The truth is to be lived out by every one who has any connection with the work of God in our Sanitariums. Physicians, nurses, and helpers are to work in harmony, to heal not merely the maladies of the body, but the disorders of the soul. When this is done, a power from God will go with the workers. Physicians, managers, and nurses will be living channels of light. The Lord will work with the people who will honor Him. {KC 14.1}

All the light of the past, which shines unto the present, and reaches forth into the future, as revealed in the word of God, is for every soul who comes to our health institutions. The Lord designs that the Sanitariums established among Seventh-day Adventists shall be symbols of what can be done for the world. Types of the saving power of the truths of the gospel, they are to be agencies in the fulfillment of God's great purposes for the human race. {KC 14.2}

To God's people and his institutions in this generation as well as to ancient Israel belong the words written by Moses through the Spirit of inspiration: {KC 14.3}

"Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto him above all people that are upon the face of the earth." Deut. 7:6 {KC 14.4}

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me. Keep therefore and do them: for this is your wisdom and understanding in the sight of the nations, who shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Deut.

4:5-8. {KC 14.5}

Even these words fail of reaching the greatness and the glory of God's purpose to be accomplished through his people. Not to this world only, but to the universe, are we to make manifest the principles of His kingdom. The apostle Paul, writing by the Holy Spirit, says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ: and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." Ephesians 3:8-10. {KC 14.6}

Brethren, "we are made a spectacle unto the world, and to angels, and to men." "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting the coming of the day of God?" 1 Cor. 4:9. 2 Peter 3:11-12.

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The Medical Missionary Work and the Gospel Ministry

As the medical missionary work becomes more extended, there will be a temptation to make it independent of our conferences. But it has been presented to me that this plan is not right. The different lines of our work are but parts of one great whole. They have one center. {KC 15.1}

In Colossians we read, "The body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Col. 2:17-19. Our work in all its lines is to demonstrate the influence of the cross. The work of God in the plan of salvation is not to be done in any disjointed way. It is not to operate at random. The plan that provided the influence of the cross provided also the method of its diffusion. This method is simple in its principles and comprehensive in its plain, distinct lines. Part is connected with part in perfect order and relation. {KC 15.2}

God has brought his people together in church capacity in order that they may reveal to the world the wisdom of Him who formed this organization. God knew what plans to outline for the efficiency and success of his people. Adherence to these plans will enable them to testify of the divine authorship of God's great plan for the restoration of the world. {KC 15.3}

Those who take part in God's work are to be led and guided by God. Every human ambition is to be submerged in Jesus Christ, who is head over all the institutions that God has established. He knows how to set in operation and keep in operation his own agencies. He knows that the cross must occupy the central place, because it is the means of man's atonement, and because of the influence it exerts on every part of the divine government. The Lord Jesus, who has been through all the history of our world understands the methods that should be invested with power over human minds. He knows the importance of every agency, and understands how the varied agencies should be related to one another. {KC 15.4}

"None of us liveth to himself." Rom. 14:7. This is the law of God in heaven and on earth. God

is the great center. From Him all life proceeds. To Him all service, homage, and allegiance belong. {KC 15.5}

For all created beings there is the same great principle of life, dependence upon and co-operation with God. The relationship existing in the pure family of God in heaven was to exist in the family of God on earth. Under God, Adam was to stand at the head of the earthly family to maintain the principles of the heavenly family. This would have brought peace and happiness. But the law that none liveth to himself Satan was determined to oppose. He desired to live for self. He sought to make himself a center of influence. It was this that brought rebellion in heaven, and it was man's acceptance of this principle that brought sin to earth. When Adam sinned, man broke away from the heaven-ordained censor. A demon became central power in the world. Where God's throne should have been, Satan had placed his throne. The world laid its homage, as a willing offering, at the feet of the enemy.

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Who could bring in the principles ordained by God in his rule and government to counterwork the plans of Satan, to bring the world back to its loyalty? God said, I will send my Son, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." John 3:16. {KC 16.1}

This is the remedy for sin. Christ says, Where Satan has set his throne, there shall stand my cross. Satan shall be cast out, and I will be lifted up to draw all men unto me. I will become the center of the redeemed world. The Lord God shall be exalted. Those who are now controlled by human ambition, human passions, shall become workers for me. Evil influences have conspired to counterwork all good. They have confederated to make all men think it righteous to oppose the law of Jehovah. But my army shall meet in conflict with the Satanic forces. My Spirit shall combine with every heavenly agency to oppose them. I will engage every sanctified human agency in the universe. None of my agencies are to be absent. I have a work for all who love me. I have employment for every soul who will work under my direction. The activity of Satan's army, the danger that surrounds the human soul, call for the energies of every worker. But no compulsion shall be exercised. Man's depravity is to be met by the love, the patience, the long-suffering of God. My work shall be to save those who are under Satan's rule. {KC 16.2}

Through Christ, God works to bring man back to his first relation to his Creator, and to correct the disorganizing influences brought in by Satan. Christ alone stood unpolluted in a world of selfishness, where men would destroy a friend or a brother in order to accomplish a scheme put into their minds by Satan. Christ came to our world, clothing His divinity with humanity, that humanity might touch humanity, and divinity grasp divinity. Amid the din of selfishness he could say to men, Return to your Center, God. He Himself made it possible for man to do this by carrying out in this world the principles of heaven. In humanity He lived the law of God. To men in every nation, every country, every clime, He will impart heaven's choicest gifts if they will accept God as their Creator and Christ as their Redeemer. {KC 16.3}

Christ alone can do this. His gospel, in the hearts and hands of His followers, is the power which is to accomplish this great work. "O the depth of the riches both of the wisdom and knowledge of God." Rom. 11:33. Christ made it possible for the work of redemption to be accomplished, by Himself becoming subject to Satan's misrepresentations. Thus was Satan to

show himself to be the cause of disloyalty in God's universe. Thus was to be forever settled the great controversy between Christ and Satan. {KC 16.4}

Satan strengthens the destructive tendencies of man's nature. He brings in envy, jealousy, selfishness, covetousness, emulation, and strife for the highest place. Evil agencies set their part in operation through the devising of Satan. Thus the enemies' plans, with their destructive tendencies, have been brought into the church. Christ comes with His own redeeming influences, proposing through the agency of His Spirit to impart His efficiency to men, and to employ them as his instrumentalities, laborers together with him in seeking to draw the world back to its loyalty. {KC 16.5}

Men are bound in fellowship, in dependence, to one another. By the golden links of the chain of love they are to be found fast to the throne of God. This can be done only by Christ's imparting to finite man the

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attributes which man would ever have possessed had he remained loyal and true to God. {KC 16.6}

Those who, through an intelligent understanding of the Scriptures, view the cross aright, those who truly believe in Jesus, have a sure foundation for their faith. They have that faith which works by love and purifies the soul from all its hereditary and cultivated imperfections. {KC 17.1}

God has united believers in church capacity in order that one may strengthen another in good and righteous endeavor. The church on earth would indeed be a symbol of the church in heaven if the members were of one mind and one faith. It is those who are not worked by the Holy Spirit that mar God's plan. Another spirit takes possession of them, and they help to strengthen the forces of darkness. Those who are sanctified by the precious blood of Christ will not become the means of counterworking the great plan which God has devised. They will not do anything to perpetuate division in the church. They will not bring human depravity into things small or great. {KC 17.2}

It is true that there are tares among the wheat; in the body of sabbath-keepers evils are to be seen, but because of this shall we disparage the church? Shall not the managers of every institution, the leaders of every church, take up the work of purification in such a way that the transformation in the church shall make it a bright light in a dark place? {KC 17.3}

What may not even one believer do in the exercise of pure, heavenly principles, if he refuses to be constrained, if he will stand as firm as a rock to a "Thus saith the Lord"? Angels of God will come to his help, preparing the way before him. {KC 17.4}

Paul writes to the Romans, "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 perfect, will of God. Rom. 12:1, 2. This entire chapter is a lesson which I entreat all who claim to be members of the body of Christ to study. {KC 17.5}

Again Paul writes, "If the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree,

were grafted in among them, and with them partake of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." Rom. 11:16-2. Very plainly these words show that there is to be no disparaging of the agencies which God has placed in the church. {KC 17.6}

Sanctified ministry calls for self-denial. The cross must be uplifted, and its place in the gospel work shown. Human influence is to draw its efficacy from the One who is able to save and to keep saved all who recognize

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their dependence upon him. By the union of church members with Christ and with one another, the transforming power of the gospel is to be diffused throughout the world. {KC 17.7}

In the work of the gospel the Lord uses different instrumentalities, and nothing is to be allowed to separate these instrumentalities. Never should a Sanitarium be established as an enterprise independent of the church. Through their labors, souls are to be saved, that the name of Christ may be magnified. {KC 18.1}

Medical missionary work is in no case to be divorced from the gospel ministry. The Lord has specified that the two shall be as closely connected as the arm is connected with the body. Without this union, neither part of the work is complete. The medical missionary work is the gospel illustration. {KC 18.2}

But God did not design that the medical missionary work should eclipse the work of the third angel's message. The arm is not to become the body. The third angel's message is the gospel message for these last days, and in no case is it to be overshadowed by other interests and made to appear an unessential consideration. When in our institutions everything is placed above the third angel's message, the gospel is not there the great leading power. {KC 18.3}

The cross is the center of all religious institutions. These institutions are to be under the control of the Spirit of God; in no institution is any one man to be the sole head. The divine mind has men for every place. {KC 18.4}

Through the power of the Holy Spirit, every work of God's appointment is to be elevated and ennobled, and made to witness for the Lord. Man must place himself under the control of the eternal mind, whose dictates he is to obey in every particular. {KC 18.5}

Let us seek to understand our privilege of walking and working with God. The gospel, though it contains God's expressed will, is of no value to men, high or low, rich or poor, unless they place themselves in subjection to God. He who bears to his fellowmen the remedy for sin, must first be worked himself by the Spirit of God. He must not ply the oars unless he is under divine direction. He cannot work effectually, he cannot carry out the will of God in harmony with the divine mind, unless he finds out, not from human sources, but from Infinite wisdom, that God is pleased with his plans. {KC 18.6}

God's benevolent design embraces every branch of the work. The law of reciprocal dependence and influence is to be recognized and obeyed. "None of us liveth to himself." The enemy has used the chain of dependence to draw men together. They have united to destroy God's image in man, to counterwork the gospel by perverting its principles. They are represented in God's word as being bound in bundles to be burned. Satan is uniting his forces for perdition. The unity of God's chosen people has been terribly shaken. God presents a remedy. This remedy is not one influence among many influences, and on the same level with them: it is an influence above all influences upon the face of the earth, corrective, uplifting, and ennobling. Those who work for the gospel should be elevated and sanctified: for they are dealing with God's great principles. Yoked up with Christ, they are laborers together with God. Thus the Lord desires to bind his followers together, that they may be a power for good, each acting his part, yet all cherishing the sacred principle of dependence on the great Head.

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Takoma Park, Washington, D. C.

May 24, 1905.

I desire that all should understand matters in the right light. The messages given at the Conference of 1901, and since that time, that our sanitariums should not be linked up with the Medical Missionary Association at Battle Creek, were plain enough to be understood by all our medical workers. Had our physicians, whom God has greatly honored by giving them light and encouragement, listened to the counsels and warnings then given them, they would have saved themselves and our people generally from many perplexities and temptations. The Lord designed that these men should be his physicians, light bearers to the world; but they have misappropriated the words of warning, and the enemy has been permitted to work a strange work among those who should have stood as standard-bearers of the truth. {KC 19.1}

The book, "Living Temple," contains specious, deceptive sentiments regarding the personality of God and of Christ. The Lord opened before me the true meaning of these sentiments, showing me that unless they were steadfastly repudiated, they would deceive the very elect. Precious truth and beautiful sentiments were woven in with false, misleading theories. Thus truth was used to substantiate the most dangerous errors. The precious representations of God are so misconstrued as to appear to uphold falsehoods originated by the great apostate. Sentiments that belong to the revealings of God are mingled with specious, deceptive theories of Satanic agencies. {KC 19.2}

In the controversy over these theories it has been asserted that I believed and taught the same things that I have been instructed to condemn in the book, "Living Temple." This I deny. In the name of Jesus Christ of Nazareth, I say that this is not so. {KC 19.3}

Truths are being used to serve the purpose of upholding theories that I have repeatedly condemned. There are those who persist in taking the precious representations given me by God, and weaving them in with sentiments that God never designed should be presented to his people. I protest against this use of my writings, and I am forced to speak to this conference, saying, Be not deceived; God is not mocked. He who misplaces and misapplies the precious things of God

is sinning against Heaven. {KC 19.4}

I had hoped that these matters would be straightened out at this conference. I hope that after the many decided warnings that have been sent to our medical workers at Battle Creek, they would take a stand for the right, and remove the stumbling blocks out of the way. But another opportunity has passed by unimproved; and I can not and will not keep silent. The truth of God is imperiled. The students who have gone to Battle Creek to obtain an education in medical missionary lines are in danger of receiving specious errors. In the name of the Lord I say to our people: Let your children receive instruction in medical missionary lines from those who are true and loyal to the faith which has been delivered to the people of God under the ministration of the Holy Spirit. Amidst the perils of these last days, this truth is to shine forth as a lamp that burneth. {KC 19.5}

When Dr. Kellogg receives the messages of warning given during the last twenty-years; when he is sincerely converted; when he acts as a consistent, level-headed Christian worker; when his energies are devoted to carrying

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forward, medical missionary work in right lines; when he bears a testimony that has in it no signs of double meaning or of a misconstruction of the light God has given, then we may have confidence that he is following the light. But until then, we have no right to regard him as a safe leader in the interpretation of the Scripture. He will confuse minds, and will co-mingle specious scientific errors with the instruction that he gives. It is not right to allow this seductive influence to be breathed by men and women who are training to be Christian missionaries; for thus they will be deceived, and led away from the truths that Christ gave to John to give to the churches. {KC 19.6}

It has been presented to me that in view of Dr. Kellogg's course of action at the Berrien Springs meeting, we are not to treat him as a man led of the Lord, who should be invited to attend our general meetings as a teacher and leader.

Ellen G. White {KC 20.1}

Sunnyside, Cooranbong, N.S.W.
November 20, 1898

The light given me in your case, Brother.....is that you have made a mistake. You have tried to put all that there is of you into the work. You have not observed regular hours for eating or for rest. For a long time, Brother....., you have abused your physical powers; you have laboured above your strength. This is not to be the example minister, but if you do as you have done in the past, you will be able to work only as a broken-down piece of machinery. {KC 20.2}

Call a halt, I beg of you; for it does not please the Lord to have you in this state of health. Present yourself to God, I beseech of you. Ask Him to forgive your transgressions, and to help you to bring into your future life all the cheerfulness that you possibly can. {KC 20.3}

You are to apply the laws of life and health to your own case. In violating the laws of health, even in doing the service of God, you misrepresent your maker. He is not unmindful of your work of diligence, of your fervour, but you must remember that you are not a sound man. Your digestive organs are in a very bad state. You ought to be where you can have the most nutritious food. Vegetables should not come into your diet. Some can subsist upon vegetable food, but you cannot. When your food produces gases and an offensive breath, you should know that things are not as they should be. You need a better circulation. Your imagination is very active. The Lord would have the human machinery better cared for. You do not bring yourself to time. You cannot keep up this strain as you have done; for you are lessening your physical, mental and moral powers. You must have a period of rest. {KC 20.4}

The Lord values his children. He would have them happy, not suffering. The system must have nourishment. Your food need not be measured; you have an observing mind, study the foods you can best assimilate. But that which is of the greatest importance is regularity and simplicity in your diet. Do not have a starvation diet, but do not take a variety at one meal. Get the very best things, if they cost you more, and eat not more than two or three articles at a meal. Two is better. Then there will not be so much quarrelling going on in your stomach. Some have tried to keep a precise measurement of the food

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they eat. This keeps the mind upon themselves, and is fully as bad as eating too much. You must try to govern your eating. It will be a difficult matter for you to follow this plan when you go to other places as you have to do. But eat a plain food. Do not drop out the third meal but eat light food. This will call the blood from the brain. Many who eat the third meal would be better without it, but there are cases where three light meals are better than two full meals. {KC 20.5}

You have not given nature a chance to do her work. You have abused yourself. Now bring yourself to time just as soon as you can. Leave the work for a few weeks, and place yourself under treatment. Do not keep up your work. Brother Olsen who died in Colorado, might have lived to labour many years had he realized that it was his duty to take care of the temple of God. The Lord would have used him as His co-laborer. {KC 21.1}

There are many now under the shadow of death who are prepared to do a work for the Master but who have not felt that a sacred obligation rested upon them to observe the laws of God. There are many who have limited themselves to a diet that cannot sustain them in health. In the efforts to discard a meat diet, there has not sufficient care been taken to provide nourishing food to take the place of meat. It is really contrary to health reform to cut off the great variety of dishes, and then go to the opposite extreme, taking no pains to understand that the living machinery must be fed in order to work, and reducing the quantity and quality of the food to a low degree. Instead of health reform, this is a health deform. After some have made the change in their diet, they have not considered that they must have tact and energy to prepare their food in the most healthful manner. Brother..... your stomach is in such a condition that you must give yourself into skillful hands; you must have proper food prepared for you, without having to give particular thought to it yourself. It is your duty to guard the citadel of the soul, and the brain power by taking weeks of rest and not trying to labour until a change takes place in you for the

better. Your system must have nourishment. Your whole system will become deranged if you have to take charge of your own diet. This continual mental anxiety is a tax you must not bear. If any physician prescribes meat for you, say No; the flesh of dead animals does not compose my diet. Flesh meat is not necessary for the health and strength of mind or body. If the Lord had not furnished all that is essential in the vegetable world, there would be an excuse for meat eating, but animals are now so diseased that it is now really dangerous; it is unclean to eat meat. Flesh meat formed no part of the food provided for man in the beginning. It was after the transgression and fall, when death was to be man's portion, that God permitted that long lived race to eat the flesh of unclean animals.

Ellen G. White {KC 21.2}

St. Helena, California
February 5, 1902

Dear Brother and Sister Kellar:

I am somewhat troubled in regard to you, my dear friends. I am so anxious for you to take hold of the work in Australia in the right way. I am very desirous that you shall avoid the mistakes some have made. At the beginning, your work may not be pleasant. But if you will take hold unitedly

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to do your best, to improve your capabilities and talents, you will come very close to the Saviour. You are in a new country, on missionary ground, and you need to be very careful to do all the Saviour requires. You need to be ever under the supervision of Him who has purchased you with His own life. {KC 21.3}

My sister, I wish to say a few words to you. You can be a great blessing to your husband. But you need a work done for you before you can be a blessing to those with whom you are brought in contact. You know little in regard to heart-consecration. Will you not make an unreserved surrender of all you have and are to the Lord? Do not spoil your record by cheapness of word or action. {KC 22.1}

I feel a deep interest in both of you. I desire to see you working as the Lord's helping hand to bring others to the knowledge of the truth. You can be either a savor of life unto life, or of death unto death. {KC 22.2}

To all his followers the Lord gives talents; and he calls upon all to work while the day lasts. For everything received from God we must render a strict account. By faithful, diligent use we are to increase our talents. God will expect a return proportionate to the amount we have received. If we have been-given five talents, he will call for the increase of five. It is by the faithful use of our talents that means are to be brought to the Lord's treasury, to supply the necessities of his ever-enlarging work. {KC 22.3}

Many, instead of taking up the work God has given them, are looking for some service that will distinguish them as workers of marked talent. Do not aspire to do some great thing. Take up the work waiting to be done near you. Every word prompted by the Spirit of God, every duty faithfully performed, is a seed sown unto eternal life. {KC 22.4}

A few pence well handled are of more use than pounds that lie unused. The one who uses one talent faithfully for the Master is of far more value in his sight than the one who has many talents, but who refuses to use them aright, who looks down on the one who does humble service. The faithful performance of small duties fits us for larger responsibilities. Of those who take up their appointed work, no matter how small it may seem, who perform faithfully the humble duties nearest them, Christ says, "He that is faithful in that which is least is faithful also in much." {KC 22.5}

We have no time to complain or to disparage others. God calls upon us to carry our work forward in right lines, for Christ's sake exerting a correct influence in the daily life. He calls upon us to lead others to His throne. He teaches us to pray, "Thy kingdom come, they will be done on earth as it is.." {KC 22.6}

Sanitarium, California

June 3, 1907

The Work of Christian Physicians

Among Christian physicians there should ever be a striving for the maintenance of the highest order of true refinement and delicacy, a preservation of those barriers of reserve that should exist between men and women. {KC 22.7}

We are living in a time when the world is represented as in Noah's time, and as in the days of Sodom. I am constantly being shown the great dangers

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to which youth, and men and women who have just reached manhood and womanhood, and also men and women of mature years, are exposed, and I dare not hold my peace. There is need of greater refinement, both in thought and association. There is need of Christians being more elevated and delicate in words and deportment. {KC 22.8}

The work of a physician is of that character that if there is a coarseness in his nature, it will be revealed. Therefore the physician should guard carefully his speech, and avoid all commonness in conversation. Every patient he treats is reading the traits of his character, and the tone of his morals by his action and conversation. {KC 23.1}

The light given me of the Lord regarding this matter is that, as far as possible, lady physicians should have the care of lady patients, and gentlemen physicians the care of gentlemen patients. Every physician should respect the delicacy of the patients. Any unnecessary exposure of ladies before male physicians is wrong. Its influence is detrimental. {KC 23.2}

Delicate treatments should not be given by male physicians to women in our institutions. Never should a lady patient be alone with a gentleman physician, either for special examination

or for treatment. Let physicians be faithful in preserving delicacy and modesty under all circumstances. {KC 23.3}

In our medical institutions there ought always to be women of mature age and of good experience who have been trained to give treatments to the lady patients. Women should be educated and qualified just as thoroughly as possible to become practitioners in the delicate diseases which afflict women, that their secret parts should not be exposed to the notice of men. There should be a larger number of lady physicians educated not only to act as trained nurses, but also as physicians. It is a most horrible practice, this revealing the secret parts of women to men, or men being treated by women. {KC 23.4}

Women physicians should utterly refuse to look upon the secret parts of men. Women should be thoroughly educated to work for women, and men to work for men. Let men know that they must go to those of their own sex, and not apply to lady physicians. It is an insult to women, and God looks upon these things of commonness with abhorrence. {KC 23.5}

While physicians are called upon to teach social purity, let them practice that delicacy which is a constant lesson in practical purity. Women may do a noble work as practicing physicians; but when men ask a lady physician to give them examinations and treatments which demand the exposure of private parts, let her refuse decidedly to do this work. {KC 23.6}

In the medical work there are dangers which the physician should understand and constantly guard against. Truly converted men are the ones who should be employed as physicians in our sanitariums. Some physicians are self-sufficient, and consider themselves able to guard their own ways; whereas, if they but knew themselves, they would feel their great need of help from above. {KC 23.7}

Some medical men are unfit to act as physicians to women because of the attitude they assume toward them. They take liberties until it becomes a common thing with them to transgress the laws of chastity. Our physicians

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should have the highest regard for the directions given By God to His church when they were delivered from Egypt. This will keep them from becoming loose in manners and careless in regard to the laws of chastity. All who will live by the laws that God gave from Sinai may be safely trusted. {KC 23.8}

It is not in harmony with the instruction given at Sinai that gentlemen physicians should do the work of midwives. The Bible speaks of women at childbirth being attended by women, and thus it ought always to be. Women should be educated and trained to act skillfully as midwives and physicians to their sex. It is just as important that a line of study be given to educate woman to deal with women's diseases as it is that there should be gentlemen thoroughly trained to act as physicians and surgeons. And the wages of the women should be proportionate to her services. She should be as much appreciated in her work as the gentleman physician is appreciated in his work. {KC 24.1}

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

need and may have the wisdom of the Great Physician in their work. {KC 24.2}

We ought to have a school where women can be educated by women physicians to do the best possible work in treating the diseases of women. {KC 24.3}

Among us as a people, the medical profession should stand at its highest. Physicians should bear in mind that it is their work to fit souls as well as bodies for healthy life. Their service for God is to be thoroughly uncorrupted by an evil practice {KC 24.4}

Every practitioner needs to study carefully the word of God. Read the story of the sons of Aaron in the tenth chapter of Leviticus, verses one to eleven. Here was a case where the use of wine benumbed the senses. The Lord demands that the appetites and all the habits of life of the physician be kept under strict control. While dealing with the bodies of their patients, they are to constantly remember that the eye of God is upon all their work. {KC 24.5}

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

Ellen G. White

November 11, 1907.

Lessons for Sanitariums Workers

Preparation for Trial

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The burden is upon me to write that which will be a help to God's people in these closing days. A great crisis is just before us. To meet its trials and temptations, and to perform its duties, will require persevering faith. But we may triumph gloriously; not one watching, praying, believing soul will be ensnared by the enemy. {KC 25.1}

Christ sought to impart special instruction to the first disciples to prepare them for the trial of faith they must endure in His rejection and crucifixion by the Jews. "The Son of man shall be betrayed into the hands of men," He said, "and they shall kill Him; and the third day He shall rise again." "If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever shall save his life shall lose it; and whosoever shall lose his life for My sake shall find it. For what is a man profited if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of His Father, with His angels; and then shall He reward every man according to his works. Verily I

say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom." {KC 25.2}

"And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart." {KC 25.3}

The Saviour and His disciples have spent the day in traveling and teaching, and the mountain climb adds to their weariness. They follow where Christ leads the way, yet they wonder why their Master should lead them up this toilsome ascent when they are weary, and when He too is in need of rest. {KC 25.4}

Presently Jesus tells them that they are now to go no farther. Stepping a little aside from them, the Man of sorrows pours out His supplications with strong crying and tears. He prays for strength to bear the best in behalf of humanity. And He pours out His heart longings for His disciples, that in the hour of the power of darkness their faith may not fail. {KC 25.5}

At first the disciples unite their prayers with His in sincere devotion; but after a time they are overcome with weariness, and, even while trying to retain their interest in the scene, they fall asleep. The Saviour has seen the gloom of His disciples, and has longed to lighten their grief with the assurance that their faith has not been in vain. The burden of His prayer is that they may be given a manifestation of His glory that He had with the Father before the world was, that His kingdom may be revealed to human eyes, and that His disciples may be strengthened to behold it. He pleads that they may witness a manifestation of His divinity that will comfort them in the hour of His supreme agony with the knowledge that He is of a surety the Son of God, and that His shameful death is a part of the plan of redemption. {KC 25.6}

The Saviour's prayer was heard. He "was transfigured before them, and His face did shine as the sun, and His raiment was white as the light. And behold there appeared unto them Moses and Elias, talking with Him." {KC 25.7}

"Then answered Peter and said unto Jesus, Lord, it is good for us to be here; if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. While he yet spake, behold a bright cloud over-shadowed them, and behold a voice out of the cloud which said, This is My beloved Son in whom I am well pleased; hear ye Him. And when the disciples

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heard it, they fell on their face and were sore afraid." {KC 25.8}

Through being overcome with sleep, the disciples heard little of what passed between Christ and the heavenly Messengers. Failing to watch and pray, they had not received the light that God desired to give them, - a knowledge of the sufferings of Christ and the glory that should follow. They lost the blessings that might have been theirs by sharing His self-sacrifice. Slow of heart to believe were these disciples, little appreciative of the treasure with which heaven sought to enrich them. {KC 26.1}

When Christ's predictions came to pass, and the disciples were brought over the ground of test and trial, they failed to endure the proving. Peter denied His Lord before His enemies. Had the disciples remained watching, they would not have lost their faith as they beheld the Son of God dying upon the cross. Amid the gloom of that terrible, trying hour, some rays of hope would have lighted up the darkness, and sustained their faith. {KC 26.2}

This experience of the disciples is recorded that we may learn its lesson. It is just as essential that the people of God today bear in mind how and where they have been tested, and where their faith has failed, where they have imperiled His cause by unbelief and self-confidence. Renouncing all self-dependence, they are to trust in God to save them from dishonoring His name. {KC 26.3}

God sends trials to prove who will stand faithful under temptation. He brings us into trying positions to see if we will trust in a power out of and above ourselves. Everyone has undiscovered traits of character that must come to light through trial. God allows those who are self-sufficient to be sorely tempted, that they may understand their helplessness. He suffers the deep waters of affliction to go over our souls, in order that we may know Him and Jesus Christ whom He has sent, in order that we may have deep heart longings to be cleansed from defilement, and may come forth from the trial purer, holier, happier. Often we enter the furnace of affliction with our souls darkened with selfishness; but if patient under the crucial test, we shall come forth reflecting the divine character. When His purpose in the affliction is accomplished "He shall bring forth thy righteousness as the light, and thy judgment as the noonday." {KC 26.4}

"Watch ye, and pray, lest ye enter into temptation." Watch against the stealthy approach of the enemy, watch against old habits and natural inclinations, lest they assert themselves; force them back, and watch. Watch the thoughts, watch the plans, lest they become self-centered. Watch over the souls that Christ has purchased with His own blood. Watch for opportunities to do them good. {KC 26.5}

How to be Great

Later the disciples were taught another lesson. On the journey through Galilee, Christ again tried to prepare their minds for the scenes before Him. He told them that He was to go up to Jerusalem to be put to death, and to rise again. The disciples did not even now comprehend His words. Although the shadow of a great sorrow fell upon them, a spirit of rivalry found a place in their hearts. They disputed among themselves which should be accounted the greatest in the kingdom. This strife they thought to conceal from Jesus, and they did not as usual, press close to His side, but loitered behind, so that

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He was in advance of them when they entered Capernaum. {KC 26.6}

Jesus read their thoughts, and He longed to counsel and instruct them. But for this He awaited a quiet hour, when their hearts would be open to receive His words. {KC 27.1}

When He reached Capernaum, and had entered a house, the disciples came to Him saying, "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." {KC 27.2}

Very tenderly, yet with solemn emphasis, Jesus tried to correct the evil. He showed what is the principle that bears sway in the kingdom of heaven, and in what true greatness consists, as

estimated by the standard of the courts above. Those who were actuated by pride or love of distinction, were thinking of themselves, and of the rewards they were to have, rather than how they were to render back to God the gifts they had received. They would have no place in the kingdom of heaven, for they were identified with the ranks of Satan. {KC 27.3}

Before honor is humility. To fill a high place before men, Heaven chooses the worker who, like John the Baptist, takes a lowly place before God. The most childlike disciple is the most efficient in labor for God. The heavenly intelligences can co-operate with him who is seeking, not to exalt self, but to save souls. He who feels most deeply his need of divine aid will plead for it; and the Holy Spirit will give to him glimpses of Jesus that will strengthen and uplift the soul. From communion with Christ he will go forth to work for those who are perishing in their sins. He is anointed for his mission; and he succeeds where many of the learned and intellectually wise would fail. {KC 27.4}

The Lord has lessons for us all to learn regarding the position we should occupy toward each other and toward Him. Let no Pharisaical pride come into our ranks, but let us move humbly and wisely, putting from our hearts and minds every injurious thought and feeling. The spirit of selfishness that would lead a man to set himself above his brethren is evidence that he does not see the necessity of being a humble learner in Christ's school. The precious word of God is to be faithfully studied if God's professing people are to find a place among the redeemed. {KC 27.5}

"And whosoever receiveth one such little child in my name," the Saviour continued, "receiveth Me." "And whoso shall offend one of these little ones, it were better for him that a millstone were hanged about his neck and he were drowned into the depths of the sea." {KC 27.6}

The "little ones" are not children in years, but those who are young in the Christian life. Those who have newly come to the faith are to be treated with love and tenderness. They are to be instructed by precept and example in the way of the truth. "Take heed that ye despise not one of these little ones, for I say unto you, That in heaven, their angels do always behold the face of My Father which is in heaven. For the Son of man is come to seek and to save that which is lost."

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O, how different are the standards by which God and man measure character. God sees many temptations resisted of which the world, and even near friends, never know--temptations in the home, in the heart. He sees the soul's humility in view of its own weakness, the sincere repentance over even a thought that is evil. He sees the whole-hearted devotion to His service. He has noted the hours of hard battle with self--battle that won the victory. All this God and angels know. A book of remembrance is written for them that fear the Lord and that think upon His name. {KC 28.1}

Not in our learning, not in our position, not in our numbers or our entrusted talents, not in the will of man, is to be found the secret of success. Feeling our inefficiency, we are to contemplate Christ, and through Him who is the strength of all strength, the thought of all thought, the willing and obedient will gain victory after victory. {KC 28.2}

And however short our service or humble our work, if in simple faith we follow Christ, we shall not be disappointed of the reward. That which even the greatest and wisest cannot earn, the weakest and most humble may receive. Heaven's golden gate opens not to the self-exalted. It is

not lifted up to the proud in spirit. But the everlasting portals will open wide to the trembling touch of a little child. Blessed will be the recompense of grace to those who have wrought for God in simplicity and faith and love. {KC 28.3}

Care for the Erring

"How think ye," the Saviour said, "if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine in the wilderness, and goeth into the mountains and seeketh that which is gone astray? And if so be that He find it, Verily I say unto you, he rejoiceth more over that sheep than over the ninety and nine which went not astray. Even so it is not the will of your Father that one of these little ones should perish." {KC 28.4}

My brethren and sisters, read this whole chapter, and let its instruction tender your hearts, and help you to understand your duty toward those who need your help. In every place angels of God are watching to see what kind of spirit is exercised in behalf of souls. {KC 28.5}

If the lost sheep is not brought back to the fold, it wanders until it perishes. And many souls go down to ruin for want of a hand stretched out to save. These erring ones may appear hard and reckless; but if they had received the advantages that others have had, they might have revealed far more nobility of soul, and greater talent for usefulness. Angels pity these wandering ones. Angels weep, while human eyes are dry and hearts are closed to pity. {KC 28.6}

There are many who err, and who feel their shame and folly. They look upon their mistakes and errors until they are driven almost to desperation. These souls we are not to neglect. When one has to swim against the stream, there is all the force of the current driving him back. Let a helping hand then be held out to him as was the Elder Brother's hand to the sinking Peter. Speak to him hopeful words, words that will establish confidence and awaken love.

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Thy brother, sick in spirit, needs thee as thou thyself hast needed a brother's love. He needs the experience of one who has been as weak as he, one who can sympathize with him and help him. The knowledge of our own weakness should help us to help another in his need. Never should we pass by one suffering soul without seeking to impart to him the comfort wherewith we ourselves are comforted of God. {KC 29.1}

It is fellowship with Christ, personal contact with a living Saviour, that enables the mind and heart and soul to triumph over the lower nature. Tell the wanderer of an almighty hand that will hold him up, of an infinite humanity in Christ that pities him. It is not enough for him to believe in law and force, things that have no pity, and never hear the call for help. He needs to clasp a hand that is warm, to trust in a heart full of tenderness. Keep his mind stayed on the thought of a divine presence ever beside him, ever looking upon him with pitying love. Bid him think of a Father's heart that ever grieves over sin, of a father's hand stretched out still, of a Father's voice, saying, "Let him take hold of My strength, and make peace with Me; and he shall make peace with Me." {KC 29.2}

As you engage in this work you have companions unseen by human eyes. Angels of heaven were beside the Samaritan who cared for the wounded stranger. Angels from the heavenly courts stand by the side of all who do God's service in ministering to their fellow-men. And you have

the co-operation of Christ Himself. He is the restorer, and as you work under His supervision, you will see great results. {KC 29.3}

Physicians, nurses, and helpers, in all your dealings with the sick, let your words and actions be controlled by the Spirit of God. Precious words of comfort from the word of God may be spoken to the sick ones who come to our sanitariums, and earnest prayers be offered in their behalf. Hopeful words and cheerful countenances and helpful acts will reveal to the patients the love of God. {KC 29.4}

All the religious exercises of the home life should be of a cheering and encouraging nature. The physician or nurse who is easily offended, or who cherishes a jealous or suspicious disposition, is not prepared to take responsibilities in our institutions for the sick. Such influences will counterwork the best efforts that can be made to bring in a cheering and uplifting atmosphere. Our sanitariums are to be regarded as sacred places; the spiritual interests of the patients are to be carefully watched, and any influences that should injure should be removed. The men and women who care for the sick should be truly converted; then they will speak words that will help and uplift. {KC 29.5}

My fellow workers, keep your spiritual perceptions clear. Cherish the simplicity of the word of God. By the love of Jesus that is in your own hearts, draw these patients to the feet of Christ. One soul saved is of more worth in the sight of God than all the sanitarium buildings in the world. {KC 29.6}

Co-operation Between Our Schools and Sanitariums

I have been shown that there are decided advantages to be gained by having our schools located near our sanitariums, that the students may receive the benefits of the instruction given to the nurses, and may witness the

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results of faithful work done for those who need help and counsel. The benefits of hearty co-operation extend beyond physicians and teachers, students and sanitarium helpers. When a sanitarium is built near a school, those in charge of the educational institution have a grand opportunity of setting a right example before those who all through their life have been easy-going idlers, and who have come to the sanitarium for treatment. The patient will see the contrast between the idle self-indulgent lives that they have lived, and the lives of self-denial and service lived by Christ's followers. They will learn that the object of medical missionary work is to restore, to correct wrongs, to show human beings how to avoid the self-indulgence that brings disease and death. {KC 29.7}

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

service, they will find the fullest satisfaction. The Lord would have His work move forward solidly. Let light shine forth as God designed that it should from His institutions, and let God be glorified and honored. This is the purpose and plan of heaven in the establishment of these institutions. Let physicians and nurses and teachers and students walk humbly before God, trusting in Him as the One who can make their work a success. {KC 30.1}

With Singleness of Heart

Christ is calling all who claim to believe in Him to reveal by their own example of self-denial and temperance in all things, the virtues of His character. He asks them, by an example of obedience to the truth, to bind souls to Him. The Saviour's example of self-denial and self-sacrifice is to be kept before the patients in the most attractive light. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The Saviour's sacrifice, His taking human nature, His rejection by the people whom He came to bless, His uncomplaining sufferings, and especially His daily life of self-denial, are to be kept constantly before their minds. {KC 30.2}

In the work of restoring the moral image of God in man, everything depends upon the conversion of every power of the being of God. The saving grace of Christ is able to accomplish this for every soul. Those who would be soul-winners must study Christ's methods of reaching souls. Satan and his agencies are seeking to keep men and women in rebellion against God and the truth. When the workers in our sanitariums realize this as they should, every possible influence for good will be brought to bear upon those who come for treatment and rest. {KC 30.3}

If our institutions are rightly conducted they will be the means of bringing us in touch with the workers in the Women's Christian Temperance Union. Many of these noble souls in this organization need to learn that obedience to the fourth commandment is an experience that they need in order

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to perfect a Christian character. When they will yield their will to His will in this matter, God will make their efforts more effectual to the saving of soul, body, and spirit of Himself. {KC 30.4}

My fellow-workers, keep on the armor of Christ's righteousness. Pleasant words, faithful attendance, a desire to relieve suffering, will win a way for you to turn the mind to the never failing source of healing, the One who died to pay the ransom price for lost and ruined men. The enemy will press the battle to the gates, but keep the armor on. Remember that every one converted to the faith adds to our efficiency to give the truth to the world. The grace of Christ is promised us as we seek to turn souls to obedience to the commandments of God. We should be willing to undertake whatever He calls upon us to do. {KC 31.1}

In the Power of the Spirit

The Spirit of God is to be our efficiency in the work laid upon us. We must now move forward courageously; for we have no time to lose. Those who strive will win the victory. In His mediatorial work Christ gives to His servants the presence of the Holy Spirit. This means power

and efficiency that will enable the human agent to represent Christ in the work of soul saving. {KC 31.2}

God has instructed me that our workers need to experience the deep moving of the Spirit of God; many are in need of a fuller conversion. On the day of pentecost, in response to the continued prayers of the disciples, the Holy Spirit descended from heaven with the sound as of a rushing mighty wind. For ages the heavenly influences had been held in restraint; but in response to the fervent prayers of these humble men, they descended with power to co-operate with human agencies. Then what confessions came forth from human lips, what humiliation of soul was manifested. And what songs of praise and thanksgiving mingled with the voice of penitence and confession. All heaven bent to listen to the lowly seekers after God. {KC 31.3}

Through the grace of Christ, and under His direction, we can accomplish a grand and far-reaching work. Through the power that the Holy Spirit will impart, we can bring souls who are now living in rebellion to God, to see their need of Christ, and, accepting the provision made for them, become laborers together with God in the work of saving others. {KC 31.4}

God will withhold nothing from the soul who gives himself to Christ for service, but will give him ability to accomplish a work the results of which will be as measureless as eternity. The wounded hands of Christ are His pledge that grace sufficient will be given to every soul to work out the will of God. All power in heaven and in earth will co-operate with Him. Acting as Christ's instrumentality in the earth, day by day man becomes a partaker of the divine nature, escaping the corruption that is in the world through lust. The church on earth, having united with it the power of the church in heaven, will come off more than conqueror through the blood of the Lamb and the word of its testimony.

Ellen G. White

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Extracts from Letters Concerning Flesh Eating

Extracts from a letter written to Dr. J. H. Kellogg from Stanmore, Sydney, N.S.W. July 26, 1896.

The perfection of Christian character is attainable. As we approach the close of this earth's history, we will find that the whole world is becoming a lazar house of disease. The transgression of the law of God is bringing the sure result. {KC 32.1}

I present the word of the Lord God of Israel. Because of transgression, the curse of God has come upon the earth itself, upon the cattle and upon all flesh. Human beings are suffering the result of their own course of action in departing from the commandments of God. The beasts also suffer from under the curse. {KC 32.2}

Meat eating should not come into the prescriptions for any invalids from any physician from among those who understand these things. Disease in cattle is making meat eating a dangerous matter. The Lord's curse is upon the earth, upon man, upon beasts, upon the fish of the sea; and as transgression becomes almost universal, the curse will be permitted to become as broad and as deep as the transgression. Disease is contracted by the use of meat. The diseased flesh of these dead carcasses is sold in the market places, and disease among men is the sure result. {KC 32.3}

The Lord would bring His people into a position where they will not touch or taste the flesh of dead animals. Then let not these things be prescribed by any physician who has a knowledge of the truth for this time. There is no safety in the eating of the flesh of dead animals, and in a short time the milk of cows will also be excluded from the diet of God's commandment keeping people. In a short time it will not be safe to eat anything that comes from the animal creation. Those who take God at His word, and obey His commands with their whole heart will be blessed. He will be their shield of protection. But the Lord will not be trifled with. Distrust, disobedience, and alienation from God's will and way will place the sinner in a position where the Lord cannot give him His divine favor. {KC 32.4}

Again I refer to the diet question: We cannot now do as we have ventured to do in the past in regard to meat-eating. It has always been a curse to the human family, but now it is made particularly so in the curse which God has pronounced upon the herds of the field, because of man's transgression and sins. The disease upon animals is becoming more and more common, and our only safety now is in leaving meat entirely alone. The most aggravated diseases are now prevalent, and the very last thing that physicians who are enlightened should do, is to advise patients to eat meat. It is in eating meat so largely in the country that men and women are becoming demoralized, their blood corrupted and disease planted in their system. Because of meat-eating, many die, and they do not understand the cause. If the truth were known, it would bear the testimony it was the flesh of animals that passed through death. The thought of feeding upon dead flesh is repulsive, but there is something in meat-eating: we partake of diseased, dead flesh, and this sows its seed of corruption in the human organism. {KC 32.5}

I write to you, my brother, that the giving of prescriptions for the

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eating of flesh of animals may no more be practiced in our sanitariums. There is no excuse for this. There is no safety in the after influence and results upon the human mind. Let us make known in our institutions that there is no longer a meat table, even for the boarders, and then the education given upon the discarding of a meat diet, will not only be saying, but doing. If patronage is less, so let it be. The principles will be of far greater value when they are understood, when it is known that the life of no living thing shall be taken to sustain the life of a Christian. {KC 32.6}

In this country we see the necessity of our words and deeds harmonizing. I had a decided talk with the physicians at just the right time, and I think I know the question will be settled with them. I spoke Sabbath upon this subject, and the church was full of believers. Of course, there must be an abundance of fruit and well cooked grains.

Ellen. G. White {KC

33.1}

July 3, 1906

J -242- '06

Sanitarium, California
July 3, 1906

Elder A. T. Jones:

Dear Brother,

Again and again your case has been presented before me. I am now instructed to say to you, You have had a large knowledge of truth, and less, far less, spiritual understanding. When you were called to the important work at Washington, you had need of far more of the humble grace that becometh a Christian. Since the Berrien Springs meeting, your attitude and the attitude of several others has grieved the Spirit of God. You have been weighed in the balance and found wanting. {KC 33.2}

Though you had full confidence in yourself, you were out of the path of duty when, in order to criticise and reprove the work of your brethren, you, with others, interrupted the meeting called especially for prayer and confession and for seeking for a spirit of unity. Had you understood the work that needed to be done at that time, a very different presentation would have been made at that meeting. In the place of victory there was defeat. The Lord has said, "weighed in the balance and found wanting." {KC 33.3}

Self-exaltation is your great danger. It causes you to swell to large proportions. You trust in your own wisdom, and that is often foolishness. {KC 33.4}

Do you remember the counsel which I gave you in my letter of April, 1894? This was in answer to your letter expressing deep regret over the part you had taken in an unwise movement, and you appealed to me for instruction, that you might ever avoid such mistakes. Here is a portion of what I wrote you then:- {KC 33.5}

"Your letter is received, and I would be glad to satisfy your mind on every point, but that is not in my power. While I can speak to you in words of warning, you may ask many questions that it is not my duty or in my power

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to answer. I can tell you, and all our teachers of faith and doctrine, Stick to the Word. 'Preach the Word; be instant in season, out of season: reprove, rebuke, exhort with all longsuffering and doctrine.' But never, never make a place for A. T. Jones. Guard this point jealously. Do not even once take any advantage to employ ridicule or to bring against any person or any position a railing accusation. It is plainly revealed in the Word--that this is not God's plan. {KC 33.6}

"Always teach present truth as it is in Jesus. If you have a true sense of the sacredness of the work, you will be much with God in prayer. It is God only who can bruise Satan under your feet shortly. Walk steadily. Make straight paths for your feet, lest the lame be turned out of the way. Many are so weak in faith and experience that they will look to A. T. Jones, and what you say and do, they will say and do; for they will not look beyond you to Jesus, who is the Author and Finisher of our faith. {KC 34.1}

"At every step that we advance, if our advance is one of safety, we must lean wholly upon a power out of and above ourselves. The Lord is infinite. He has all resources at His command, and if we trust in Him implicitly, and not in our own capabilities, we shall walk softly and

reverently before Him, and have less and less confidence in human capabilities. Nothing of the natural, the human, must take the place of the Spirit of God. No man, however much he may desire it, can use the Holy Spirit. The Holy Spirit is to use us. Self must be placed at the disposal of the Spirit of God. This must be recognized as the working agent, to mold the man, and to teach him all things. {KC 34.2}

"In these times of special interest the guardians of the flock of God should teach the people that the spiritual powers are in controversy; it is not the human beings that are creating such intensity of feeling as now exists in the religious world. A power from Satan's spiritual synagogue is infusing the religious elements of the world, arousing men to decided action to press the advantages Satan has gained by leading the religious world in determined warfare against those who make the word of God their guide and the sole foundation of doctrine. Satan's masterly efforts are now put forth to gather in every principle and every power that he can employ to controvert the binding claims of the law of Jehovah, especially the fourth commandment, that defines who is the Creator of the heavens and the earth..... {KC 34.3}

"God will inspire His loyal and true children with His Spirit. The Holy spirit is the representative of God, and will be the mighty working agent in our world to bind the loyal and true into bundles for the Lord's garner. Satan is also with intense activity gathering together in bundles his tares from among the wheat. {KC 34.4}

"The teaching of every true ambassador for Christ is a most solemn, serious matter now. We are engaged in a warfare which will never close until the final decision is made for all eternity. Let every disciple of Christ be reminded that "we fight 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." O, there are eternal interests involved in this conflict, there must be no surface work, no cheap experience, to meet this issue. 'The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust to the day of judgment to be punished:....whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.'

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"The Lord would have every human intelligence in His service withhold all severe accusations and railings. We are instructed to walk with wisdom toward them that are without. Leave with God the work of condemning and judging. Christ invites us, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls.' Every one who heeds this invitation will yoke up with Christ. We are to manifest at all times and in all places the meekness and lowliness of Christ. Then the Lord will stand by His messengers, and will make them His mouthpieces, and he who is a mouthpiece for God will never put into the lips of human beings words which the Majesty of heaven would not utter when contending with the devil. {KC 35.1}

"Our only safety is in receiving divine inspiration from Heaven. This alone can qualify finite men to be co-laborers with Christ. 'Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be

dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens, and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot, and blameless.' O that as a people bearing a solemn message to the world, we might heed every word of instruction given us of God for this time. {KC 35.2}

"My brother, I do not cease to remember you in my prayers. You were never in greater peril than at the present time. You are giving the last message of warning to our world, and Satan will weave his nets to entangle your feet if you are not praying, and watching, and relying every moment upon God to keep you and strengthen you to resist temptation. Your soul is in peril. Should I specify the particular temptations, Satan would shift his operations and prepare some temptation you are not expecting. Therefore watch with much prayer, watch your own spirit, and God will hold you up. {KC 35.3}

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us.' And these apostates the apostles named antichrists. They are doing the work of Satan. 'If they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.' {KC 35.4}

"My brother, whom the Lord has honored by giving a message of truth for the world, in God alone can you maintain your integrity. 'But ye, beloved, building up yourselves on the most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire, hating even the garment spotted of the flesh.' While this hatred for the sin that spots and stains the soul is expressed, we are, with one hand, to lay hold of the sinner with the firm grasp of faith, while with the other we grasp the hand of Christ. 'Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God

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our Saviour, be glory and majesty, dominion and power, both now and forever. Amen." {KC 35.5}

When at the General Conference in Washington, I had a conversation with you, but it seemed to have no influence upon you. You appeared to feel fully capable of managing yourself. After that conversation scene after scene passed before me in the night season, and I was then instructed that you neither had been nor could be a help to Dr. Kellogg; for you were blind in regard to his dangers and his real standing. You can not be a help to him; for you entirely misjudge his case. You consider the light given me of God regarding his position as of less value than your own judgment. You have upon your soul the guilt of confirming him in his wrong course of action, and building him upon a false foundation. You need the repentance that needeth not to be repented of; for in Dr. Kellogg's case, you have done a work that has encouraged him to resist the light given me of God for him. You are coming to be worked by the same spirit that has been working with Dr. Kellogg. {KC 36.1}

This I warned you of when I placed in your hands the written testimony for Dr. Kellogg. You need to become converted, and become as humble as a little child, else you will lose your soul. If you had possessed clear discernment, you could have helped Dr. Kellogg, but you have not the clear light that cometh from the Light of the world. {KC 36.2}

Brother Jones, I have a message for you. In many respects you are a weak man. If I were to write out all that has been revealed to me of your weakness, and of the developments of your work that have not been in accordance with the course of a true Christian, the representation would not be pleasing. This may have to be done if you continue to justify yourself in a course of apostasy. Until your mind is cleared of the mist of perplexity, silence is eloquence on your part. {KC 36.3}

I am so sorry that you are spoiling your record. Since the Berrien Springs meeting, you have received many warnings, but you have not heeded these. The fact, that while you were considered sound in the faith, you have done things that you were warned not to do, shows that you are not a safe leader. {KC 36.4}

You have gone farther than most of our people have supposed in strengthening Dr. Kellogg to continue in transactions against which the Lord has warned him. You are following in a false track. You are placing yourself in a position from which it will be difficult for you to recover yourself. {KC 36.5}

When in 1901 you came to the Pacific Coast, I hoped that the weight of responsibilities as president of the California conference would lead you to distrust your ability, and to take counsel with your brethren regarding the work to be done. But there was a growth of self-confidence, a rashness of spirit, and an abruptness of speech, which increased the existing lack of confidence in your judgment. {KC 36.6}

This was especially marked at the camp-meeting in Oakland. At that meeting I had a message to bear that there should be an earnest effort made to draw nigh to God. A coldness and a lack of spirituality had come into our ranks, and we should have made a most determined effort to seek the Lord in prayer, and to stand on vantage ground. Had there been full and free

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confession of sin, and a clearing of the King's highway, the Spirit of the Lord would have come in, and the Lord would have been glorified. {KC 36.7}

But the words you had to speak at that time brought in feelings that thwarted the purpose of my message. At other times, and in other places, you manifested a domineering spirit that drove away the Spirit of God. {KC 37.1}

At the meeting in Fresno in 1902, a scene was presented before me in the night season. I was in a meeting where many spoke words of dissatisfaction with the record you had made as president of the California Conference. I saw there must be in your ministry a change, and received instruction for you and for the laborers in the Conference. This I presented at an early morning meeting. Here is a part of what I said at that meeting:- {KC 37.2}

"It is the pleasure of God that Brother A. T. Jones should serve this Conference another year as president. It is His pleasure that A. T. Jones should put away all appearance of a magisterial, domineering, authoritative manner. He is not to think that by virtue of his position as president of

the conference, he has arbitrary authority. True, he is to have authority, but it is to be just such an authority as Jesus had, an authority that is hid in the meekness and lowliness of Christ. {KC 37.3}

"In the past, the work of Brother Jones has been represented to me in figures. He was holding out to the people a vessel filled with most beautiful fruit, but while offering the fruit to them, his attitude and manner were such that no one wanted any. Thus it has too often been with the spiritual truths that he offers to the people. In his presentation of these truths, a spirit sometimes crops out that is not heavenborn. Words are sometimes spoken, reproofs given, without due consideration, with a drive, a vim, that causes the people to turn away from the beautiful truths he has for them. {KC 37.4}

"I have seen Brother Jones when the melting Spirit of God was upon him. His love for the truth was genuine, and not something that he merely claimed to possess. He had cultivated and cherished this love, and it is still to be cherished in his heart. But our brother has a very poor way of manifesting the compassion, the tenderness, the lovable spirit of Christ..... {KC 37.5}

"It is not surprising that a man who has passed through the experience that Elder Jones passed through in Battle Creek should sometimes err, He has had to arm himself, and keep on the armor constantly, fighting the various evils that were continually creeping in. He has kept himself braced for so long that he must now make an effort to unlearn many things. He must be reconverted. In his manner of presenting the principles of truth he must reform. God has great love for Brother Jones as well as for every other mortal who in some respects fails of reaching the standard placed before him. {KC 37.6}

"The Lord by His Holy Spirit is going to strengthen Brother Jones, enabling him to endure the inconveniences and taxation of travel from place to place. He desires our brother to heed the messages that He has taken pains to send to him. He desires him to weave into the fabric of his character the threads of patience and kindness, that in heaven it can be said of him, He is complete in Christ Jesus. God desires every minister of the gospel to strive to attain to this perfection.....

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"Brethren, let us all refrain from criticism. He who criticises his brethren takes his position on the enemy's ground. Satan is an accuser of the brethren. Day and night he is accusing those who profess to follow Christ. Too often we think we could do better than those who are doing their best to carry on the work in right lines. {KC 38.1}

"When you think your brother is pursuing a wrong course go to him in kindness, telling him his fault 'between thee and him alone.' Ask him if he is sure that he is right in doing as he does. Invite him to compare notes with you. Often when you treat him in this way, light and blessing come to both of you. Not infrequently the supposed fault is found to be a virtue. {KC 38.2}

"Let us learn to follow the Bible rule for dealing with the erring. Let us do our part to answer Christ's prayer for unity among His people. During the coming year, let us obey the new commandment that Christ gave to His disciples in every age, 'Love one another, as I have loved you.' For our soul's sake let us serve Him with more zeal and earnestness than we have ever served Him before. {KC 38.3}

"Brethren, shall we not cease criticising one another? Shall we not blend? Shall we not be determined so to unite that we shall be one strong whole? Shall we not bind heart to heart? Shall

we not seek to subdue our hasty spirit, and learn to be as meek and lowly as the little children of whom Christ said to His disciples, 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven?' {KC 38.4}

"God desires His servants to stand with the whole armor on, in His might overcoming the powers of darkness, to His honor and glory. Let us begin this work today. 'With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.' Let us bring into our daily life, into all our words and works, belief unto righteousness, and confession unto salvation, in order that we may glorify the God of Heaven." {KC 38.5}

To this you responded most feelingly. You said: {KC 38.6}

"In the nature of things, I should have something to say. I shall be brief; I shall be very brief: for you have been told it all, and it is all so. I thank God for the one great promise, that I am to be converted. That is the good, cheering news,--that I am to be converted; and I know it. I am glad that you know it, and so many of you; for I can have your help in making that thing effective. And, brethren, that is what I do want. You know that is what I asked for a year ago, at the beginning of my work in this conference; and I ask it still. So I just simply commit myself to God and to His word, and to His work, as has been described, and I ask your co-operation, your fellowship, and we shall go on together; and so let us pray;-- {KC 38.7}

(Praying) "Heavenly Father, we bow before Thee. Lord, we have heard Thy word. We submit all to Thee. O Lord, Thou hast called me by name, and hast told my failings and my sore need. Lord, I confess it all to Thee. {KC 38.8}

"O God, I thank Thee for Thy gracious word, Thy blessed, Thy special promise, that I, Lord, shall be converted unto Thee. And so, Lord, I put myself into Thy hands this moment, to be converted, to be molded and fashioned according to Thine own mind and by Thy Holy Spirit. O Lord, I pray that Thy

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divine wish may be met, and that I shall ever be a channel for the flowing of that holy oil which Thou hast mentioned, and which Thou dost long to pour upon bereaved and sore and mourning hearts. And Lord, I pray Thee that Thou wilt now convert me through and through. Make me, Lord altogether like Jesus, only like Jesus, that I shall be kind and courteous, gentle and careful, toward all my brethren and all to whom Thou dost send me. {KC 38.9}

"O Lord, Thou knowest all about it. I need not tell Thee anything. But Lord, I will confess all thou hast spoken. Take me, O Lord; Thou hast bought me; I am Thine. So I give myself to Thee, Lord, this morning, body, soul, and spirit to be devoted to Thee, to be consecrated to Thee, to be purified by Thee, to be cleansed by Thee, to be molded and shaped by Thee, conformed to the image of Thy dear Son, that I may walk worthy of Thee, dear Lord, and glorify Thee on earth, and finish the work which Thou hast given me to do. {KC 39.1}

"Lord, I pray Thee that the hearts of my brethren may not be pained any more by anything that I may do or say, but that they may be bound to Thee, Lord, and helped on the way. {KC 39.2}

"And so, now, Lord, we have committed all to Thee. We thank Thee that Thou dost accept every one; and so, Lord, use us. Make us one, we pray Thee, O Lord, to help to make us one. Whomsoever Thou shalt choose as the band of men that shall go with me, make our hearts ones,

our minds one, that we shall be workers together to unify the great work which Thou hast committed to us, to make Thy work prosperous, and carry it nobly and strongly. {KC 39.3}

"And so, Lord, I pray for this. I know, Lord, that Thou hast heard the prayer; and so answer, we pray Thee, in the multitude of Thy mercies, Lord, answer, that California may rise once more to the place that belongs to this Conference in this great work, that Thou mayest be glorified.

{KC 39.4}

"Lord, I thank Thee for Thy Word; for Thy Spirit; for Thy promise. In Jesus' name. Amen."

{KC 39.5}

The Spirit of the Lord was present, and His grace was freely bestowed. My heart was full of praise. After this experience I thought that you would be imbued with the Spirit of God, that you would move prayerfully and understandingly. But since that time you have again passed over the same ground. You have taken matters into your own hand, disregarding the counsel of the Holy Spirit, as though you possessed superior knowledge. The result of your course is seen in a clouding of your spiritual perceptions. {KC 39.6}

Brother Jones, you are acting the part of Aaron, and the Spirit of God is grieved. Dr. Kellogg has not been helped by you or his associate physicians; for your course has confirmed him in his blindness. You have done him great harm, but no good, and you are accounted as false watchmen. {KC 39.7}

You were entrusted with letters to be read to Dr. Kellogg. These letters contained instruction and warnings that should have been heeded by yourself. You should have prayed with Dr. Kellogg, and made every effort possible to obtain a spiritual influence over him, that you might convince him of his wrong course of action. He has had many schemes and devisings, with which the Lord had nothing to do. He was taking a course in some things that would ruin his influence.

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The Lord does not design that Battle Creek shall become a modern Jerusalem. The carrying out of the plans to make Battle Creek a great center would prove to be detrimental to the work of carrying the message to all the world. These things should be viewed by you in all their bearings. {KC 40.1}

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." {KC 40.2}

In regard to the messages of warning given me regarding people being called to Battle Creek, you have worked contrary to the counsel of the Spirit of God. You were standing where you liked to be, and you have reasoned away the objections to being in Battle Creek. Standing, as did Aaron, directly opposed to the Word of the Lord, you have made of no effect the testimonies of warning sent to keep young men and young women from going to Battle Creek. You have allowed your influence to be used to lead people to do just what the Lord has warned them not to do, and the Lord pronounces you an unfaithful steward in your influence in Battle Creek. Whatever excuses you may make, it is thus charged against you. You have worked decidedly counter to the Lord's plans, and God says, "I will judge him for this, unless he repents." {KC 40.3}

Elder Tenney has departed from the faith, and is no help to Dr. Kellogg. He upholds him in a

wrong course. You and he, ministers of the gospel, have stood directly in the way of the work of the Lord. You have confused the understanding of our people in Battle Creek, and now you are taking a course to confuse the people, leading some to move counter to the Lord's directions. {KC 40.4}

Elder Waggoner has not been a help in Battle Creek. In the European field he has sown seeds that bear evil fruit, leading some to depart from the faith. {KC 40.5}

There are others who might be mentioned as transgressors, and whose influence is a stumbling block to the youth. The spiritual conditions in Battle Creek are such that the youth cannot safely be encouraged to go there. For the past twenty years [FOOTNOTE: (1886-1906)] the Lord has been giving warnings that altogether too many people are settling in Battle Creek, leaving their small home churches, which should be kept alive by their earnest efforts. Educational centers should have been established in places wisely selected, and connected with them should be teachers who are settled in the faith. Testimonies have been borne counseling our people to leave Battle Creek. And the Lord sent His judgments upon the institutions there to show His displeasure at the neglect of these warnings. {KC 40.6}

Brother Jones, you should realize that all the talent that has been entrusted to you is to be consecrated to your Redeemer. But.....

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A Physician's Opportunities

Every physician should be a Christian. In Christ's stead he is to stand by the suffering, working as Christ worked, ministering to the needs of the sin-sick soul as well as to the needs of the diseased body. The physician should look to his Saviour saying, "I sanctify myself through the grace freely given me, that those to whom I minister may also be sanctified." {KC 41.1}

An atheist or an irreligious man should never take up the work of a physician. The godless physician watches with human sympathy the sufferings of the afflicted: but he cannot do that which he might do did he realize that the One who gave his own life for the sufferer, even the Son of God, is watching the case with intense interest. How inconsistent for a physician to stand by the side of the suffering if he cannot point them to a sin-pardoning Saviour. How terrible not to be able to tell them of the Mighty One who can heal not only every physical disease but every spiritual malady. {KC 41.2}

The physician should look higher than himself. In simple, soothing words he should speak to the sufferer of the great Physician. He who cannot do this loses case after case which he might save if he were a Christian. If he could speak to the sufferer words that would inspire faith in the sympathizing Saviour, who feels every throb of anguish, the crisis would be passed safely. The sufferer would be strengthened to look and live. {KC 41.3}

The physician who has no practical knowledge of the great needs of the soul will look upon his patient merely from a scientific standpoint. He will trust to his own skill. If the patient recovers, he takes the praise, entirely forgetting the One who said, "Live, for I have taken pity on you, and will spare you that you may become acquainted with me and believe on my name." {KC 41.4}

Would that physicians might understand the greatness of the service they could render to

humanity if they were able to speak simply and tenderly of the love of Jesus and of his willingness to save souls, even at the last hour of life. Many physicians fail to see what a noble influence they might exert by accepting Christ and laying hold of eternal interests. They continue to live a hopeless life, a life in which God is not recognized. They refuse to be illuminated by the Light of the world, and are in a far worse condition than the one who is suffering from physical disease. {KC 41.5}

Great opportunities are given to the guardians of the sick. Knowing the Lord Jesus, it is the privilege of the Christian physician to introduce Him to the sick-room as the One who can speak peace to the soul and give strength to the body. He can point the sufferer to the Lamb of God, who taketh away the sin of the world. The Lord will give such a physician great wisdom in his work. {KC 41.6}

The physician should be a man of earnest prayer, that he may impart to others the light and hope and faith which he receives. He should himself possess the hope which is sure and steadfast, the hope that Jesus is a very present help in every time of trouble. He should reverence the Word of God. This Word is exceedingly precious to the receiver; for it sanctifies the soul. The Christian physician studies the Word of God, and is prepared to soothe those who are tossed by doubt and fear. He knows the value of the Redeemer's love and presence. He can speak with assurance of the soul hovering between

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life and death. Who knows but in these last moments faith and hope may spring up in the heart and give inspiring energy to the apparently dying one. Who knows but that the compassionate Saviour may speak the word, "You shall live to sound forth my praises." {KC 41.7}

The physician needs to have a very close connection with God. Never is he to lose his hold of God's helpful, strengthening power. The fact, that the physician acts so important a part in bringing relief from suffering, will naturally place him where he will be regarded with feelings of love and gratitude by those whom he has helped. Let him not take the praise and glory to himself. Let him hide self in the Saviour, pointing to Christ as the One who is to receive all the praise. {KC 42.1}

When the sick are restored to health, the glory is often given to the physician, when it was the divine touch and healing balm of the Saviour that gave relief and prolonged life. If the one who has been restored gives praise to the physician, it is the physician's duty and privilege to point him to the compassionate Saviour as the One who has spoken to him the word of life and given him a new lease of life to be used for a high and holy purpose. The Lord is the worker: the physician is only the instrument. "Without me," Christ declares, "ye can do nothing." He says to the faithful physician, "I will stand by your side, and as you tell those for whom you work that Christ is all and in all, that He died for their sins, in order that they should not perish, but have everlasting life, I will impress their heart." {KC 42.2}

Jesus is interested in every one who is in need of his healing, vitalizing power. "Are not five sparrows sold for a farthing, and yet not one of them is forgotten before God. But even the very hairs of your head are all numbered. Fear not, therefore, ye are of more value than many sparrows." {KC 42.3}

What a blessing the Christian physician can bring to sin tortured souls! What peace comes to the sufferer as he accepts the Saviour! What melody is awakened in the heavenly courts when Satan loses his prey! {KC 42.4}

The physician who is acquainted with Christ, who realizes the preciousness of pure and undefiled religion, is indeed a representative of the great Physician. The physician who tells the sick and suffering of the love that Christ has for them is a true teacher of righteousness. He bears to the afflicted the very balm of Gilead. {KC 42.5}

What a sacred work is this, and how earnestly should those who are preparing as physicians labor to fit themselves for it. They should make it their first business to become personally acquainted with the great Physician, that when in the sick room they may recognize His presence and receive His counsel. {KC 42.6}

To us as a people God has given advanced truth, and we are to seek to gain access to souls, that we may give them this truth. As the physicians and nurses in our sanitariums hold out to the patients the hope of restoration to physical health, they are also to present the blessed hope of the gospel, the wonderful comfort to be found in the mighty Healer, who can cure the leprosy of the soul. Thus hearts will be reached, and He who gives health to the body will speak peace to the soul. The Life Giver will fill the heart with joy that will work miraculously.

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Those thus born again will go from our institutions prepared to speak to others of the power of Him who has done so much for them. Jesus says of them, "Ye are my witnesses." God grants them a renewal of life and health that they may impart to others the knowledge they have obtained. They go forth as new born souls, converted and enlightened, knowing that by being temperate in all things and depending on Him who gave His life for them, they may work for God.

{KC 43.1}

Our Sanitarium is to be established in harmony with God's appointment. Those who act a part in connection with this institution are to be themselves buildings for the Lord. Writing by the Holy Spirit, the apostle said, "Ye are God's husbandry; ye are God's building." God requires symmetry of character. His workers are ever to remember that self is to be hid in God. They are not to look to the men of the world for their strength, supposing that to gain a crumb of praise from them is something worth relating, even though those who give this praise are trampling God's commandments under their feet. When the great men of the world speak a word in toleration of the author of Christianity, what they say is repeated as though worthy of being immortalized. But words are cheap. They cost nothing. The Lord is honored only by those who love and obey His commandments.

{KC 43.2}

Physicians should not suppose that it is right for them to make appointments or to travel on the Sabbath. Not only by precept but also by example they should honor the true Sabbath, which is to be immortalized as the evidence that God created the world in six days and rested on the

seventh. God blessed the seventh day and hallowed it, placing the command concerning it in the very bosom of the decalogue. It is to be sacredly observed. {KC 43.3}

Common, every day treatment should not be given on the Sabbath. Let the patients know that physicians must have one day on which to rest. Often it is impossible for physicians to take time on the Sabbath for rest and devotion. They may be called upon to relieve suffering. Our Saviour has shown us by His example that it is right to relieve suffering on the Sabbath. But physicians and nurses should do no unnecessary work on this day. Ordinary treatment and operations which can wait should be deferred till the next day.

D.E.R. Aug. 23, 1900.

{KC 43.4}

July 13, 1900

My dear Brethren,

I wish you to understand me correctly. The Lord has given special light that you must not pattern after Dr. Kellogg in doing the line of work that he is doing; for God has not given you that work to do. Neither has he given to Dr. Kellogg the work in which he has spent much time and money, to the robbery of fields that were destitute of means and destitute of helpers. He is bringing in an accumulating burden, by which he is creating not producing, but consuming. God has not called upon us to use the treasures of His house thus, to set His money flowing in streams which call forth such an outlay of time, money and workers.

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God has given direction as to how to work is to be done. In our camp meetings we meet all classes of people, high and low, rich and poor. None are excluded. It is the Lord's desire that the very best of medical missionary physicians shall hold themselves in readiness to co-operate with the ministers of the gospel. They are to be one with Christ, men through whom God can work. The Lord desires His work to advance in a reformatory line. During our camp meetings genuine medical missionary work is to be done. {KC 44.1}

No line is to be drawn between the genuine medical missionary work and the gospel ministry. These two must blend. They are not to stand apart as separate lines of work. They are to be joined in an inseparable union, even as the hand is joined to the body. Those in our institutions are to give evidence that they understand their part in the genuine gospel medical missionary work. A solemn dignity is to characterize genuine medical missionaries. They are to be men who understand and know God and the power of His grace. {KC 44.2}

Whatever may be our ingathering or increase, the conference is to be kept free from every thread of selfishness. So also should the medical missionary be stripped of all selfishness, and carried forward after the order of God. The different lines of work are to sustain one another, but not in the way Dr. Kellogg has planned; for this is not God's way. Dr. Kellogg has misappropriated the Lord's money, investing it in a way he had no moral right to. {KC 44.3}

The work of preparing a people to know God and Jesus Christ whom He has sent is to go forward. This is the highest and most important work that it is possible for mortals to do. God desires medical missionary work to be represented in a way altogether different from the way in which it has been represented in Chicago. The work in Chicago has been a great hindrance to the harmonious action of the work God designed, giving the first, second, and third angels messages to all parts of our world. The work in Australia is not to be a second edition of the work done in Chicago. My heart is sore and grieved because the money which God designed to flow in currents of gifts and offerings to Australia, England, and other missionary fields has been obstructed by human devising and human planning. This must not be repeated in this country or in any other country; for it is not God's way to leave fields nigh and afar off without help. Thus the work of the gospel ministry is retarded. The last message of mercy is to be given to the world, to prepare a people for the second coming of our Lord and Saviour Jesus Christ, in power and great glory. {KC 44.4}

The establishment of sanitariums where they should be--in every new field that is opened,--will require means. God's money is not to be diverted into uncertain channels, but is to be used to accomplish a work which if done in the true order of God will accomplish a hundred fold more in making new plants in different localities. (D.E.R. Aug. 23, 1900. -6-) {KC 44.5}

"Sunnyside," Cooranbong, N.S.W.,
May 19, '97

"When thou saidst, seek ye my face; my heart said unto thee, Thy face, Lord will I seek." "He that cometh to God must believe that he is; and that he is a rewarder of them that diligently seek him." {KC 44.6}

A Christian! What does the term comprehend? Our Saviour says, "If ye love me, keep my commandments. And I will pray the Father, and he shall give

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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 the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." "But ye know him, for he dwelleth with you, and shall be in you." {KC 44.7}

Thus the contrast between the two classes is presented. The world are those who receive not the drawing and invitation of Christ. Truth is that which they do not desire. They cannot desire Christ because they follow their own way and their own will. They do not see anything in Christ that they should desire Him. "Who hath believed our report? And to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath born our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and

afflicted. But 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." {KC 45.1}

The natural growth cannot develop a symmetrical character. There must be a new birth. "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 was born, not of blood, nor of the will of the flesh, but of God." "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I say unto thee, Ye must be born again." The believing soul is here represented in the words of Christ: "Ye know him, for he dwelleth with you, and shall be in you," and His promise to His followers is: "I will never leave you comfortless." {KC 45.2}

I would say to students in our schools, Know thyself. The obligation we owe to God, in presenting to Him clean, pure healthful bodies, are not comprehended. We have special duties resting upon us. We should become acquainted with our physical structure and the laws controlling natural life. While Greek and Latin, which is seldom of any advantage, is made a study by many, Physiology and Hygiene is barely touched upon. The study to which we should give thought is that which concerns the natural life, a knowledge of one's self. {KC 45.3}

There is not one in a thousand married or unmarried, who realize the importance of purity of habits, in preserving cleanliness of the body and purity of thought. Sickness and disease is the sure consequence of disobedience to nature's laws, and neglect of the laws of life and health. It is the house in which we live that we need to preserve, that it may do honor to God who has redeemed us. We need to know how to preserve the living machinery, that our soul, body, and spirit may be consecrated to His service. As rational beings we are deplorably ignorant of the body and its requirements. While the schools we have established have taken up the study of physiology, they have not taken hold of the matter with that decided energy which they should. They have not practiced intelligently that which they have received in knowledge. And they do not realize that unless it is practiced, the body will decay.

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Notwithstanding all the light shining forth from the Scriptures on this subject: notwithstanding the lessons given in the history of Daniel, Shadrach, Meshach and Abed-nego: notwithstanding the result of plain healthful diet, there is little regard for the lessons penned by men inspired of God. The dietetic habits of the people generally are neglected; there is an increase of tobacco using, liquor drinking, and subsisting on flesh meats. I see young boys here in this locality, bright-looking, intelligent youth, from ten to twelve years of age, following the example of their fathers. His habits and practices are educating his children to do as he does. When going to Cooranbong a few days since, two lads were sitting in a tram before me. They were about ten or eleven years of age. One was smoking a cigarette. He would use the vile, poisonous little roll of paper, then the other would take the same in his mouth and enjoy the luxury. Physical and moral ruin is seen everywhere. The question is asked, Have I not a right to do as I please with my own body?-- No; you have no moral right, because you are violating the laws of life and health which God has given you. You are the Lord's property--His by creation and His by redemption. "Thou shalt love thy neighbor as thyself." The law of self-respect, for the property of the Lord is here brought to view. And this will lead to respect for the obligations which every human being is under to preserve the living machinery that is so fearfully and

wonderfully made. This living machinery is to be understood. Every part of its wonderful mechanism is to be carefully studied. Self-preservation is to be practiced. {KC 46.1}

The human agent has been granted a second probation. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on Him, should not perish, but have everlasting life." As you look upon your body, you should remember, that you are every moment sustained by the Creator of all things, the preserver of life, the Giver of happiness and peace and grace in obeying His requirements. Any action in eating, drinking, or dressing that is unhealthful, injures the fine works of the human machinery, and interferes with God's order. There are obstructions created in bone, brain, and muscle, which are destroying this wonderful machinery that God has organized to be kept in order. Any misuse of the delicate workmanship results in suffering. {KC 46.2}

The transgression of the physical law is the transgression of God's law. Our Creator is Jesus Christ. He is the Author of our being. He has created the human structure. He is the Author of physical laws as He is the Author of the moral law. And the human being who is careless and reckless of the habits and practices that concern his physical life and health sins against God. {KC 46.3}

Many who profess to love Jesus Christ do not show proper reverence and respect for Him who gave His life to save them from eternal death. He is not revered or respected or recognized. This is shown by the injury done to their own bodies in violation to the laws of their being. Whoever in any way disregards the laws of their being, will suffer the sure consequence of their own course of action. And in their pain and suffering, they will under the suggestions of Satan, find fault with God for causing them to be afflicted. Should the Lord work a miracle to restore the wonderful fine machinery which human beings (have damaged) through their own carelessness and inattention, and their indulgence of appetite and passions, in doing the very things that the Lord has told them that they should not do? Should He do so, the Lord would be administering to sin, which is the transgression of His own law.

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The moral sense of the human agent in our world is exceedingly low upon the subject of their own bodies and their own lives. But the Lord has placed before the human family the right way in His word. Will they keep the way of the Lord? {KC 46.4}

But with the world there is a sacrifice made that is amazing to the heavenly intelligences. Satan is master of their appetites and inclinations, and he leads them to gratify and indulge perverted, unnatural appetites. He leads them to suppose that this is the very sum and substance of their happiness. A created appetite is the only law that controls the tobacco devotee, and it will continue to be thus to the close of this earth's history. Men and women and children are corrupting their ways before the Lord. They are fast reaching the boundary line when the Lord will speak, and His words, going forth from His exalted throne, will not return unto Him void. {KC 47.1}

Read carefully Gen. 6:5-14. Matt. 24:37;51. 2 Cor. 10:4,5. 2 Pet. 1:1-6. {KC 47.2}

The Lord has inspired men to write the very things that are essential for this time in regard to the special attention we must give to the care of the body. We are the Lord's property. Christ has

paid a sum for the ransom of man that in no way can be computed. He gave Himself a living offering unto God. He bore the sins of the transgressor that God might be just, and yet be the justifier of the repenting, believing sinner. In the wilderness of temptation He overcame every temptation on the point of appetite. He fasted forty days and forty nights, and in His weak condition Satan assailed Him. But he answered not with His own words; for Satan was ready to enter into controversy if He had done this. And yet His answer was His own words, traced by human pen under the inspiration of the Spirit of God. He met Satan with "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The insinuating temptation was presented, "If thou be the Son of God, command that this stone, (in appearance exactly like bread) be made bread." But the "If" of unbelief was not accepted, and there was no ground left for controversy. {KC 47.3}

When the temptation was presented to Christ that the whole world should be given to Him if He should fall down and worship Satan, divinity flashed through humanity, and with a voice that Satan understood perfectly, He said, "get thee hence, Satan; for it is written, thou shalt worship the Lord thy God and Him only shalt thou serve." Thus Christ resisted every temptation. {KC 47.4}

Then the whole universe of heaven rejoiced. Christ had passed over the ground of test and trial that Adam had failed to endure. In His human nature He had redeemed Adam's disgraceful failure and fall. This meant everything to the human family. By overcoming in man's behalf, He was placing fallen man on the vantage ground with God. In His human nature, Jesus gave evidence that in every temptation wherewith Satan shall assail fallen man, there is help for him in God, if he will take hold of His strength, and through obedience make peace with Him. {KC 47.5}

Jesus stood forth in human nature a conqueror in behalf of the fallen race. He was an overcomer in behalf of every human being, and as a pledge that all who shall receive His name may resist the temptations of Satan, and overcome in their own behalf as Christ has overcome in theirs. There is not one of the feeblest of humanity but can be a conqueror by being a partaker of the divine nature. As the branch is united to the vine and becomes partaker of the

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nourishment of the vine, so he who is one with Christ absorbs the elements of the life of Christ, and are branches of the living vine. Every member of the human family is honored by the achievements of His wonderful victory, making it possible for every soul to become a partaker of the divine nature if he will connect with Christ. {KC 47.6}

All heaven was watching the working of the enemy against Christ when tempted in behalf of man. And all heaven is watching the striving of every individual soul under every temptation by which man shall be beset. If he will resist the temptation, if he will not yield on any point Satan cannot have the victory. And in the books of heaven will stand registered against your name that on such a day Satan sought to overthrow and ensnare one of my redeemed ones, but the tempted one looked to me, the conqueror, and I gave him angels to press back the powerful foe. {KC 48.1}

Read Matt. 4:11; Heb. 1:14; John 1:12. {KC 48.2}

In that day when all cases are decided, when sentences are passed upon those who are

rejectors of His mercy and His great love provided for them by the sacrifice of the Son of the infinite God, who bore the sins of every son and daughter of Adam, each will be called to account for the talents in intellect, in earthly treasures to bestow upon the needy. And what will those answer that have turned away from light and from knowledge, and lived a careless, self-indulgent life? The amount of evidence a man has had presented before him, the number of talents which he has received, the returns made to the Master - those will determine his destiny for eternity. {KC 48.3}

Those who have had privileges and opportunities and light upon light will find themselves brought into comparison with those whose religious advantages have been limited, and who have made diligent, persevering effort to lay hold of eternal life. Over such the Lord rejoiceth with singing. The whole heathen world will rise up in judgment against those whom heaven has favored the most, but have placed themselves on Satan's side, and worked in his lines to bring their soul destroying narcotics to foreign lands, to pollute and destroy the heathen nations with their defiling and health-destroying drugs. For the sake of revenue, a professedly Christian nation have forced their traffic upon heathen nations at the point of the sword, and thus compel them to accept their merchandise, which would in using degrade the people below the level of the brute creation. {KC 48.4}

"Shall I not judge for these things," saith God. {KC 48.5}

Christ came to our world to restore the moral image of God in men; but the men who have had great light have given themselves over to Satan. They have worked out his plans in introducing tobacco, liquor and opium into foreign, heathen lands. And these things have been recognized by the intelligent heathen as a deadly evil that leads to all kinds of violence and crime, and stirs up the savage elements to delight in war. Thus ungovernable propensities are perpetuated, making it almost hopeless to send missionaries among them. And the heathen hate the white man for this kind of work. {KC 48.6}

Although the so-called Christian has heard of the message of warning, the message of mercy, he has misappropriated his talents and used them to advance the work of the first great apostate. His heart has become hardened to all the

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mercies received of God. He has abused His goodness, and done despite to the Holy Spirit by his persistent refusal to follow Christ. {KC 48.7}

The Lord has made it part of His plan that man's reaping shall be according to his sowing. And this is the explanation of the misery and suffering in our world, which is charged back on God. The man who serves himself, and makes a God of his stomach, will reap that which is a sure result of the violation of nature's laws. Those who abuse any organ of the body to gratify lustful appetite and debased passions, in the married or unmarried life, will bear testimony of the same in his countenance. He has sown to fleshly lusts, and he will just as surely realize the consequence. {KC 49.1}

The licentiate and profligate is attended by an ever-wary fiend. He is like a haunted being. He is a slave to passion, the chains of which he is unwilling to break. And at last he is left of God without conviction, without mercy, without hope, to destroy himself. He is left to the natural

process of corrupting practices which degrade him below the brute creation. His sinfulness has ruined his mechanism of the living machinery, and nature's laws transgressed become his tormentor. {KC 49.2}

Read Prov. 4:11-18. {KC 49.3}

The Lord sees every human being: He denotes every phase of character. In the great day of judgment He will execute the sentence against the sinner. It will then be seen that the sinner's conduct has never stopped with himself. Every departure from righteousness has a vital relation to His divine laws. Had we eyes as the eyes of God we would be able to see in the tiny seed the flower or shrub or tree therein enclosed. God made it thus. He searches the heart. He will look into our motives as He looks into the seed and He will reveal what we are and what we should have been. {KC 49.4}

The last great day will be a triumph of law. The Lord is preparing for His last great work, and He will rise out of His place to punish the world for her iniquity. Then the earth will disclose her blood, and shall no more cover her slain. Who will prepare to hold up a light amid the moral darkness that exists in our world. The wretchedness that has been accumulating for ages and that is degrading humanity, is not sensed as it should be. "Thou shalt have no other gods before me" is the command of God. Idolatry exists in the church-goers today as verily as in the days of Noah. But when His commands are obeyed, the human family will be elevated, ennobled, and exalted.

(Signed) E. G. White {KC 49.5}

The Physician's Work a Cure of Souls.

Every medical practitioner may through faith in Christ have in his possession a cure of the highest value - a remedy for the sin-sick soul. The physician who is converted and sanctified through the truth is registered in heaven as a laborer together with God, a follower of Jesus Christ. Through the sanctification of the truth, God gives to physicians and nurses wisdom and skill in treating the sick, and this work is opening the fast closed door to many hearts. Men and women are led to understand the truth which is needed to save the soul as well as the body.

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This is an element that gives character to the work for this time. The Medical Missionary work is as the right arm to the third angel's message which must be proclaimed to a fallen world; and physicians, managers, and workers in any line, in acting faithfully their part, are doing the work of the message. From them the sound of the truth will go forth to every kindred, tongue and people. In this work the heavenly angels bear a part. They awaken spiritual joy and melody in the hearts of those who have been freed from suffering, and thanksgiving to God arises from the lips of many who have received the precious truth. {KC 50.1}

Every physician in our ranks should be a Christian. Only those physicians who are genuine Bible Christians can discharge aright the high duties of their profession. {KC 50.2}

The physician who understands the responsibilities and accountability of his position will feel the necessity of Christ's presence with him in his work for those for whom such a sacrifice has

been made. He will subordinate everything to the higher interests which concern the life that may be saved unto life eternal. He will do all in his power to save both the body and the soul. He will try to do the work that Christ would do were He in his place. The physician who loves the souls for whom Christ died will seek earnestly to bring into the sickroom a leaf from the tree of life. He will try to break the bread of life to the sufferer. Notwithstanding the obstacles and difficulties to be met, this is the solemn, sacred work of the medical profession. {KC 50.3}

True missionary work is that which the Saviour's work is best represented, His methods most closely copied, His glory best promoted. Missionary work that falls short of this standard is recorded in heaven as defective. It is weighed in the balances of the sanctuary and found wanting. {KC 50.4}

Physicians should seek to direct the minds of their patients to Christ, the great Physician of soul and body. That which physicians can only attempt to do, Christ accomplishes. The human agent strives to prolong life. Christ is life itself. He who passed through death to destroy him that had the power of death is the source of all vitality. There is a balm in Gilead, and a physician there. Christ endured an agonizing death under the most humiliating circumstances that we might have life. He gave up His precious life that He might vanquish death. But He rose from the tomb, and the myriads of angels who came to behold Him take up the life He had laid down heard His words of triumphant joy as He stood above the rent sepulcher of Joseph proclaiming, "I am the resurrection and the Life." {KC 50.5}

The question, "If a man die, shall he live again"? Job 14:14 has been answered. By bearing the penalty of sin, by going down into the grave, Christ has brightened the tomb for all who die in faith. God in human form has brought life and immortality to light through the gospel. In dying He condemned the originator of sin and disloyalty to suffer the penalty of sin-- eternal death. {KC 50.6}

The possessor and giver of eternal life, Christ was the only one who could conquer death. He is our Redeemer: and blessed is every physician who is in a true sense of the word a missionary, a saviour of the souls for whom Christ gave His life. Such a physician learns day by day from the great Physician how to watch and work for the saving of the souls and bodies of men

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and women. The Saviour is present in the sickroom, in the operating room: and His power for His name's glory accomplishes great things. {KC 50.7}

The Physician can do a noble work if he is connected with the great Physician. To the relatives of the sick, whose hearts are full of sympathy for the sufferer, he may find opportunity to speak the words of life. And he can soothe and uplift the mind of the sufferer, by leading him to look to the One who can save to the uttermost all who come to him for salvation. {KC 51.1}

When the Spirit of God works on the mind of the afflicted one, leading him to inquire for truth, let the physician work for the precious soul as Christ would work for it. Do not urge upon him any special doctrine, but point him to Christ as the sin-pardoning Saviour. Angels of God will impress the mind. Some will refuse to be illuminated by the light which God would let shine into the chambers of the mind and into the soul temple: but many will respond to the light, and from these minds deception and error in its various forms will be swept away. {KC 51.2}

Every opportunity of working as Christ worked should be carefully improved. The physician should talk of the words of healing wrought by Christ, of His tenderness and love. He should believe that Jesus is his companion, close by his side. "We are laborers together with God." 1 Cor. 3:9. Never should the physician neglect to direct the minds of his patients to Christ. If he has the Saviour abiding in his own heart, his thoughts will ever be directed to the great Healer of soul and body. He will lead the minds of sufferers to Him who can restore, who when on earth restored the sick to health, and healed the soul as well as the body, saying, "Son, thy sins be forgiven thee." Mark 2:5. {KC 51.3}

Never should familiarity with suffering cause the physician to become careless or unsympathetic. In cases of dangerous illness, the afflicted one feels that he is at the mercy of the physician. He looks to that physician as his only hope, and that physician should ever point the trembling soul to One who is greater than himself, even the Son of God, who gave His life to save him from death, who pities the sufferer, and who by His divine power will give skill and wisdom to all who ask Him. {KC 51.4}

When the patient knows not how his case will turn is the time for the physician to impress the mind. He should not do this with a desire to distinguish himself, but that he may point the soul to Christ as a personal Saviour. If the life is spared, there is a soul for that physician to watch for. The patient feels that the physician is the very life of his life. And to what purpose should all this weight of confidence be employed? Always to win a soul to Christ and magnify the power of God. {KC 51.5}

When the crisis has passed, and success is apparent, be the patient a believer or an unbeliever, let a few moments be spent with him in prayer. Give expression to your thankfulness for the life that has been spared. The physician who follows such a course carries his patient to the One upon whom he is dependent for life. Words of gratitude may flow from the patient to the physician: for through God he has bound his life up with his own: but let the praise and thankfulness be given to God, as to One who is present, though invisible.

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On the sickbed Christ is often accepted and confessed, and this will be done oftener in the future than it has been in the past, for a quick work will the Lord do in the world. Words of wisdom are to be on the lips of the physician, and Christ will water the seed sown causing it to bring forth fruit unto eternal life. {KC 52.1}

Our Sanitariums are to be a blessing to high and low, rich and poor. Men and women are brought together in these institutions, and they become acquainted with one another. They learn to sympathize with their fellow-sufferers, and thus the partition wall between man and his fellowmen is broken down. Those who visit the sanitarium are to be taught the power of God in the restoration of the sick. This will make an impression on the mind that God is in the place.

{KC 52.2}

It is God's purpose that those who visit our health institution shall become acquainted with the third angel's message. Though doctrinal subjects are not to be urged upon the sick, yet if these truths are lived out, the Spirit of God will bring conviction to hearts, and the faithful guardian of souls will understand when the opportunity has come to present the special truth for this time. {KC 52.3}

We lose the most precious opportunities by neglecting to speak a word in season. Too often a precious talent that ought to produce a thousand fold is left unused. If the golden privilege is not watched for, it will pass. Something was allowed to prevent the physician from doing his appointed work as a minister of righteousness. {KC 52.4}

There are none too many godly physicians to minister in their profession. There is much work to be done, and ministers and doctors are to work in perfect union. Luke, the writer of the Gospel that bears his name, is called the beloved physician, and those who do a work similar to that which he did are living out the gospel. {KC 52.5}

Our camp meetings should have the labors of medical men. These should be men of wisdom and sound judgment, men who respect the ministry of the word, and who are not victims of unbelief. These men are the guardians of the health of the people, and they are to be recognized and respected. They should give instruction to the people in regard to dangers of intemperance. This evil must be more boldly met in the future than it has been in the past. Ministers and doctors should set forth the evils of intemperance. Both should work in the gospel in perfect harmony with power to condemn sin and exalt righteousness. {KC 52.6}

Countless are the opportunities of the physician for warning the impenitent, cheering the disconsolate and hopeless and wisely prescribing for the health of mind and body. As he thus instructs the people in the principles of true temperance, and as a guardian of souls gives advice to those who are mentally and physically diseased, the physician is acting his part in the great work of making ready a people prepared for the Lord. This is what medical missionary work is to accomplish in its relation to the third angel's message. {KC 52.7}

At our camp meeting practical physicians can give instructions line upon line, precept upon precept, here a little and there a little. These ministers or doctors who do not open their lips to make personal appeals to the people

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are remiss in their duty. They fail of doing the work which God has appointed them. {KC 52.8}

Ministers and physicians are to work harmoniously with earnestness to save souls that are becoming entangled in Satan's snare. They are to point men and women to Jesus, their righteousness, their strength, and the health of their countenance, - continually they are to watch for souls. There are those who are struggling with strong temptations, in danger of being overcome in the fight with Satanic agencies. Will you pass these by without offering them assistance? If you see a soul in need of help, engage in conversation with him, even though you do not know him. Pray with him, point him to Jesus. {KC 53.1}

This work belongs just as surely to the doctor as to the minister. By public and private effort the physician should seek to win souls to Christ. {KC 53.2}

In all our enterprises and in all our institutions God is to be acknowledged as the great Master Worker. The physicians are to stand as his representatives. The medical fraternity have made many reforms, and they should rise still higher. Those who hold the lives of human beings in their hands should be educated, refined, sanctified. Then will the Lord work through them in mighty power to glorify his name. He will reveal Himself as the Healer of the body and the soul. {KC 53.3}

Dangers and Duties of the Physicians and the Medical Missionary

The fourth chapter of the Epistle to the Ephesians contains lessons given us by God. In this chapter one speaks under the inspiration of God, one to whom in holy vision God had given instruction. He describes the distribution of God's gifts to his workers, as saying: {KC 53.4}

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:" Eph. 4:11-13. Here we are shown that God gives to every man his work, and in doing this work man is fulfilling his part of God's great plan. {KC 53.5}

This lesson should be carefully considered by our physicians and medical missionaries,- God establishes his instrumentalities among a people who recognize the laws of the divine government. The sick are to be healed through the combined effort of the human and divine. Every gift, every power, that Christ promised his disciples, he bestows upon those who will serve him faithfully. And he who gives mental capabilities, and who entrusts talents to the men and women who are his by creation and by redemption, expects that these talents and these capabilities shall be increased by use. Every talent must be employed in blessing others, and thus bringing honor to God. But physicians have been led to suppose that their capabilities were their own individual property: the powers given them for God's work they have used in branching out into lines of work to which God has not appointed them. {KC 53.6}

Satan works every moment to find an opportunity for stealing in. He tells the physician that his talents are too valuable to be bound up among Seventh-day Adventists, that if he were free, he could do a large work. The physician

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is tempted to feel that he has methods which he can carry independent of the people for whom God has wrought that he might place them above every other people on the face of the earth. But let not the physician feel that his influence would increase if he should separate himself from this work: Should he attempt to carry out his plans, he would not meet with success. {KC 53.7}

Selfishness introduced in any degree into ministerial or medical work is an infraction of the law of God. When men glory in their capabilities, and cause the praise of men to flow to finite beings, they dishonor God, and he will remove that in which they glory. The physician connected with our Sanitariums and medical missionary work have by God's providence been bound to this people, whom he has commanded to be a light to the world. Their work is to give all that the Lord has given them -- to give, not as one influence among many, but as the influence through God to make effective the truth for this time. {KC 54.1}

God has committed to us a special work, a work that no other people can do. He has promised us the aid of the Holy Spirit. The heavenly current is flowing earthward for the accomplishment of the very work appointed us: but this heavenly current is turned aside by our many diversions from the straightforward path marked out by Christ. Man's disregard of the Lord's instruction robs us of the strength he longs to impart. {KC 54.2}

Physicians are not to suppose that they can compass the world by their plans and efforts. God has not set them to embrace so much with their own labors merely. The man who invests his powers in many lines of work cannot take in hand the management of a Sanitarium and do it justice. {KC 54.3}

If the Lord's workers take up lines of work which crowd out that which should be done by them in communicating light to the world, God does not receive through their labors the glory that should accrue to His holy name. When God calls a man to do a certain work in His cause He does not also lay upon him burdens that other men can and should bear. The Lord does not want the minds of His responsible men strained to the utmost point of endurance by taking up many lines of work. All these lines may be essential: but God apportions to every man his duty according to his wisdom. If the worker does not take up his appointed work, that which the Lord sees is the very thing he is fitted to do, he is neglecting duties which, if properly executed, would result in the promulgation of the truth, and would prepare men for the great crisis before us. {KC 54.4}

God cannot give in greatest measure either physical or mental power to those who gather to themselves burdens which He has not appointed. When men take upon themselves such responsibilities, however good the work may be, their physical strength is overtaxed, their minds become confused, and they cannot attain the highest success. {KC 54.5}

Physicians in our institutions should not engage in numerous enterprises, and thus allow the work which should stand upon right principles and exert a world-wide influence, to flag. God has not set his co-laborers to embrace so many things, to make such large plans that they fail in their allotted place of accomplishing the great good He expects them to do in diffusing light to the world, in drawing men and women to where He is leading by His supreme wisdom.

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The enemy has determined to counterwork the designs of God to benefit humanity in revealing to them what constitutes true medical missionary work. So many interests have been brought in that the workers cannot do all things according to the pattern shown in the mount. I have been instructed that the work appointed to physicians is enough for them to do, and what the Lord required of them was to link up closely with the gospel missionaries and do their work with faithfulness. He has not asked our physicians to embrace so large and varied a work as some have undertaken. He has not made it the special work of our physicians to go into the worst dens of iniquity in our large cities. The Lord does not require impossibilities of men. The work which He gave to our physicians was to symbolize to the world the ministry of the gospel in medical missionary work. The Lord does not lay upon His people all the burden of laboring for a class so hardened by sin that many of them will neither be benefited themselves nor benefit others. If there are men who can take up the work of laboring for the most degraded, if God lays upon them a burden to labor for the masses in various ways, let these go forth and gather from the world the means required for doing this work. Let them not depend on the means which God intends shall sustain the work of the third angel's message. {KC 55.1}

Our sanitariums need the power of brain and heart of which they are being robbed by another line of work. Everything that Satan can do he will do to multiply the responsibilities of our physicians, for he knows that this means weakness instead of strength to the institutions with

which they are connected. {KC 55.2}

Great consideration must be exercised in the work which we undertake. We are not to take large burdens in the care of infant children. This work is being done by others. We have a special work in caring for and educating the children more advanced in years. Let families who can do so, adopt the little ones, and they will receive a blessing in so doing. But there is a higher and more important work to engage the attention of our physicians in educating those who have grown up with deformed characters. The principles of health reform must be brought before parents. They must be converted, that they may work as missionaries in their own homes. This work our physicians have done and can still do if they will not sacrifice themselves by carrying such large responsibilities. {KC 55.3}

The head physician in any institution holds a difficult position and he should keep himself free from minor responsibilities: for these will give him no time to rest. He should have sufficient help: for he has trying work to perform. He must bow in prayer with the suffering ones, and lead his patients to the great Physician. If as a humble suppliant he seeks God for wisdom to deal with each case, his strength and influence will be greatly increased. {KC 55.4}

Of himself, what can man accomplish in the great work set forth by the infinite God? Christ says, "Without me ye can do nothing." John 15:5. He came to our world to show men how to do the work given them by God, and He says to us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in the heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30. Why is Christ's yoke easy and His burden light? Because He bore the weight of it upon the cross of Calvary. {KC 55.5}

Personal religion is essential for every physician if he would be successful

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in his work for the sick. He needs a power greater than his own intuition and skill. God desires physicians to link up with Him, and know that every soul is precious in His sight. He who depends upon God, realizing that He alone who made man knows how to direct, will not fail in his appointed work, as a healer of bodily infirmities, or as physician of the souls for whom Christ gave His life. {KC 55.6}

One who bears the heavy responsibilities of the physician needs the prayers of the gospel minister, and he should be linked, soul, body and mind, with the truth of God. Then he can speak a word in season to the afflicted. He can watch for souls as one who must give an account. He can present Christ as the Way, the Truth, and the Life. The Scriptures come clearly to his mind, and he speaks as one who knows the value of the souls with whom he is dealing. {KC 56.1}

Conforming to the World

The Lord Jesus has said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23. Christ's words made an impression on the minds of His hearers. Many of them, though not clearly comprehending His instruction, were moved by deep conviction to say decidedly, "Never man spake like this man." John 7:46. The disciples did

not always understand the lessons which Christ wished to convey by parables, and when the multitude had gone away, they would ask Him to explain His words. He was ever ready to lead them to a perfect understanding of His word and His will; for from them, in clear, distinct lines, truth was to go forth to the world. {KC 56.2}

At times Christ reproached His disciples with the slowness of their comprehension. He placed in their possession truths of which they little suspected the value. He had been with them a long time, giving them lessons in clear lines, but their previous religious education, the erroneous interpretations which they had heard the Jewish teachers place on the Scriptures, kept their minds clouded. Christ promised them that He would send them His Spirit, who would recall His words to their minds as forgotten truths. "He shall teach you all things," Christ said, "and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. {KC 56.3}

The way in which the Jewish teachers explained the Scriptures, their endless repetition of maxims and fiction, called forth from Christ the words, "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me." They performed in the temple courts their round of duties. They offered sacrifices typifying the great Sacrifice, saying by their ceremonies, "Come, my Saviour," yet Christ, the One whom all these ceremonies represented, was among them, and they would not recognize or receive Him. The Saviour declared, "In vain do they worship me, teaching for doctrines the commandments of men." Matt. 15:9. {KC 56.4}

Christ is saying to His servants today as He said to His disciples, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." But men are as slow now to learn the lesson as in Christ's day. God has given His people warning after warning, but the customs, habits, and practises of the world have had so great power on the minds of His professed people that His warnings have been disregarded.

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Those who act a part in God's great cause are not to follow the example of worldlings. The voice of God is to be heeded. He who depends upon men for strength and influence leans upon a broken reed. {KC 57.1}

Depending upon men has been the great weakness of the church. Men have dishonored God by failing to appreciate His sufficiency, by coveting the influence of men. Thus Israel became weak. The people wanted to be like the other nations of the world, and they asked for a king. They desired to be guided by human power which they could see, rather than by the divine, invisible power that till then had led and guided them, and had given them victory in battle. They made their own choice, and the result was seen in the destruction of Jerusalem and the dispersion of the nation. {KC 57.2}

We cannot put confidence in any man, however learned, however elevated he may be, unless he holds the beginning of his confidence in God firm unto the end. What must have been the power of the enemy upon Solomon, a man whom Inspiration has thrice called the beloved of God, and to whom was committed the great work of building the temple. In that very work Solomon made an alliance with idolatrous nations. And through his marriages he bound himself up with heathen women. Through their influence he in his later years forsook the temple of God to prepare groves for their idols. {KC 57.3}

So now, men set aside God as not sufficient for them. They resort to worldly men for recognition, and think that by means of the influence gained from the world they can do some great thing. But they mistake. By leaning on the arm of the world instead of the arm of God, they turn aside the work which God desires to accomplish through His chosen people. {KC 57.4}

When brought in contact with the higher classes of society, let not the physician feel that he must conceal the peculiar characteristics which sanctification through the truth gives him. The physicians who unite with the work of God are to cooperate with God as His appointed instrumentalities: they are to give all their power and efficiency to magnifying the work of God's commandment-keeping people. These who in their human wisdom try to conceal the peculiar characteristics that distinguish God's people from the world will lose their spiritual life, and will no longer be upheld by His power. {KC 57.5}

Never let the idea be entertained that it is essential to make an appearance of being wealthy. There will be a strong temptation to do this, with the thought that it will give influence. But I am instructed to say that it will have just the opposite effect. {KC 57.6}

All who seek to uplift themselves by conforming to the world set an example that is misleading. God recognizes as His those only who are to understand that their power lies in their meekness and lowliness of heart. God will honor those who make Him their dependence. {KC 57.7}

The style of a physician's dress, his equipage, his furniture, weigh not one jot with God. He cannot work by His Holy Spirit with those who try to compete with the world in dress and display. He who follows Christ must deny himself and take up his cross. {KC 57.8}

The Physician who loves and fears God will need to make no outward display in order to distinguish himself: for the Sun of Righteousness is shining in his

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heart and is revealed in his life, and this distinguishes him. When men work in Christ's lines, they will be living epistles, known and read of all men. Through their example and influence men of wealth and talent will be turned from the cheapness of material things and lay hold on eternal realities. The greatest respect will ever be shown to the physician who reveals that he receives his directions from God. Nothing will work so powerfully for the advancement of God's instrumentality as for those connected with it to stand steadfast as His faithful servants. {KC 57.9}

It is God's plan that even worldly people who come to our sanitariums shall have a sense of security while there, because they are in a place where prayer is offered to God. They are to see that here is in the world a people who possess talent and knowledge, yet who are not vain and self-exalted. {KC 58.1}

The physician will find that it is for his present and eternal good to follow the Lord's way of working for suffering humanity. The mind that God has made He can mould without the power of man, but He honors men by asking them to co-operate with Him in this great work. {KC 58.2}

Many regard their own wisdom as sufficient, and they arrange things according to their own judgment, thinking to bring about wonderful results. But if they would depend on God and not on themselves, they would receive heavenly wisdom. Those who are so engrossed with their work that they cannot find time to press their way to the throne of grace and obtain counsel from

God, will surely turn the work into wrong channels. Our strength lies in our union with God through His only begotten Son, and in our union with one another. {KC 58.3}

The surgeon most truly successful is he who loves God, who sees God in His created work, and worships Him as he traces His wise arrangement in the human organism. The most successful physician is he who fears God from his youth, as did Timothy, who feels that Christ is his constant companion, a friend with whom he can always commune. Such a physician would not change his position for the highest office the world can give. He is more anxious to honor God and secure His approval than to secure patronage and honor from the great men of the world. {KC 58.4}

Prayer

Every sanitarium established among Seventh-day Adventists should be made a Bethel. All who are connected with this branch of the work should be consecrated to God. Those who minister to the sick, who perform delicate, grave operations, should remember that one slip of the knife, one nervous tremor, and a soul may be launched into eternity. They should not be allowed to take so many responsibilities that they have no time for special seasons of prayer. By earnest prayer they should acknowledge their dependence upon God. Only through a sense of God's pure truth in the mind and heart, only through the calmness and strength, which He alone can impart, are they qualified to perform those critical operations which mean life or death to the afflicted ones. {KC 58.5}

The physician who is truly converted will not gather to himself responsibilities that interfere with his work for souls. Since without Christ we can do nothing, how can a physician or a medical missionary engage successfully in his important work without earnestly seeking the Lord in prayer? Prayer and a study of the Word brings life and health to the soul.

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The Lord will do wondrous things for the truth's sake, and that His name may be glorified. But He requires that the people who engage in His service shall keep their minds ever directed to Him. Every day they should have time for reading the word of God and for prayer. Every officer and every soldier under the command of the God of Israel needs time in which to consult with God and seek His blessing. If the worker allows himself to be drawn away from this, he will lose his spiritual power. Individually we are to walk and talk with God: then the sacred influence of the gospel of Christ will appear in all its preciousness. {KC 59.1}

A work of reformation is to be carried on in our institutions. Physicians, workers, nurses, are to realize that they are on probation, on trial for their present life, and for that life which measures with the life of God. We are to put the stretch every faculty, every nerve and muscle, in order to bring saving truth to the attention of suffering humanity. This work must be carried on in connection with the work of saving the sick. Then the work will stand forth before the world in the strength which God designs it shall have. Through the influence of sanctified workers the truth will be magnified. It will go forth as a lamp that burneth. {KC 59.2}

Exorbitant Fees

Honesty, integrity, justice, mercy, love, compassion, and sympathy are embraced in medical missionary work. In all this work the religion of the Bible is to be practised. The Lord does not want anyone to labor as His representative who follows the wrong customs and practice of worldly physicians in treating suffering humanity. Our physicians need to reform in the matter of making high charges for critical operations. And the reform should extend farther than this. Often an exorbitant fee is charged for even small services, because physicians are supposed to be governed in their charges by the practices of worldly physicians. There are those who follow worldly policy in order to accumulate means, as they say, for God's service. But God does not accept such offerings. He says, "I hate robbery for burnt offering." Isa. 61:8. Those who deal unjustly with their fellow-men while professing to believe My word, I will judge for thus misrepresenting Me. {KC 59.3}

As those things were presented before me, my Teacher said, "The institutions that depend upon God and receive His co-operation must ever work according to the principles of the law of God." To charge a large sum for a few moments work is not just and right. Physicians who are under the discipline of the greatest Physician the world ever knew must let the principles of the gospel regulate every fee. Let mercy and the love of God be written on every dollar received. {KC 59.4}

When our sanitariums are conducted as they should be, a large medical missionary work will be done. Every worker will do his work in such a way and with such a spirit that he will shine as a light in the world. {KC 59.5}

God calls for the doing of practical, Christ-like work. The patients who come to our sanitariums are to see carried out the principles laid down in the fifty-eighth chapter of Isaiah. Those who have accepted the truth are to practise it because it is the truth. In the work of God in our institutions the truth is to be preserved in all its sacred influence.

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The medical practitioner should in all places keep his religious principles clear and un tarnished. Truth should be paramount in his practice. He is to use his influence as a means of cleansing the soul by the healing beams of the Sun of Righteousness. When a time comes that physicians cannot do this, the Lord would have no more medical institutions established among Seventh-day Adventists. {KC 60.1}

The Tithe

The men connected with the institutions of God's appointment should be careful to acknowledge God in all their ways. They are to show that to Him they owe their intellect and all their capabilities. As did Abraham, they are to pay tithe of all they possess and all they receive. A faithful tithe is the Lord's portion. To withhold it, is to rob God. Everyone should freely, willingly, and gladly bring tithes and offerings into the storehouse of the Lord. In so doing he will receive a blessing. There is no safety in withholding from God His own portion. {KC 60.2}

The Lord says, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house,

and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." Mal. 3:8-12.

{KC 60.3}

Observance of the Sabbath

Let no man, because he is a physician, feel at liberty to do those things which God has forbidden. He should not travel on the Sabbath unless this is a necessity in order to relieve suffering humanity. He should plan his work so as to obey God's requirements. The Lord says, "Verily, my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations." Ex. 31:13. When there is real suffering to be alleviated, it is not a desecration of the Sabbath for physicians to travel upon it: but unimportant cases should be deferred. God sanctified and blessed the seventh day, and it is to be kept as His sacred memorial. {KC 60.4}

God created the world in six days, and rested upon the seventh. Therefore, He declares, "the children of Israel shall keep the Sabbath throughout their generations, for a perpetual covenant." Ex. 31:16. Those who keep God's commandments may claim the promises contained in Isa. 58:11-14. {KC 60.5}

The instruction given in this chapter is full and decided. Those who refrain from labor on the Sabbath may claim divine comfort and consolation. Shall we not believe God? Shall we not call holy the day which He calls holy? Man should not be ashamed to acknowledge as sacred that which God calls sacred. He should not be ashamed to do that which God has commanded. Obedience will bring him a knowledge of what constitutes true sanctification.

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Let there be no robber of God in tithes and offerings, no desecration of God's holy time. Man is not to do his own pleasure on God's day. He has six days in which to work at secular business, and God claims the seventh as His own. "In it," He says, "thou shalt not do any work." Ex. 20:10. The servant of God will call sacred that which the Lord calls sacred. Thus he will show that he has chosen the Lord as his leader. The Sabbath was made for man in Eden when the morning stars sang together, and all the sons of God shouted for joy. God has placed it in our charge. Let us keep it pure and holy. {KC 61.1}

The Importance of Obedience

Subtle, dangerous temptations will come to the physicians who believe the truth for these last days. That which would be condemned in a worker of another class is supposed to be admissible in a physician. Thus a multitude of sins are covered up, sins which are registered in the books of heaven as a departure from Bible principles. These temptations the physician may resist if he understands his peril and stands fast by his Saviour. If true to the word of God, we are on the side of Christ, on the side of the loyal, holy angels: we stand under the shield of Omnipotence. Of whom, then, should we be afraid? {KC 61.2}

There are those who cannot appreciate the gospel of Christ sufficiently to practice it in every line of their work. These will criticize. Those who are superficial and selfish do not know God or Jesus Christ by an experimental knowledge, and they are always faithless. In their eyes small obstructions appear as mountains. There is always a lion in the way. {KC 61.3}

The Lord requires truth in the inward parts. He will give the Holy Spirit to all who ask Him in faith. He calls for men to act as gospel ministers, to act as physicians, whom no flattery can cause to swerve from the truth. Ministers and doctors are to be under the rule of God. He in whose heart the Spirit of God bears rule, will follow the example of Christ. The life, the character, will be so Christ-like that it will roll back the unjust reproach from the pure truth of Christ. {KC 61.4}

There must be no failure in God's work. Every thought, every plan, must be in harmony with God's expressed will. He is our Creator, our Redeemer, our Counsellor; He is to be the first, and last and best in everything. {KC 61.5}

In obedience to the commandments of God the soul will receive the best of everything. Every blessing may be enjoyed with the favor of God when heart, mind, and life are consecrated to His service. If men would accept Christ, and see the binding claims of the law of God, they would not take a neutral position, but would stand out in full confidence, and say, The Lord is my helper. He is the only true God, and Jesus Christ whom He has sent is the supreme and everlasting God. Thus they would secure for themselves the grand promises of God. {KC 61.6}

This is an individual work. Every worker in God's cause should strive to become more and more efficient. There must be no careless disregard of God's expressed will. The laborer together with God must live by every word that proceedeth out of the mouth of God. Let us individually draw nigh to the mount that we may understand what the Lord commands, and then obey.

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Correct School Discipline

We had in the school in Melbourne unruly students, who were disposed to disregard the instructions given from the word of God, and by their course of action betrayed sacred trusts. The Lord looked down from heaven on them, and beheld their deceptive practices, and their false denial of their actions. They were labored for faithfully; but they were altogether too near the city, and temptations were constantly arising. They forgot to be true and loyal to God's holy law. They transgressed His commandments; they were infatuated, and revealed as students that they had not moral integrity to be true. There seemed to be a Satanic agency at work to discourage the teachers and demoralize the school. Some acting as teachers did not exert a correct influence. When every jot of influence should have been placed on the side of discipline and order, these teachers, though knowing all the trials that disorderly students were bringing on the principal and his co-workers, who were burdened and oppressed, and who were seeking the Lord most earnestly, showed sympathy for the ones who were serving the enemy most earnestly. The students - the wrong-doers, knew this. A few took courage to brave out their wrong course of action, until it was brought home so strongly to them that they acknowledged that they had disobeyed the rules of the school, and had then tried to hide behind falsehood. {KC 62.1}

The school faculty held private consultations to consider what was best to be done. There was a voice in these councils that tried to counter-work the plans introduced to keep discipline and order. By this sympathizing voice indiscreet words were dropped to the students in reference to the matters under consideration in the council. This was and will be oft repeated, a betrayal of sacred trust. These things were caught up by the students. They thought that such a teacher was all right; that she was a clever teacher. She would have sympathy for the wrongdoer. Thus the hands of these carrying a heavy load were not strengthened, but weakened. The efforts made to repress evil were looked upon as harsh and uncharitable. "Young folks must have their jolly times" was repeated, with other insipid speeches. A word dropped here and a word there left its baleful impression, and the wrongdoers knew that there were those in the school who did not think that their course of deception and falsehood was a great sin. But to continually take up the cause of the wrongdoer, making of no account his departure from righteousness and truth and steadfast integrity, is a grievous sin against God. {KC 62.2}

There were those in the school who were carried through the terms of study because they had no means themselves. These should have made every effort to obtain all the advantages possible and thus show their gratitude to God, for the kindness of the friends who had helped them. {KC 62.3}

When young men and young women are in deed and truth converted, a decided change will be seen by all who have any connection with them. Their frivolity will leave them; the continual desire for amusement and selfish pleasure, the longing for some kind of change, to be in parties and excursions will be no longer seen. {KC 62.4}

Hear the words of the great Teacher: "For the bread of God is he which cometh down from heaven, and giveth life unto the world." There is no need to be dull and indolent, to live only for common earthly excitement. Light is given to every believer, as well as comfort and sobriety. All may have joy, because of the satisfaction of having Christ as an abiding guest in the soul.

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When Christ said to the multitude, 'The bread of God is he which cometh down from heaven, and giveth life unto the world,' some in the multitude said, "Lord, give us more of this bread." The bread of heaven was in their midst, but they did not recognize Him as the bread of life. Jesus then stated plainly, "I am the Bread of Life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." {KC 63.1}

This sixth chapter of John contains the most precious and important lessons for all who are being educated in our schools. If they want that education that will endure through time and through eternity, let them bring the wonderful truths of this chapter into their practical lives. The whole chapter is very instructive, and is only faintly understood. We urge students to take in these words of Christ, that they may understand their privileges. The Lord Jesus teaches us what He is to us, and what advantage it will be to us individually to eat His word, realizing that He Himself is the great center of our life. "The words that I speak unto you," He said, "They are spirit, and they are life." {KC 63.2}

Having Christ in the heart, we have an eye single to the glory of God. We should strive to comprehend what it means to be in complete union with Christ, who is the propitiation for our sins, and for the sins of the whole world, our substitute and surety for the sins before the Lord

God of heaven. Our life should be bound up in the life of Christ; we should draw constantly from Him, partaking of Him, the living bread that came down from heaven, drawing from a fountain ever fresh, ever giving forth its abundant treasures. When this is in truth the experience of the Christian, there is seen in his life freshness, a simplicity, humility, meekness, and lowliness of heart, that show all with whom he associates that he has been with Jesus, and learned of Him.

{KC 63.3}

This experience gives every teacher the very qualifications that will make him a representative of Christ Jesus. The methods of Christ's teachings will, if followed, give a force and directness to his communication and to his prayers. His witness for Christ will not be a narrow, tame, lifeless testimony, but will be like plowing up the field, quickening the conscience, opening the heart and preparing it for the seeds of truth. {KC 63.4}

None who deal with the youth should be iron-hearted, but affectionate, tender, pitiful, courteous, winning, and compassionate; yet they should know that reproof must be given, and that even rebuke must be spoken to cut off some evil-doing. Encourage the youth to glorify God by giving expression to their gratitude to the Lord for all His mercies. Let their thanks be spoken often in the heart and with the voice, and let self-denial and self-sacrifice be shown, if those who claim to be Christ's disciples will have eternal life. "I will raise him up at the last day," Christ says, "For my flesh is meat indeed, and my blood is drink indeed." "He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." {KC 63.5}

"As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." How many have experienced this? How many realize the true meaning of these words? Will we individually seek to understand the word of God, and practice it? This word, believed, is to every truly converted soul, the free gift of grace. It cannot be bought with money.

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We should continually realize that we do not deserve grace because of our merit; for all that we have is God's gift. He says to us, "Freely ye have received, freely give." {KC 63.6}

The atmosphere of unbelief is heavy and oppressive. The giddy laugh, the jesting, and joking, sickens the soul that is feeding on Christ. Cheap, foolish talk is painful to Him. With a humble heart read carefully 1 Peter 1:13-18. Those who enjoy talking should see that their words are select and well chosen. Be careful how you speak. Be careful how you represent the religion you have accepted. You may feel it no sin to gossip and talk nonsense, but this grieves your Saviour, and saddens the heavenly angels. {KC 64.1}

What testimony does Peter bear? "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." Here again the same principle is brought out distinctly. No one need make a mistake. If as new born babes you desire the sincere milk of the word, that you may grow thereby, you will have no appetite to partake of a dish of evil speaking, that all such food will be at once rejected, because those who have tasted that the Lord is gracious cannot partake of a dish of nonsense, and folly, and backbiting. They will say decidedly, "Take this dish away. I do not want to eat such food." It is not the bread from heaven. It is eating and drinking the very spirit of the devil; for it is his

business to be an accuser of the brethren. {KC 64.2}

It is best for every soul to closely investigate what mental food is served up for them to eat. When those come to you who live to talk and who are all armed and equipped to say, "Report, and we will report it," stop and think if the conversation will give spiritual help, spiritual efficiency, that in spiritual communication you may eat the flesh and drink the blood of the Son of God, "to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious." These words express much. We are not to be tattlers, or gossipers or tale bearers; we are not to bear false witness. We are forbidden by God to engage in trifling, foolish conversation, in jesting, in joking, or speaking any idle words. We must give an account of what we say to God. We will be brought into judgment for our hasty words, that do no good to the speaker or the hearer. Then let us all speak words that will tend to edification. Remember that you are of value with God. Allow no cheap, foolish talk, or wrong principles to compose your Christian experience. {KC 64.3}

"Chosen of God and precious." Consider, every one who names the name of Christ, have you tasted that the Lord is gracious? Has this been an actual part of your experience, represented in John 6 as eating the flesh and drinking the blood of the Son of God? As new born babes are you learning to desire the sincere milk of the word that you may grow thereby? Have you at any time in your life been truly converted? Have you been born again? If you have not, then it is time for you to obtain the experience that Christ told one of the chief rulers that he must have. "Ye must be born again," He said, "Except a man be born again he cannot see the kingdom of God." That is, he cannot discern the requirements essential to having a part in that spiritual kingdom. "Marvel not that I say unto thee, ye must be born again." If you open your minds to the entrance of God's word, with a determination to practice that word, light will come; for the word gives understanding to the simple.

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This is the very education that every student needs. When this is obtained, if they are converted, the frivolous life they have heretofore lived will change. The universe and heaven will look upon characters that have been transformed. The frivolous, common level will be forsaken and their feet will be placed upon the first round of the ladder, which is Christ Jesus. They will mount step by step, one round after another, heavenward. Christ will be revealed in their spirit, their words, and in their actions. {KC 65.1}

"Ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." Will teachers and students study this representation, and see if they are in that class who, through the abundant grace given, are obtaining an experience which is in harmony with the real, genuine experience that every child of God must have if he enters the higher grade. {KC 65.2}

When Nicodemus came to Jesus, Christ laid before him the conditions of divine life, teaching him the very alphabet of conversion. Nicodemus asked, "How can these things be? Art thou a master in Israel?" Christ answered, 'And knowest not these things?' This question might be addressed to many who are holding positions of responsibility as teachers, but who have neglected the work essential for them to do, before they are qualified to be teachers. If Christ's words were received into the soul, there would be a much higher intelligence, and much deeper

spiritual knowledge of what constitutes one a disciple and a sincere follower of Christ. When the test and trial comes to every soul, there will be apostasies, traitors, heady, highminded, and self-sufficient men, who will turn away from the truth, making shipwreck of the faith. Why? - because they did not dig deep and make their foundation sure. They were not riveted to the eternal book. When the words of the Lord, through His chosen messengers, are brought to them, they murmur, and think that the way is made too strait. Like those who were thought to be the disciples of Christ, but who were displeased with His words, and walked no more with Him, they will turn away from Christ. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." What is the drawing? - "It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." There are men that hear, and not learn the lessons as diligent students. They have a form of godliness, but are not believers. They know not the truth by practice. They receive not the engrafted word. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." He did not perceive the impression made upon his mind when comparing his course of action with the great moral looking-glass. He did not see his defects of character. He did not reform, and forgetting all about the impression made, he went not God's way, but, "His way," continuing to be unreformed. {KC 65.3}

Here is the only correct way for each human being to do if he would have a safe all-round experience: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, (For there is a work to be done that is neglected at the peril of the soul) this man shall be blessed in his deed. If any man among you seem to

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be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Carry this out, as a test of pure and undefiled religion and the blessing of the Lord will surely follow. {KC 65.4}

"Wherefore it is contained in the Scripture, behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." Mark the figure represented in verse five: "Ye also as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Then these lively stones are exerting a tangible, practical influence in the Lord's spiritual house. There they are a holy priesthood performing pure, sacred service. They offer up spiritual sacrifices acceptable to God. {KC 66.1}

The Lord will not accept a heartless service, a round of ceremonies that are really Christless. His children must be lively stones in God's building. If all would give themselves unreservedly to God, if they would cease to study and plan for their amusements, for excursions and pleasure loving associations, and would study 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,' they would never

hunger and thirst for excitement or change. If it is for our true interest to be spiritual, if the salvation of our soul depends on being riveted on the eternal book, had we not better be engaged in seeking for that which will hold the whole building to the chief corner stone, that we may not be confused and confounded in our faith? {KC 66.2}

"Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed." All men and youth are appointed to do a separate work. But some stumble at the word of truth. It does not harmonize with their inclinations, and therefore they refuse to be doers of the word. They will not wear Christ's yoke of perfect obedience to the law of God. They look upon this yoke as a burden, and Satan tells them that if they will break away from it they will become as gods, no one shall rule or dictate to them; they will be able to do as they please, and have all the liberty they desire. True, they feel that they have been oppressed and cramped in every way in their religious life, but that religious life was farce. They were appointed to be co-laborers with Jesus Christ and yoking up with Christ was their only chance for perfect rest and freedom. Had they done this, they would never have been confounded. {KC 66.3}

"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth (your own efficiency, and attract attention to yourself, and seek your own glory? No, No.) the praises of him who hath called you (to a distasteful, hard life of bondage?) out of darkness into his marvelous light." {KC 66.4}

Many who profess to believe in Christ do not wear His yoke. They think that they do, but if they were not deluded and deceived by Satan, they would have thoughts corresponding with their faith, and with the great truths which they profess to believe. They would realize that the words of Christ mean something to them. "If any man will come after me, let him deny himself, and

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take up his cross, and follow me." If you follow Jesus, you are His disciple: if you follow your own impulses, your own unsanctified heart, you plainly say, I want not thy way, O Lord, but my own way. {KC 66.5}

We are to take in the situation and decide what is our purpose. I have a deep interest in young men and young women who have enlisted in the army of the Lord. My love for Jesus Christ imbues me with a love for the soul of all for whom Christ died. The words, "Ye are laborers together with God," mean much. No one can make conditions with God. We are servants of the living God, and all who shall be educated in our schools, are to be trained to be workers. They labor to acquire correct principle. They are to connect with Christ by faith. Thus they can give great satisfaction to the heavenly universe. If each volunteer in the army of the Lord will do his best, God will do the rest. They are to call nothing their own. When striving for the victory they are to strive lawfully. The word is to be their teacher. Unholy ambition will not advance them, for God only can give true wisdom and understanding; but He will not work with Satan. If envy and unholy ambition are cherished, if they wrestle for the victory to obtain human glory, the

mind will be filled with confusion. Do your best advance as fast as possible to reach a high standard in spiritual knowledge. Sink self in Jesus Christ, and aim ever to glorify His name. Bear in mind that talent, learning, position, wealth, and influence, are the gifts from God; therefore they should be consecrated to Him. Seek to obtain an education that will qualify you to be wise stewards of the manifold grace of Christ Jesus, servants under Christ to do His bidding. {KC 67.1}

Let all students seek to take as broad a view as possible of their obligations to God. They are not to look forward to a time after the school term closes, when they will do some large, noted work. But they are to study earnestly how they can commence practicing working their student life by yoking up with Christ. Let every impulse be on the Lord's side. Do not pull down or discourage those who are your teachers. Do not burden their souls by manifesting a spirit of levity and a careless disregard for rules. {KC 67.2}

Students, you can make this school first class in success by being laborers together with your teachers to help other students, and by zealously uplifting yourself from a cheap, common low standard. Let each see what improvement he can make in conforming his conduct to Bible rules. Those who will seek to be themselves elevated and ennobled are co-operating with Jesus Christ by becoming refined in speech and in temper, under the control of the Holy Spirit. They are yoked up with Jesus Christ. They will not flounce about, and become unruly, and self-caring, studying their own selfish pleasures and satisfaction. They bound all their efforts with Jesus Christ as the messengers of His mercy and to be ministering to others of His grace. {KC 67.3}

Their hearts throb in unison with Christ's heart. They are one with Christ in spirit, one with Christ in action. They seek to store the mind with the precious treasure of the word of God, that each may do the work appointed him by God, to gather in the bright rays of the Sun of Righteousness, that they may shine unto others. {KC 67.4}

If you will watch and pray, and make earnest efforts in the right direction, you will be thoroughly imbued with the spirit of Jesus Christ. "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Be determined that you will make this school a success;

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and if you will heed the instruction given in the word of God, you may go forth with a development of intellectual and moral power that will cause even the angels to rejoice, and God will rejoice over you with singing. If you are under God's discipline, you will secure the harmony and the co-operation of the physical, mental and moral powers, and the fullest development of your God-given faculties. Let not the buoyancy and the lust of youth through manifold temptations make your opportunities and privileges a failure. Day by day put on Christ, and in the brief season of your test and your trial here below, maintain your dignity in the strength of God, as co-workers with the highest agencies during your scholastic life. {KC 67.5}

All you say, I will not fail. I will not through my influence derive myself or my companions into the hands of the enemy. I will heed the words of the Lord. "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Ever remember that you have one by your side who says to you, "Be not afraid. I have overcome the world." Bear in mind that Christ came as the Prince of heaven, and engaged in the warfare against the

principles of sin. All who will unite with Christ will be workers together with God in this warfare. {KC 68.1}

"For their sakes I sanctify myself," Christ said, "That they also might be sanctified through the truth." The Lord Jesus is the way, the truth and the life; and those who unite with Him, putting Him on, will work as co-laborers with Him, by conforming to the principles of truth. Thus to those in error and sin to show the force and power of truth. By beholding, they become imbued with truth, and unite with Christ to transform the living temple given to idols, that human beings may become cleansed, refined, sanctified temples for the indwelling of the Holy Spirit. {KC 68.2}

"I have declared unto them thy name," Christ said, "And will declare it; that the love wherewith thou hast loved me may be in them and I in them." The Lord has made abundant provision that His love may be given us as His free abundant grace, as our inheritance in this life, to enable us to diffuse the same by being yoked up with Christ. Jesus conveys the circulating vitality of a pure and sanctified Christlike love through every part of our nature. When this love is expressed in the character it reveals to all those with whom we associate that it is possible for God to be formed within, the hope of glory. It shows that God loves the obedient one as He loved Jesus Christ; and nothing less than this satisfies His desires in our behalf. As soon as the human agent comes united with Christ in heart, soul, and spirit, the Father loves that soul as a part of Christ, as a member of the body of Christ, He Himself being the glorious head. {KC 68.3}

Healdsburg, Cal., Feb. 17, 1884.

Dear Brother and Sister _____:

I have been thinking much of the Health Institute at St. Helena. My thoughts crowd into my mind, and I wish to express some of them to you. I am sure that _____ has a work to do for herself which she does not realize. All that she has thought and done, and all that her husband has thought and done, she has looked up as beyond criticism, as just right. I know that this is a deception of the enemy. If anything is said to question her course or his, it appears to both you that you are treated unjustly. This deception of the enemy

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will have to be broken before you will be right. {KC 68.4}

I have been calling to mind the light God has given me, and through me to you, on health reform. Have you prayerfully and carefully sought to understand the will of God in these matters? The excuse has been, that the outsiders would have a meat diet, but even if they had some meat, I know that with care and skill, dishes could be prepared to take the place of meat in a large degree. But if one performs the cooking whose main dependence is meat, she can encourage meat eating, and the depraved appetite will frame every excuse for this kind of diet. When I saw how matters were going, _____ that if _____ had not meat to cook, she knew not what to provide as a substitute, and that meat was the principle article of diet, _____ I felt that there must be a change at once. There may be consumptives who demand meat, but let them have it in their own rooms, and do not tempt the already perverted appetite of those who should not eat it. {KC 69.1}

I became satisfied that no reform could be while _____ was cooking at the Institute. All that we might try to do would be undone in one week, because the appetite of a few had control in this matter. Large expenses have resulted, for meat is the most expensive diet that can be had. I could not see how the Lord could bless either of you in the course you have pursued, for it was directly contrary to the light He has given for years. {KC 69.2}

Now as to my own experience; meat seldom appears on my table: for weeks at a time I would not taste it, and after my appetite had been trained, I grew stronger, and could do better work. When I came to the Retreat, I determined not to taste meat, but I could get scarcely anything else to eat, and therefore ate a little meat. It caused unnatural action of the heart. I knew it was not the right kind of food. I wanted to keep house by myself, but this was overruled. If I could have done as I wished, I should have remained at the institution several weeks longer. The use of meat while at the Retreat awakened my old appetite, and after I returned home, it clamored for indulgence. Then I resolved to change entirely, and not under any circumstances eat meat and thus encourage this appetite. Not a morsel of meat or butter has been on my table since I returned. We have milk, fruit, grains and vegetables. For a time I lost all desire for food. Like the children of Israel, I hankered after flesh meats. I firmly refused to have meat bought or cooked. I was weak and trembling, as everyone will be who subsists on meat when deprived of the stimulus. But now my appetite has returned. I enjoy bread and fruit, my head is generally clear, and my strength firmer. I have none of the goneness so common with meat eaters. I have had my lesson, and, I hope, learned it well. {KC 69.3}

We ought to have seen the evil of allowing certain ones to control the preparation of food for the Retreat. Hot biscuit and flesh meat are entirely out of harmony with health reform principles. If we would allow reason to take the place of impulse and love of selfish indulgence, we would not taste of the flesh of dead animals. That is more repulsive to the sense of smell than a shop where flesh meats are kept for sale. The smell of raw flesh is offensive to all whose senses have not been depraved by the culture of unnatural appetites. What more unpleasant sight to a reflective mind than the beasts slain to be devoured. Persons who live largely on a meat diet are in danger of putrefaction should they contract disease. If the light God has given in regard to Health reform is disregarded, He will not work a miracle to keep in health those who are pursuing a course to make themselves sick.

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Now had another stood just where you have stood, and had prepared the meals as you have done, and you two had been lookers on, I wonder what position you would have taken in regard to the matter. You would not have let things continue as they have been going, not one week. You would have had a reform, or discharged the cook. But I have learned that it is not an easy matter to change the ideas and plans of some persons. They are very set, and are not easily turned about. As I think of these things, I feel sad and sick at heart. I know that all that is said to change the order of things is taken as fault-finding. {KC 70.1}

I have thought it a hopeless undertaking to right matters at the Retreat. Then I have thought notwithstanding your ideas and feelings, and impressions, it must be done. Your influence, your appetite, has moulded the Institute, but it can be so no longer. You must change your manner of living. You may think you cannot work without meat: I thought so once, but I know that in His

original plan, God did not provide for the flesh of dead animals to compose the diet for man. It is a gross, perverted taste that will accept such food. To think of dead flesh rotting in the stomach is revolting. Then the fact that meat is largely diseased, should lead us to make strenuous efforts to discontinue its use entirely. My position now is to let meat altogether alone. It will be hard for some to do this, as hard as for the rum drinker to forsake his dram; but they will be better for the change. {KC 70.2}

"Elmshaven" Sanitarium, July 6, 1902

To The General Conference Committee and the Medical Missionary Board:

Dear Brethren:

Over and over again instruction has been given me that all must be done that can be done to draw our people away from Battle Creek. I was shown that the Sanitarium there was deteriorating for the want of men of capability and consecration to carry it forward in pure, upward lines, in accordance with Bible principles. Very clearly it has been presented to me that it would be in God's order for the work of the Battle Creek Sanitarium to be divided, and plants made in many other places, in the cities that are in need of sanitariums. More true medical missionary work would then be done; and from many centers the light of truth would shine forth with saving power. {KC 70.3}

I am instructed to say that our people must not be drawn upon for means to erect an immense sanitarium in Battle Creek; the money that would be thus used in the erection of that one mammoth building should be used in making plants in many places. We must not draw all we can from our people for the establishment of a great sanitarium in one place, to the neglect of other places, which are unworked for the want of means. It is not the Lord's will for His people to erect a mammoth sanitarium in Battle Creek or in any other place. In many places in America, sanitariums are to be established. These sanitariums are not to be large establishments, but are to be of sufficient size to enable the work to be carried forward successfully. {KC 70.4}

Cautions have been given me in reference to the work before us. We are not to encourage students in large numbers to receive their education at Battle Creek. Battle Creek is not the only place to which we are to look for the

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education of nurses and other medical missionary workers. In every sanitarium established, preparation must be made to train young men and young women to be medical missionaries. The Lord will open the way before them as they go forth to work for Him. {KC 70.5}

The evidence before us of the fulfillment of prophecy declares that the end of all things is at hand. There is much important work to be done out of and away from Battle Creek. There will be need of sanitariums in many of the cities of the south, as well as in other parts of America. {KC 71.1}

It is time for us to think soberly. Taking all things into consideration, we should read the providence of God in His movements. Was the Battle Creek Sanitarium consumed by fire in order that the plans might be enlarged, greater buildings erected, and more display made? I think

if there were more praying, more earnest study of God's ways and purposes for the advancement of His work, we should see our brethren taking a course altogether different from the course that some are taking. {KC 71.2}

When we bring into a garden a stream of water to irrigate it, do we provide for the watering of one spot only, leaving the other parts dry and barren to cry, "Give us water"? This is a representation of the way in which work has been carried forward in Battle Creek, to the neglect of other places. Shall the desolate places remain desolate? No! Let the stream flow through every place, carrying with it fertility and gladness. {KC 71.3}

Never are we to rely upon worldly recognition and rank. Never are we, in the establishment of institutions, to try to compete with worldly institutions in size or splendor. We shall gain the victory, not by erecting massive buildings, in rivalry with our enemies, but by cherishing a Christlike spirit of meekness and lowliness. Better far the cross and disappointed hopes, than to live with princes and forfeit heaven. {KC 71.4}

The Saviour of mankind was born of humble parentage, in a sin-cursed, wicked world. He was brought up in obscurity at Nazareth, a small town of Galilee. He began His work in poverty, and without worldly rank. Thus God introduced the gospel in a way altogether different from the way in which many deem it wise to proclaim the same gospel in 1902. At the very beginning of the gospel dispensation He taught His church to rely not on worldly rank and splendor, but on the power of faith and obedience. The favor of God is above the riches of gold and silver. The power of His Spirit is of inestimable value. {KC 71.5}

Thus saith the Lord: "Buildings will give character to my work only when those who erect them follow my instruction in regard to the establishment of institutions. Had those who have managed and sustained the work in the past always been controlled by pure, unselfish principles, the selfish gathering of a large share of my means to one or two places, regardless of the requirements of other places equally needy, would never have been. Institutions would have been established in many places. Seeds of truth, sown in many more fields, would have sprung up and borne fruit to my glory. {KC 71.6}

"The plants in Battle Creek have been unduly increased, when centers of influence should have been made in many other cities. There should have been more of an equalizing of facilities. The institutions in one place are not to embrace the whole land, swallowing up the means required for other places.

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The places that have never had the advantages that a few places have had are now to receive attention. My people are to do a sharp, quick work. Those who with purity of purpose fully consecrate themselves to me, body, mind, and spirit, shall work in my way and in my name. Every one shall stand in his lot, looking to me, his Guide and Counselor. {KC 71.7}

"My name has been greatly dishonored. Let no one erect large, costly buildings, even in Battle Creek, for the managers of the work there have been reprovved for doing this in the past. God does not make such plans, and He cannot endorse them. He has reprovved and rebuked many for errors that they have made. Many wrongs have been corrected, but an earnest, thorough work is still to be done, {KC 72.1}

"I will instruct the ignorant, and anoint with heavenly eyesalve the eyes of many who are now in spiritual blindness. I will raise up agents who will carry out my will to prepare a people to stand before me in the time of the end. In many places that ought to have been provided before with sanitariums and schools, I will establish institutions, and these institutions will become educational centers for the training of workers." {KC 72.2}

The Lord will work upon human minds in unexpected quarters. Some who apparently are enemies of the truth will in God's providence invest their means to develop properties and erect buildings. In time, these properties will be offered for sale at a price far below their cost. Our people will recognize the hand of Providence in these offers, and will secure valuable properties for use in institutional work. They will plan and manage with humility, self-denial, and self-sacrifice. Thus men of means are unconsciously preparing auxiliaries that will enable the Lord's people to advance His work rapidly. {KC 72.3}

In various places properties are to be purchased to be used for sanitarium purposes. When opportunity offers, our people should purchase properties away from the cities, on which are buildings already erected and fruit orchards already in bearing. Land is a valuable possession. Connected with our sanitariums there should be lands, small portions of which can be used for the homes of the helpers and others who are receiving a training in medical missionary work. {KC 72.4}

In proclaiming the message, God's servants must wrestle with perplexities. Obstacles must be removed. Sometimes the work will go hard at the beginning, as it did when we were establishing institutions in Battle Creek, Michigan, and Oakland, California. In Cooranbong, Australia, we began in a very crude way, pitching our tents in the woods, felling trees, and clearing the land, preparatory to the erection of buildings. What conflicts we had! What victories we gained! Unconsecrated workers and false friends have at times been connected with our institutions in that country; but the Lord has set things in order. By the power of His Spirit a reformation has been brought about. All can see the stately steps of the Lord God of Israel. {KC 72.5}

Work is to be done in all parts of the vineyard. In the early days of the message a right beginning was made, but work has not developed as God desired it to develop. Too much has been centered in Battle Creek and Oakland, and in a few other places. Our brethren should never have built so largely in one place as they have in Battle Creek. In many fields very little has been done to establish memorials for God. This is wrong. Years ago very many of our

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workers and people had the spirit of self-denial and self-sacrifice. Success attended their efforts. The Lord has signified that His work should be carried forward in the same spirit in which it was begun. The world is to be warned. Field after field is still unworked. Shall we as a people, by our actions, our business arrangements, our attitude toward a world unsaved, bear a testimony altogether different from the testimony borne by us twenty or thirty years ago? Shall we give evidence of spiritual disease and a lack of wise planning? Upon us has shone great light in regard to the last days of this earth's history. The sight of the souls perishing in sin should arouse us to give the light of present truth to those now in darkness. God's messengers must be clothed with power. They must have for the truth a reverence that they do not now possess. The Lord's

solemn, sacred message of warning must be proclaimed not merely in our churches, but in the most difficult fields and in the most sinful cities, - in every place where the light of the third angel's message has not yet dawned. Every one is to hear the last call to the marriage supper of the Lamb. {KC 72.6}

My brethren, let your building plans be reconsidered. Bring your building within your means. The Lord sees the work that must be done. He sees the fields that are unworked and destitute of facilities. From all in His service He requires equity, just judgment. In all parts of the world there is a work to be done that ought to have been done long ago. A large amount of means is not to be absorbed in one place. Every building erected is to be erected with reference to the other places that will need similar buildings. God calls upon men in positions of trust in His work not to block the way of advance by selfishly using in one place or in one line of work all the means that can be secured. {KC 73.1}

A Peculiar People

It has been stated that the Battle Creek Sanitarium is not denominational. But if ever an institution was established to be denominational, in every sense of the word, this sanitarium was. Why are sanitariums established if it is not that they may be the right hand of the gospel in calling the attention of men and women to the truth that we are living amid the perils of the last days? And yet, in one sense, it is true that the Battle Creek Sanitarium is undenominational, in that it receives as patients people of all classes and all denominations. {KC 73.2}

Do not the following words point out a denominational people:-- {KC 73.3}

"The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily, my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

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"What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" {KC 74.1}

Now and ever we are to stand as a distinct and peculiar people, free from all worldly policy, unembarrassed by confederating with those who have not wisdom to discern the claims of God, so plainly set forth in His law. We are not to take pains to declare that the Battle Creek Sanitarium is not a Seventh-day Adventist institution; for this it certainly is. As a Seventh-day Adventist institution it was established, to represent the various features of gospel missionary

work, thus to prepare the way for the coming of the Lord. {KC 74.2}

We have come to a time when God has been greatly dishonored. Those who have long known our belief, and what we teach, have been surprised by the statement that the Battle Creek Sanitarium is not denominational. No one has a right to make this statement. It does not bear the witness that God wishes His people to bear before men, and angels. In the name of the Lord we are to identify ourselves as Seventh-day Adventists. If any one among us is ashamed of our colors, and wishes to stand under another banner, let him do so as a private individual, not as a representative of Seventh-day Adventist medical missionary work. {KC 74.3}

Let us take our position as Seventh-day Adventists. The name is a true expression of our faith. I am instructed to call upon God's people to bring their actions into harmony with their name, of which they have no need to be ashamed. The Seventh-day Adventist faith will bless whenever it is brought into the character-building. {KC 74.4}

Recent movements made in connection with the Sanitarium enterprise at Battle Creek, make it necessary for us to take our position decidedly before the world as a people who have not changed their faith. We are to show that we are seeking to work in harmony with heaven in preparing the way of the Lord. We are to bear witness to all nations, kindreds, and tongues that we are a people who love and fear God, a people who keep holy the seventh-day Sabbath,--the sign between God and His obedient children that He sanctifies them. And we are to show plainly that we have full faith that the Lord is soon to come in the clouds of heaven. {KC 74.5}

We have been greatly humiliated as a people by the course that some of our brethren in responsible positions have taken in departing from the old landmarks. There are those who in order to carry out their plans have by their works denied their faith. This shows how little dependence can be placed on human wisdom and human judgment. Now, as never before, we need to see the danger of being led unguardedly away from loyalty to God's commands. We need to realize that God has given us a decided message of warning for the world, even as He gave Noah a message of warning for the antediluvians. Let our people beware of belittling the importance of the Sabbath, in order to link up with unbelievers. Let them beware of departing from the principles of our faith, making it appear that it is not wrong to conform to the world. Let them be afraid of heeding any man's counsel, whatever his position may be, who works counter to that which God has wrought in order to keep His people separate from the world.

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The Lord is testing and trying His people, to see who will be loyal to the principles of His truth. Our work is to proclaim to the world the first, second, and third angel's messages. In the discharge of our duties, we are neither to despise nor fear our enemies. To bind ourselves up by contracts with those not of our faith is not in the order of God. We are to treat with kindness and courtesy those who refuse to be loyal to God, but we are never, never to unite with them in counsel regarding the vital interests of His work; for this is not the way of the Lord. Putting our trust in God, we are to move steadily forward, doing his work with unselfishness, in humble dependence upon Him, committing ourselves and all that concerns our present and future to His wise providence, holding the beginning of our confidence firm unto the end, remembering that it is not because of our worthiness that we receive the blessings of heaven, but because of the worthiness of Christ, and our acceptance, through faith in Him, of God's abounding grace. {KC

75.1}

I pray that my brethren may realize that the third angel's message means much to us, and that the observance of the true Sabbath is to be the sign that distinguishes those who serve God from those who serve Him not. Let those who have become sleepy and indifferent awake. We are called to be holy, and we should carefully avoid giving the impression that it is of little consequence whether or not we retain the peculiar features of our faith. Upon us rests the solemn obligation of taking a more decided stand for truth and righteousness than we have taken in the past. The line of demarcation between those who keep the commandments of God and those who do not, is to be revealed with unmistakable clearness. We are conscientiously to honor God, diligently using every means of keeping in covenant relation with Him, that we may receive His blessings,--the blessings so essential for the people who are to be so severely tried. To give the impression that our faith, our religion, is not a dominating power in our lives, is greatly to dishonor God. Thus we turn from His commandments, which are our life, denying that He is our God and we His people. {KC 75.2}

August 20, 1900.

Diary

Some things have been presented to me which are of great consequence to our people in Australia. The Lord has given me a message for Dr. Caro and Brother Sharp and for our ministers in this country. I was instructed that temptations would come to them which they did not suspect as temptations, and the import of which they did not discern. The message was given me that Dr. Kellogg would be displeased if the Medical Missionary work in this country were connected with the work of the Union Conference. But there is to be no separation in the different lines of missionary work done by Seventh-day Adventists. The different parts of the work are to combine to make a great whole. He who is the Strength of Israel has His army on earth. His soldiers are to stand united with the army of heaven in the work of giving truth to our world, in places nigh and regions afar off. His servants are to work in perfect harmony, those in a place which has been blessed with advantages supplying those in more destitute regions with facilities for the work. {KC 75.3}

Christ has given the divine principle by which His work is to be carried forward. Strength is to be continually added to it by the talent of means, the talent of speech, the talent of genius. These gifts are to be used to

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advance the work as a whole. {KC 75.4}

In the fourth chapter of Ephesians God has given instruction regarding the management of His work as a whole. The variety of gifts are to blend. I was instructed to warn Dr. Kellogg that he was making a great mistake in treating God's ministers as he has done. They are doing the very work God has appointed them. When the medical missionary workers are educated to carry on their work independently of the ministry which God has ordained, they step off the Bible

platform to devise human plans and methods, which cannot stand. {KC 76.1}

God's people have a great work to do. Seeds must be planted which will produce the right kind of harvest. The world must see in the church of God true order, true discipline, true organization. Paul wrote, "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ.)" {KC 76.2}

There is to be no schism in the body of believers. No confederacy is to be formed that will bind about the work or place all the means in the hands of one man. I was shown that the plan of placing all the power in the hands of one man is not of God but of man. {KC 76.3}

When there is presented before any church or any company of believers in any country the proposition to bind those who handle the health foods to a contract to conform to certain restrictions which man has made, the answer is always to be, No. God's work is not to be bound. {KC 76.4}

If God has given Dr. Kellogg wisdom from his immense fountain of supplies, if He has given him means and scientific knowledge to meet the emergencies of the present time, does this impartation give him a patent right to this gift, bestowed on him to show that God has not forgotten His people? This gift belongs not to Dr. Kellogg, but to the great power beyond. Dr. Kellogg has forgotten that he is a man who has to be trained and educated like other men. God has greatly honored him, and will continue to honor him as long as he will wear Christ's yoke and learn in Christ's school His meekness and lowliness. But Dr. Kellogg did not create himself. He is not the only one who can drink from the fountain of knowledge. The Lord has other man whom He will instruct. Dr. Kellogg was not given his knowledge from God the he might carry it as a product of his own creating. {KC 76.5}

If through the wisdom donated by God for the benefit of His people, Dr. Kellogg has discovered something in regard to health foods, why should he feel that these productions are his own? It is a part of God's work, and is very far from being perfect, yet every one connected with the Lord is at liberty to devise and plan and experiment from the wisdom which the Lord in His bounty has given him. God will give knowledge regarding the way in which to prepare food in the best and most wholesome manner, and the Lord forbid that any of his people should make one stroke with the pen in signing a contract saying they

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will do this or that in regard to the sale of these foods. {KC 76.6}

Great improvements will be made in the line of health foods. Some foods will be found not to be prepared in the best and most wholesome manner. The Lord calls for men and women who will not stop where they are, but will work until under heaven's guidance these productions are more perfect than they now are. Let skillful minds take up the matter of improvement. The Lord

will give wisdom. But remember that when you begin to think that your wisdom is of your own creation, and that you have a right to bind about as you will the productions of this wisdom, you are off Christ's ground. You are making crooked paths for your feet, and many that are lame will be turned out of the way. {KC 77.1}

God calls for men who will receive to impart. The Lord's work is not to be done in a corner. Impartial, unselfish witnesses are to give to others that which the Lord has given them, bearing a spontaneous testimony. One success in reform is to lead on to another and still another success. This result will be seen if Christ's workers are learning in the school of Christ. They will then realize that they are not to draw into their business transactions one thread of selfishness. God says, "Ye are the light of the world." We are to exhibit in our borders all the improvements that our God-given tact and knowledge have enabled us to make. Everything which has a practical bearing on the improvement of the work is not to become the property of one man; for it comes from the heavenly Father, who gave manna from heaven to the whole camp of Israel. That which men achieve by means of the wisdom God has given them is not to be used merely to advance one line of the work, but is to be used to promote the cause of God as a whole. {KC 77.2}

Sunnyside, Cooranbong.

I could not sleep tonight after half past eleven. After inviting sleep till half past one, I dressed, and commenced writing. Things which I could not interpret were presented before me. There has been a meeting, and the presentation of business matters in the meeting pained me to the heart. A company has assembled to make suggestions regarding the school at College View. The words and deportment and decisions of Dr. Kellogg and his associates grieved me beyond expression. "What does this mean?" I asked. Why are these men so manifestly walking away from Bible principles? {KC 77.3}

Last night a similar presentation was made to me. The business transactions were of such a character that I again turned away with a burden of soul so heavy that I exclaimed, "The Lord pity you if this is your idea of how a Christian should act toward his fellow Christians." A Christian is one who follows Christ through evil as well as good report. Christian discipleship in regard to business matters means more than many realize. Our Lord said, "I must be about my Father's business." If we follow in His footsteps, we must as His human agents, copy His divine example. We must be faithful financiers for the Father. True Christians will follow in Christ's footsteps. If in the business connected with the cause and in our dealing with our brethren, if we do not bring the principles of the teaching of Christ, if we fail to obey the instruction He has given us, in the Old Testament as well as in the New, we are not true followers of His. {KC 77.4}

We have a most important work to do,--the work of obeying Christ and bearing witness of Him. He said to His disciples, "And ye also shall bear

witness because ye have been with me from the beginning." The disciples were to be honored by bearing witness concerning Christ's mission. They had been with Him constantly and had gained a most valuable knowledge to impart to others. We cannot be with Christ in person, as were His first disciples, but He has sent His Holy Spirit to guide us into all truth, and through this power

we too can bear witness for the Saviour. {KC 77.5}

The union of the branch to the vine is no more essential to the life and fruitfulness of the branch than a union with Christ is essential to the life and fruitfulness of the believer. Receiving Him by faith and trusting in Him, true believers become partakers of the divine nature. They not only bear testimony for Him with their lips; they witness for Him by their works. "If ye abide in me, and my words abide in you," He says, "ye shall ask what ye will, and it shall be done unto you. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you." {KC 78.1}

"Ye are my friends, if ye do whatsoever I command you." No one is to work evil to his brother's interest with the excuse that it is to help in a certain line of the work of God. In doing that certain work, he places his brethren in a position where they are hindered from doing the work the Lord would have them do in behalf of truth and righteousness. The Lord will not accept such an offering. It is gained by robbery, and He says, "I hate robbery for burnt offering." {KC 78.2}

No man will be condemned for not accepting light he has never received, or for violating a law he never heard. But when light comes to him from the word of God, and he neglects to live by it, but in his business transactions in connection with the work and cause of God, and in his dealing with his brethren, uses oppression, because he supposes he has power to oppress, he does himself great harm. He will not receive from his injustice and oppression the advantage he expects to receive. {KC 78.3}

"I hate robbery for burnt offering." A plea that it is to do good will not justify a man for working on wrong principles. God will bring those who deprive their fellow-workers of their rightful advantage to a strict account. There are those who think they can do this work if they choose. Men often do themselves that which they condemn in others, without asking themselves, "Am I advancing the Lord's work in right lines? Am I doing that which I would condemn if done by others? What would Christ do under such circumstances? Will the Lord be pleased if I bind about the work my brethren are doing in order to advance my own interests? Would this not be weaving into the web threads of selfishness which would spoil the pattern?" {KC 78.4}

Men make the cause of God an excuse for doing unjust actions when in reality they wish to advance their own interests. God condemns such actions; for they are a misrepresentation of Christ's character, a working out of Satan's principles. Those who do this work are taking advantage of God's patience and long-suffering to strengthen self-confidence and arbitrary exactions; they are encouraging others in sin rather than leading them to avoid it. By their actions they give the most decided evidence that they cannot be trusted as the Lord's stewards to do His business. He will not sanction the use of common

instead of sacred fire in His work, any more than He would not excuse Nadab and Abihu in their departure from His requirements. The Lord has not changed. Those in positions of trust who do anything that savors of oppression will find no favor from God in the action. They are using

common fire, not the sacred fire of His kindling. To fill aright important positions of trust requires a baptism of the Holy Spirit. Only as they receive this baptism can men work the works of Christ and reveal pure, holy principles. The words and works reveal the spirit and principles which control the heart. {KC 78.5}

God will not endorse one act of selfishness, one unrighteous deed. Men may claim high honor for their labor in God's service, but the way in which they accomplish their work testifies to their value. If they obey the law of Jehovah and cooperate with Him, witness is borne of them before the heavenly universe that they are true workers with God. God's ordinances and works are given to man to promote holiness of heart and purity of life. If this result is not seen, the object sought for by a righteous God is not accomplished. However zealous men may be in certain lines of work, which receive praise from men, God reads beneath the surface, and if the work is not of such a character as He can approve, the workers are not accepted by Him. {KC 79.1}

Sharp, critical self-examination is needed. Worldly principles are not to be woven into the web and made a part of the fabric. {KC 79.2}

So close is the union between Christ and the Father that as men treat Christ so they treat the Father. The greater the light and evidence God has given men regarding His character and will, the greater will be their guilt and condemnation if they do not love and obey Him. {KC 79.3}

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." {KC 79.4}

The gospel inculcates universal humility and benevolence. It produces the virtues of Christ's character in all who savingly accept it. Christ made the sacrifice of Himself to furnish man with grace and power. All who receive His spirit become sons of God, one with Christ in God. Those who attain to eternal life must overcome by the blood of the Lamb and the word of their testimony. In order to be saved, men must work out their own salvation with fear and trembling, revealing a faith which works by love and purifies the soul. Love for God and man has been enjoined upon every human being. God works by His Holy Spirit in those who believe in Christ as their personal Saviour. He helps them to work out their own salvation giving them grace for the grace which they impart to others. {KC 79.5}

The ministers of God, by the holy example they set, are constituted messengers of righteousness, and they should receive love and respect from those who cooperate with them. Let him who cherishes a spirit which leads him to accuse his fellow-workers who are proclaiming the message the Lord has given them, beware, for he is treading on holy ground, and might better take his shoes from off his feet.

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God chooses His agents, and gives each an individual trial. He allows His workers to be tempted: thus He proves them to see whether they are building on the right foundation, whether they are doing what Christ would do under similar circumstances. Those whose lips are sanctified will utter no witticisms or sarcasms to hurt the Lord's purchased possession. Men and

women are the Lord's heritage, and no man on the face of the earth has the shadow of a right to oppress those whom God has redeemed. Christ shed His blood to make it possible for them to be partakers of the divine nature. Human beings are very dear to God's heart of love, and when He makes up His jewels He will gather to Himself those who love and believe in Him. In that great day when every case is settled forever, He will spare them as a man spareth his own son that serveth him. His chosen ones, who appreciate the value of redemption, will live through all eternity with Him whom they have served faithfully on this earth. {KC 80.1}

Diary

Summer Hill, Sydney

This has been a trying day for me. Things have been presented to me since coming to Sydney, and I cannot feel at rest until I shall give expression to the representations. {KC 80.2}

Propositions may be made by Dr. Kellogg and some in Africa regarding money matters, that are not to be accepted. These propositions will arrange for bonds and a party negotiation, the profits to be under the control of certain individuals who are not and have not been for some time under the control of the great Head. The word was spoken, Beware. Consider well before you use your pen to subscribe to any conditions which will place matters under the control of minds which are not guided by the Lord. Beware. You will have trials that you do not foresee. Arrangements may be proposed by the brethren in America and Africa that the Lord declares to be a snare. Leave yourselves wholly under the jurisdiction of the great Head. The Lord's cause is too sacred to be trifled with. In no case are His people to subscribe to conditions which will lead to endless perplexity, jealousy, evil-surmisings, suspicions and temptations. God declares, "The gold and the silver is mine, from the first penny, to the last, and for the abuse or misappropriation of my money I will call men to account." {KC 80.3}

God's ministers, God's missionaries, are to unite with Him. If they put their trust in Him, and commit the keeping of their souls to Him as unto a faithful Creator, He will keep that which is committed to Him against that day. He will honor those who honor Him. {KC 80.4}

The Lord has a great work to be done. Changes are continually taking place. In our association with those of different nationality, education, and experience we shall find that it is, a life and death struggle to bear forward the gospel in all its purity. We are not to enter into confederacy with human agencies which will prove a snare. {KC 80.5}

Race is nothing in the sight of God. Christian experience and sanctification through the truth is everything in His estimation. {KC 80.6}

Venture nothing in business transactions unless the God of heaven signifies that such a venture will not prove a thorn in the religious life.

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I tell you that there is a life and death struggle before us, a contest with human agencies who are not abiding in Christ, who have not proved in any sense God's stewards. Men of strong temperament and almost unsubduable character will make propositions which God has shown me it will not be best to accept. Enter not into a confederacy with them, unless the propositions

are conscientiously clear according to God's word. {KC 81.1}

The only safety for the strong temperaments in Africa is to begin an entirely new chapter in their experience. Hearts must be softened. They must accept Christ's yoke, else they will never enter the kingdom of heaven. A strong spirit bears sway in Africa, which needs to be surrendered to the Spirit of God. There are those there with strong passions, which are easily excited. They lose control of themselves, and become unreasonable. God's people must wait on Him. The welfare of the cause of God needs careful consideration. It must not, with its possibilities and probabilities, be bought or sold. We have one Master, even Christ. {KC 81.2}

The presentation before me is not encouraging. Divine foresight is needed to see the result of business transactions between parties that it is next to impossible to unify. The missionary work is a great and grand work, and those whom God has made stewards in trust must not feel at liberty to unite in any confederacy which God, who sees the end from the beginning, cannot justify and endorse as glorifying His holy name. God must be consulted as to how His work shall be advanced without having woven into it one thread of selfishness. God will work. He will furnish means for the carrying forward of His work without entanglement. His work is not to be bound about because men choose to act out perverse human nature instead of submitting to be molded and fashioned after the divine similitude. {KC 81.3}

In Africa as well as in America and Australia men have been quarried out of the world, not to be left as rough stones, but to be taken into the workshop of God, and placed under the axe and hammer and made ready for the heavenly polishing. The roughness has not yet been put away. Many are not yet subdued by the Spirit of God. Because of this, the work in America and Africa and other parts of the Lord's vineyard has not advanced as it should. We are doing what we can, according to the light given, for Australia. A direct necessity, is being met by the work of women who have given themselves to the Lord, and are reaching out to help a needy, sin-stricken world, who want the truth, but do not know that they want it. Personal evangelistic work is to be done. People are reached by house-to-house labor. The women who have taken up this work do everything but preach the gospel from the pulpit. They carry the gospel to the homes of the people in the highways and byways. They read and explain the word to families and individuals, praying with them, caring for the sick, relieving their temporal necessities, presenting before them the purifying, transforming influence of the truth. They show them that the way to find peace and happiness and joy is to follow Jesus. {KC 81.4}

The Lord has permitted Brother John Wessels to go to Africa and Elder Daniells to accompany him. But I have been shown that there is in the hearts of the people of Africa something that will not be easily overcome, something that shows that some are not converted. They are not under the discipline of God. They do not accept God's way of doing them good, but choose rather their own way. They have yet to learn in the school of Christ His meekness and lowliness. They have yet to learn with Paul that to suffer for the sake of Christ

is for their present and eternal good. Paul looked upon present suffering as not worthy to be compared with the glory which was to follow. He desired heavenly treasure rather than earthly advantages. He did not see anything in the world worth living for but the joy of doing the will of

God from the heart, trusting all the consequences to God. {KC 81.5}

God desires to see the souls of His people in Africa mastered by heaven-born purposes. But what a work needs to be done there! The people have not learned of the great Teacher. Human nature, when unsubdued, unsanctified and depraved, is a very curious and wonderful thing. It assumes a great many forms because it is not worked by the Holy Spirit. But when the Lord Jesus is an abiding presence in the soul, none need to question the value of the human being, man or woman. {KC 82.1}

Paul wrote to Timothy, his son in the gospel, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began". {KC 82.2}

Peter declares, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." {KC 82.3}

This entire chapter should be studied. It contains instruction which will sweep back the mist and fog of skepticism, the evil thing which Satan throws across the pathway to eclipse the light which comes from the Father of light. {KC 82.4}

August 20, 1900
Sunnyside, Cooranbong
July 17, 1900

Dear children, Edson and Emma White:

I have been so fully occupied that I have not been able to write as I otherwise would have done. We have many things to settle in reference to the future of the work in this country before we can leave it with assurance. We have acted according to the wisdom which God has given His agencies here.

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Last Friday Brother Sharp and Brother Merrit Kellogg walked into W.C. White's house. I had

just come in to speak to May. They brought with them a plan of the Sanitarium for examination. W.C. was not present, but we expected him every moment. The plan was laid upon the table and we examined it. Two plans had been prepared, one more expensive than the other. One was a three story building capable of accommodating one hundred patients. It was a nice design. {KC 83.1}

Then I inquired in regard to the material to be used in the building. The design was to use brick, which would be very expensive. I told them that from the light I had received for the last thirty years brick and stone buildings were not the most healthful, as they were generally cold and damp. They reasoned that the appearance which a brick building would present would be much more attractive, and that we wanted the building attractive. I said, "So do I; but we have not the money to build with brick. We need a roomy building, and if brick is too costly, we must build of wood. In all our buildings in this country economy must be our study. This is a necessity, because of the greatness of the work which must be done in many lines in this part of God's moral vineyard. Every calculation in erecting these buildings should be with reference to other plants which must be made in other localities." {KC 83.2}

Some thought that patients would not feel safe from fire in a wooden structure. At this point W.C.W. joined us. He reminded us that we were not in a city, where buildings were crowded together, and that if fire broke out it would originate from within not from without; therefore brick would not be a safeguard. This matter will need to be presented to patients in the correct light that for health a wooden building is much more preferable than one of brick, because in it we avoid all dampness. {KC 83.3}

We who lead out in our buildings must do as we design others should follow, Even if he had the money in sight we would not selfishly use more than is needed in building, because in all our designs we must conduct our work with reference to other portions of the Lord's vineyard. We are all members of the one family, children of one Father, and the use which we make of the Lord's revenue to carry forward and advance His work must be with reference to the general interests of the cause of God in other localities. There must be a cultivation of the Lord's vineyard as a whole. {KC 83.4}

If we build expensively and incur a burden of debt, that would be an example which we do not wish to encourage in other localities, because it would be wrong for them to do this. Then we must build in such a way that we shall not violate the great principle laid down in the word of God that we should love our neighbor as ourselves. We are not to be guilty of absorbing all the means in the treasury in our special portion of the field and thus make it impossible for the work to be built up in other places, and for new territory to be added to the Lord's kingdom. The Lord would have other parts of His vineyard furnished with facilities so that they shall be able to give character to the work. The Lord forbid us to use any selfish schemes in His service, schemes that shall rob our neighbor of facilities which would enable them to act their part in representing the advanced light and clear, decided truth that is to be presented in many places. {KC 83.5}

After we had freely exchanged ideas, I said, "We must ever consider that our works must ever represent our faith. We believe that the Lord is soon to

come, and should not our faith be represented by our works? Shall we put a great outlay of money into a building which will soon be consumed in the great conflagration? Our money means souls. We must use the Lord's money in various ways to bring a knowledge of the truth to souls, who, because of sin, are under the condemnation of God. Then let us bind about the edges and not in any way be improvident, lest the Lord's treasury become empty and the builders shall not have means to do their appointed work. The strength and joy of our benefiting humanity is not in an expensive building after the world's calculation. No; we must remember how many are starving for necessary food and clothing. If we will walk in the wisdom of this world, we shall divorce our souls from God. We will do our duty and leave the result with God who can give the success." {KC 83.6}

This reasoning was sensible and met the minds of all that were in counsel. It was decided that we should have a thoroughly constructed, wooden building with every facility brought into the structure for the health of the patients. Then our works will correspond with our faith. Dr. Kellogg suggested a change in some portions of the plan that would be necessary if the structure were made of wood. We decided that an appearance of grandeur should not influence us in erecting the building, but that any extra means which we might have should be spent in providing proper health-restoring facilities. {KC 84.1}

The building should be so constructed as to secure the God-given sunshine, which is essential for cheerfulness and healthfulness. The Lord Jesus has shown us great love, and we are to impart to others the sunshine of His love. It will be the brightness and the joy of the presence of Jesus that will bring the healing balm into the Sanitarium. {KC 84.2}

The most marked and effectual evidence of the truth is revealed in the harmony which should exist among the Lord's builders, among His husbandry. We must all draw together. Our strength is in our unity. We are weak when we do not love one another, and when we love our own selves more than we love Jesus. Christ declares that the demonstration of this unity is the evidence to the world that God has sent His Son into the world. When all who love God and keep His commandments work unselfishly, each working to build up not merely that which is under his immediate supervision, regardless of his fellow-laborers who are tugging and toiling with very few facilities with which to do the work; when they, in harmonious love, in unity of heart and action, interestedly favor others as they themselves have been favored, they will reveal to our world the great principle of the love of Christ. {KC 84.3}

I am instructed to say that we are on test and trial to reveal whether, if under favorable circumstances, we would share with our neighbor brethren the supplies and rich gifts bestowed by God upon us, that they may be able to work having advantages equal to those of our own. We are to demonstrate here in this world how we would conduct ourselves in the heavenly courts; for the same characters we reveal here, the way with which we deal with our brethren here is the way we would deal with those who are to compose the family in heaven. Now is our testing, proving time. Just as we treat one another we will treat Him who gave His life to save a perishing world from eternal ruin. {KC 84.4}

We know not when our Master will come to settle the account of His servants; therefore we are to be constantly prepared to meet Him in peace. The probation of anyone of us may cease in a moment. Death by accident may suddenly and unexpectedly close our earthly period. How stands the life record of

each one of us today? To every man God has given his work, the very work which the Master would have each to do. {KC 84.5}

The Sanitarium building is to be a memorial to the Lord, to honor and glorify His name. It is to be regarded as a temple where spiritual truth is acted. {KC 85.1}

"Sunnyside," Cooranbong, March 29/00
August 21, 1900.

Dear Brother Murphet:

I received your letter. I thank you for your statement that you will help us. You ask how much the Sanitarium building will cost. I cannot tell you this; for I do not know. Dr. Caro tells me that the house they are occupying in Summer Hill is now sold, and that they will have to move out to vacate it in a few months. We are so glad that you can help us in establishing our new Sanitarium. We do not feel like specifying how much you should give. The Lord can make your heart willing to help us in our emergency. {KC 85.2}

The Sanitarium in Sydney is now full. But the higher class of patients, those who can afford to pay well, will only remain long enough to take their treatment. They do not like the building or the rooms, and they will not stay any longer than they can help. {KC 85.3}

My brother, we do not wish to make duties for you, but could I have seen you, I would gladly have presented our situation before you. I have been instructed that we should seek to reach all classes of people with the message of truth, the last message of warning to be given to the world. Twenty-five years ago the Lord revealed to me that the best way in which to reach the higher classes is through our sanitariums. These institutions are to be located away from the cities, and are to be surrounded with land enough to enable fruit and produce to be grown. {KC 85.4}

In the Sanitarium which we are about to erect in New South Wales, provision must be made for all classes. The accommodation and treatment must be such that patients of the higher class will be attracted to the institution. Rooms must be fitted for the use of those who are willing to pay a liberal price. Rational methods of treatment must be followed. The patients must not be given alcohol, tea, coffee, or drugs; for these always leave traces of evil behind. {KC 85.5}

By their stay at the Sanitarium, the patients are to become acquainted with Seventh-day Adventists and the reasons of their faith. Physicians and nurses are to manifest a deep interest in the physical sufferings of those to whom they minister. As efforts are made to remove suffering and disease, the hearts of the patients will be softened. Every physician should be a Christian. In Christ's stead he is to stay by the suffering one, ministering to the needs of the sin-sick soul as well as to the needs of the diseased body. {KC 85.6}

To us as a people God has given advanced light, and we are to seek to gain access to souls, that we may give them this truth. As the physicians and nurses in our sanitariums hold out to the patients the hope of restoration to physical health, they are also to present the blessed hope of the gospel, the

wonderful comfort to be found in the Mighty Healer, who can cure the leprosy of the soul. Thus hearts will be reached, and He who gives health to the body will speak peace to the soul. The Life-giver will fill the heart with a joy that will work miraculously. {KC 85.7}

Those thus born again will go from our institution prepared to speak to others of Him who has done so much for them. Jesus says of them, "Ye are my witnesses." God grant them a renewal of life and health that they may go forth to impart to others the knowledge they have obtained, to tell their friends that they may keep well by eating temperately and drinking temperately, discarding tea, coffee, drugs of all kinds, and alcohol in all its forms. They go from the sanitarium as newborn souls, converted and enlightened, knowing that by being temperate in all things, and depending on Him who gave His life for them, they may work for God. {KC 86.1}

An atheist or irreligious man should never take up the work of a physician. How inconsistent for a physician to stand by the side of the sick and suffering if he cannot point them to a sin-pardoning Saviour. How terrible not to be able to tell them of the Mighty One who can heal not only every physical disease but every spiritual malady. Would that physicians might realize the greatness of the service they could render to humanity if they were able to speak simply and tenderly of the love of Jesus and of His willingness to save souls, even at the last hour of life. Many physicians fail to see what a noble influence they might exert by accepting Christ and laying hold of eternal interests. They continue to live a hopeless life, a life in which God is not recognized. They refuse to be illuminated by the light of the world, and are in a far worse condition than the one who is suffering from physical disease. {KC 86.2}

What a blessing the Christian physician can bring to the sin-tortured soul! What peace comes to the sufferer as he accepts the Saviour! What melody is awakened in the heavenly courts when Satan loses his prey! {KC 86.3}

Physicians are given the work of standing in Christ's stead to the sick and suffering, and they should not be loaded down with burdens of a secular character. They should be free from financial care. {KC 86.4}

A physician needs to have a very close connection with God. Never is he to lose his hold of God's helpful, strengthening power. He is to drink deeply of the water of life, and then lead others to the living stream. The fact that the physician acts so important a part in bringing relief from suffering will naturally place him where he will be regarded with feelings of love and gratitude by those whom he has helped. Let him not take the praise and glory to himself. Let him hide self in the Saviour, pointing to Christ as the One who is to receive all praise and thanksgiving. The Lord is the worker: the physician is only the instrument. "Without me," Christ declares, "ye can do nothing." He says to the faithful physician, I will stand by your side, and as you tell those for whom you work that Christ is all and in all, that He died for your sins, in order that they should not perish, but have everlasting life, it will impress their hearts. {KC 86.5}

It is that such work as this may be done that we wish to establish a sanitarium. We ask you to give us a liberal donation. A great work can be accomplished for the Lord by a well conducted sanitarium. We have demonstrated this in America. To our sanitarium in America have come lawyers, doctors, senators,

and judges, to be guarded day and night against the cruel appetite for alcohol, tobacco, and morphine. Eternity alone can reveal the good that has been accomplished for them. They have gone forth to proclaim the glory of God and to do honor to His name. {KC 86.6}

We had hoped to have our sanitarium in running order ere this, but we have not received enough money to enable us to arise and build. We desire to erect a plain yet tasteful building, with roomy, well-lighted rooms. I feel so thankful that you can help us. I praise God that He has entrusted His means to some who believe the truth, who will use their talents in the Master's cause. You will receive your reward in heaven. {KC 87.1}

I have always used my money as fast as it comes in to forward the work. The word of the Lord still comes to me, Advance; add new territory to my kingdom; enter fields that have never heard the truth. Lift the standard higher and still higher. Now is the time to prepare a highway for the King. {KC 87.2}

I have just received word that a third baptismal service has been held in Maitland, and that many people are interested in the Bible readings given. {KC 87.3}

I will now close this letter, thanking you again for your willingness to help us.

Yours respectfully, {KC 87.4}
"Sunnyside," Cooranbong, Dec. 12, 1900

Dr. J. H. Kellogg

My dear brother:

You speak as though you had no friends. But God is your friend, and Sister White is your friend. You have thought that I had lost confidence in you; but, my dear brother, as I have before written to you, I know that the Lord has placed you in a very responsible position, standing as you do,.....a man to whom the Lord has given understanding and knowledge, that you may do justice and judgment, and reveal the true missionary spirit in the institution which is to represent truth in contrast with error. {KC 87.5}

My brother, the Lord has not left you to go on a warfare at your own charges. He has given you wisdom, and favor with God and man. He has been your helper. He has chosen you as His agent to exalt the truth in the Battle Creek Sanitarium, as it is not represented in other medical institutions. The Battle Creek Sanitarium was to be known as an institution where the Lord was daily acknowledged as the monarch of the universe. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" {KC 87.6}

The Lord designs that the proclamation of the third angel's message shall be the highest, greatest work carried on in our world at this time. He honored you by placing you in a very responsible position. You were not to separate your influence from the ministry of the gospel. In every line of your work you were to understand and practice the truth. You were to make God first, and ever obey His word. In this would be your strength.

You were to be a faithful physician of the souls as well as of the bodies of those under your charge. Had you fulfilled this responsibility with all the keen talent God gave you in trust, you would not have worked alone. One who never makes a mistake was presiding. Only the Holy Spirit's power can keep your spirit sweet and fragrant, soft and subdued, ever trusting in God, ever speaking the right words at the right time. {KC 88.1}

You were not faultless. Often you lost control of yourself. Then your words were not what they should have been. At times you were arbitrary and exacting. But you were striving for the mastery over self, and angels of God cooperated with you, because through you, God was to work to exalt His truth, and cause it to receive honored recognition in the world. God gave you wisdom, not that your name should be magnified, but that those coming to the Sanitarium in Battle Creek might carry away with them favorable impressions of Seventh-day Adventists. The honor given you did not come to you because you were righteous above all men, but because God desired to use you as His instrument. {KC 88.2}

In His providence the Lord has drawn many to the Sanitarium that they may become acquainted with the truth, and be converted, and then carry away with them the evidence of the miraculous power of God on body and soul. This has stirred the ire of Satan. It does not please him that it should be shown that God is working to magnify the truth. {KC 88.3}

It was God's purpose that in the Sanitarium missionaries, teachers, and physicians should become acquainted with the third angel's message, which embraces so much. Angels of God were to be your strength in the work that was to be done in order that the Battle Creek Sanitarium might be known as an institution under the special supervision of God. The missionary feeling and sympathy that prevailed in this institution was a result of the work of invisible heavenly agencies there. God said, "I thought it good to show signs and wonders. In my might, I wrought to glorify my name." Many have gone away from the Sanitarium with new hearts. The change has been decided. These, returning to their homes, have been as lights in the world. Their voices have been heard saying, "Come, all ye that fear God, and I will make known to you what he hath done for my soul. I have seen his greatness, I have tasted his goodness." {KC 88.4}

The Lord has appointed the physicians in the Sanitarium to stand as faithful sentinels. Through them, God desires to do the work that must be done. Through them, impressions are to be made in regard to the work of relieving suffering humanity. {KC 88.5}

But you needed the counsel of others than your colleagues. Fresh, new ideas were needed in your councils; for not all your ideas bore the divine credentials. You have been swaying the minds of those connected with the medical missionary work, until you and others were becoming like men lost in the fog of uncertainty. {KC 88.6}

The dangers of your plan of operation in connection with the conference held in South Lancaster were presented before me. I saw that you could not plan and devise as you had been doing, or carry out your ideas, without injury to yourself and to the cause of God. I was instructed by the Lord that your temptation would be to make your medical missionary work stand independent of the Conference. But this plan was not right. You were tempted by the enemy, and I hastened to write to you. I sent a copy of the letter to Elder Irwin;

for it was necessary that some one besides yourself should know your danger, that efforts might be made to save you from the course of action you had premeditated. {KC 88.7}

I would help you if I could; but I do not know how to help you. I write to you as a mother would to her son. I would go to see you if I could feel it my duty to leave the work here; but I dare not do this. You have built up hopes and nurtured plans without due consideration of how the tower is to be finished and supported. As one who knows, as one who has been permitted to have an insight into the future and results of the work you have taken upon you, I call upon you to stop and consider. God knows your frame. He knows that you are dust, even the small dust of the balance. You will certainly need the counsel, not of those who have permitted you to go in the work which you deem so important, but the counsel of men who at the present time are able to see more clearly than you do, the results that will follow various undertakings. {KC 89.1}

I wish to state, Dr. Kellogg, that if you will receive the messages of warning given you, it will save you from great trial and mortification, and will be to the saving of your soul. Cast not behind you as of no consequence the warnings which as yet you do not understand. I tell you plainly that you are carrying forward that which you call missionary work according to misconceived judgment and opinions. The Sanitarium will suffer because you have given yourself up to do a work for which God will call you to account, saying, "Who hath required this at your hands?" I have been instructed that you have been doing a variety of work which the Lord has never appointed you to do. Means have been drawn from the Sanitarium to erect buildings for the care of people who can never be relied on to fill places as reliable men in the ministry or on councils. They have not a knowledge of the work to be done in these last days in character-building, and they cannot be relied on as men of forethought. They have ruined their mental powers and nearly destroyed their spiritual discernment by the indulgence of appetite and passion, and this makes them weak. They are fickle and changeable. {KC 89.2}

The Lord has shown me that if the enemy can by any means divert the work into wrong channels, and thus hinder its advancement, he will do so. The place assigned you by the Lord was under Him in the divine Theocracy. You were to learn of Jesus, the great Teacher. You were to be and do after His character and example. {KC 89.3}

I have been forced to inquire why several of our canvassers in this field, who were canvassing for the Home Hand Book, have left the field having only paid their expenses. Some did not even do this. They stated that when the time came for them to deliver their books, they could not obtain copies to deliver. They were themselves greatly disappointed, and the people who were expecting the book were also disappointed. What shall we do about this? I have talked to the men in the Echo Office about it, and they say that they cannot obtain copies of The Home Hand Book. {KC 89.4}

At every camp meeting, we make special efforts to get before the people the light upon health reform, as contained in your publications. But while you have been consuming you have not been producing. Never was there a time when a greater interest was shown in regard to questions relating to health. What is it that hinders your books from being supplied to our offices, to be furnished to the canvassers? Shall this delay continue? Shall the people still be disappointed?

I have been instructed to say that you have drawn your time and strength and money away from enterprises which if they had been advanced, would have done tenfold more good than the enterprises that you have carried forward. Invention after invention has taken your time and means. Your money has been used in way which has done more harm than good. The setting of men to work in various ways in what is called medical missionary work has consumed much time and money, but has produced next to nothing. The Lord entrusted capital to you, to be used in advancing His kingdom in our world, and if you misuse this capital, you must settle with Him. {KC 90.1}

Investments have been made without sitting down and counting the cost, without finding out whether there was enough money to carry forward the work started. A short-sightedness has been shown. Men have failed to see that the Lord's vineyard embraces the world. There is such a thing as investing in that which it is hard to say is not a good work, because explanation cannot always be made to the one whose brain has been constantly at work to create and invent, but who has not the income to sustain the enterprises started. {KC 90.2}

The income of the Sanitariums that have been established must not be drawn upon to sustain the work called medical missionary work. The means that has been used to sustain this large and ever-increasing work should, by the Lord's order, have been used in making plants in other countries, where the light of health reform has not shone. Sanitariums, less costly than the large ones erected in America, should have been built. Thus plants would have been made which would have produced fruit, and when strong, would have established plants in other localities. {KC 90.3}

The Lord is not partial. But He has been misrepresented. The work that should have been done in the different parts of His vineyard has been hindered because men have failed to see how the work could be advanced in these parts of the vineyard. In some parts the work has been overdone. In this way, money has been absorbed that should have been used to enable workers in other parts of the vineyard to move forward without hindrance in the work of elevating the standard of truth. Some portions of the vineyard are not to be robbed in order that the means may be absorbed in one spot. {KC 90.4}

Man judges in accordance with his finite judgment. God looks at the character of the fruit borne, and then judges the tree. In the name of the Lord, I call upon all to think of the work we are required to do, and how this work is to be sustained. The world is the Lord's vineyard, and it is to be worked. Suppose in every place where there is a large center, the work which has been done in America should be made the pattern. Where would be our memorials of truth, which are to make a proper impression on the world? {KC 90.5}

There are those who are in danger of bringing into the work the objectionable sentiments received in former education. They need to practice the principles laid down in the Word, else the work will be marred and spoiled by their preconceived ideas. When we work with all the sanctified ability God has given us, when we put aside our will for the will of God, when self is crucified day by day, then actual results are seen. We move forward in faith, knowing that our Lord has promised to undertake the work entrusted to Him, and that He will accomplish it; for He never makes a failure. {KC 90.6}

The Lord's servants are merely stewards. The Lord will work through them

when they surrender themselves to Him to be worked by the Holy Spirit. When by faith men place themselves in the Lord's hands, saying, "Here am I; send me," He undertakes this work. But men must get out of the Lord's way. They must not hinder His purposes by their devising. For years the Lord has had a controversy with His people because they have followed their own judgment, and have not relied on divine wisdom. If the workers get in God's way, hindering the advancement of the work, thinking that their brain power is sufficient for the planning and carrying forward of the work, the Lord will correct their error. By His divine spirit He enlightens and trains every worker. He shapes His own providences to carry forward His work according to His mind and judgment. {KC 90.7}

If men would only humble themselves before God, if they would not exalt their judgment as the all-controlling influence, if they would make room for the Lord to plan and work, the Lord would use the qualifications He has given them in a way which would glorify His name. He will purify His workers from all selfishness, trimming down their superfluous plans, cutting off the branches that would entwine around this and that undesirable object, pruning the vine so that it will produce fruit. God is the Husbandman. He will make everything in the lives of those who are laborers together with Jesus Christ subservient to His great purpose of growth and fruit-bearing. It is His plan, by conforming His servants day by day to the image of Christ, by making them partakers of the divine nature, to cause them to bear fruit abundantly. He desires His people, through actual experience in the truth of the gospel, to become true, solid, trustworthy, experimental missionaries. He would have them show results far higher, holier, and more definite than have been revealed in the last fifteen years. {KC 91.1}

The potter takes the clay in his hands, and moulds and fashions it according to his own will. He kneads it and works it. He tears it apart and then presses it together. He wets it and then dries it. He lets it lie for awhile without touching it. When it is perfectly pliable, he continues the work of making from it a vessel. He forms it into shape, and on the wheel, trims and polishes it. He dries it in the sun and bakes it in the oven. Thus it becomes a vessel unto honor, fit for his use. So the great Master desires to mould and fashion us. And as the clay is in the hands of the potter, so we are to be in His hands. We are not to try to do the work of the potter. Our part is to yield ourselves to the moulding of the Masterworker. {KC 91.2}

It is not a great number of institutions, large buildings, and wonderful display that God requires, but the harmonious action of a peculiar people, a people chosen by God and precious, united with one another, their life hid with Christ in God. The Lord will never place one man as a controlling power over another man. Every man is to stand in his lot and in his place, exerting a right influence in thought, word, and judgment. When all God's workers do this, and not till then, will the work be a complete, symmetrical whole. Individually, we need a solid faith, which is in perfect harmony with the first declaration of the first, second, and third angels' messages. The work that the gospel embraces as missionary work is a straightforward, substantial work, which will shine brighter and brighter unto the perfect day. God does not want the faith of His peculiar people to take on the features or appearance of the work now called medical missionary work. The means and talents of His people are not to be buried in the slums of New York or Chicago. God's work is to be carried on in right lines. Self-denial, self-sacrifice, and the true

missionary spirit are to be shown. We are to work as Christ worked, in simplicity and meekness, in lowliness and sanctified moral elevation. Thus we can do a work distinct from all other missionary work in our world. {KC 91.3}

My brother, you have not as much firmness and assurance as you have had. You have the most critical cases to handle, and at times a dread comes upon you. To perform these difficult duties, you know that rapid work must be done, that no false moves must be made. Again and again you have had to pass swiftly from task to task. Who has been by your side during these critical operations? Who has kept you calm and self-possessed in the crisis, giving you quick, sharp discernment, clear eyesight, steady nerves, and skillful precision? The Lord Jesus has sent His angel to your side, to tell you what to do. A hand has been laid upon your hand. Jesus, and not you, has guided the movements of your hand. At times you have realized this, and a wonderful calmness has come over you. You dared not hurry, and yet you worked rapidly, knowing that there was not a second to waste. The Lord has greatly blessed you. Others who knew not of the presiding Presence working with you, gave you all the glory. Eminent physicians have witnessed your operations and praised your skill. This has been pleasant to you. You have not always been able to endure the seeing of the Invisible by faith. You have been under divine guidance. You have been greatly honored by God, that His name, and not yours, should be magnified. But you have had a great desire to distinguish yourself; you have not placed your entire dependence upon God. You have not been willing to heed the counsel of the Lord's servants. With your own brain, you have planned many things. The Lord would have you respect the gospel ministry. At the very time you needed discerning eyes, that you might see, not only one side of the work, but all sides, you chose for counsellors, men under the reproof of God, as did Elder Olsen. If they would second your propositions, you would link up with them, to start enterprises that the Lord placed no burden on you to start. {KC 92.1}

The Lord gave you your work, not to be done in a rush, but in a calm, considerate manner. The Lord never compels hurried, complicated movements. But you have gathered to your self responsibilities that the Lord, the merciful Father, did not place upon you. Duties He has never ordained chase each other wildly. Never are His servants to leave one given duty marred or incomplete in order to seize hold of another. He who labors in the calmness of the fear of God does not work in a haphazard manner, for fear something will hinder an anticipated plan. {KC 92.2}

Praying and seeking the Lord, the surrender of yourself to the guidance of God, would have prevented the creating of many things which have been born, not of the will of God, but of the will of man. You were given your appointed work. But you have neglected things of great importance to take up, with impulsive spirit, unadvised of the Lord or by your brethren, things of minor importance. Your brethren could have given you counsel, but you despised any word that interfered with your schemes, which have placed you in an intricate position. Had you done your appointed work, God would have made you more and more a laborer together with Him. {KC 92.3}

The Lord wants your mind to blend with other minds. His servants have sometimes attempted

to differ with you. This was the very thing God required them to do. But you treated their advice in such a way that they remained silent when they should have spoken. God desires those He has placed in positions of trust as stewards not to use your brains, but the talents He has

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given them personally. They are to do justice and judgment in all wisdom. {KC 92.4}

You do not allow men to think and act on their individual responsibility. You and Brother Haskell and Brother Butler saw the difficulties in Elder James White and the necessity of uniting together to remove responsibilities from him. If he needed this, you have come to the place where you need it tenfold more. And yet no one associated with you dares to tell you this truth. {KC 93.1}

If you are determined to carry on the same kind of warfare that you have been carrying on, straining nerve, brain, and muscle to come out ahead, and prove that the message the Lord sent was not true, you will find that your plans will be counter-worked by Him who for years has been giving you warnings. {KC 93.2}

The Lord has not laid upon you the Burdens you have been carrying. The result of your carrying these burdens is felt all through the vineyard of the Lord. God has not called His people to ignore present truth for these last days, and take up a work that so absorbs workers and means that the Lord is not represented as He would otherwise be. Never would a rival sanitarium have been, through Satan's devising, planted close to the Lord's institution, if you had kept at your work for the class of people whom the Lord desires to become through the Sanitarium acquainted with present truth, with the message God has given to those who follow Him, to be communicated to the world. The sanitarium in Battle Creek was to bring the chosen people of God before men of high standing, to represent the ways, works, and power of God. It was to be His witness in behalf of truth, elevated, sanctifying truth. The Lord made you, my brother, His honored instrument. He has never required from you one task that would crowd out your work in connection with the institution that was to stand for the truth, to do a certain work for God, flashing light upon the pathway of thousands. {KC 93.3}

The Lord would have kept the sanitarium pure and true, to represent the truth for these last days. But the very ones who could have helped you to do this work, you have despised, and turned from as unworthy of your notice. God sees that His work is being lowered into the slums, as Satan wants it to be; that the elevated sanctification of the truth will become so mingled with tares that its peculiar, holy character will sink out of sight. The Lord saw how this would be, and He has been sending you warnings. Yet you are tempted to go right on in your own way and pick flaws in the message, just as others have done before you. {KC 93.4}

You have a great and sacred work to do. If you hold faithfully to the work God has assigned you, through the skill given you, you will be enabled to work swiftly, though never appearing to be in haste. When your eyes are opened, you will see the deep poverty of the mission fields. You will see that the workers there are hampered at every step, while the Lord's money is being used to sustain other inventions and institutions, so that the message which should be given to the world, the first, second, and third angels' messages, are lost sight of. {KC 93.5}

God impresses different men to be laborers together with Him. One man is not authorized to

gather too many responsibilities upon himself. The Lord would have the physician, upon whom so much depends, so closely connected with Him, that his spirit will not be stirred by little things. The Lord desires Dr. Kellogg to be one of the most efficient workers in the medical profession,

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slurring nothing, marring nothing, knowing that he has a Counsellor close by his side, to sustain, to strengthen, to impart a quietness and calm to the soul. Feverishness of spirit and uncertainty will make the hand unskillful. The touch of Christ upon the physician's hand brings vitality, restfulness, confidence, and power. {KC 93.6}

God desires His institutions and His chosen and adopted children to do Him honor by representing the attributes of Christian character. Many of those who are supposed to be rescued from the pit into which they have fallen cannot be relied upon as counsellors, as those who can be trusted to engage in the sacred work done in these last days. The enemy is determined to mix error with truth. To do this, he uses the opportunity given him by the debased class for whom so much money is expended, whose appetites have been perverted through indulgence, whose souls have been abused, whose characters are misshapen and deformed, whose habits and desires are grovelling, who think habitually of evil. Such ones can be transformed in character; but few ever are. Many make a superficial change in their habits and practices, and then suppose that they are Christians. They are received into church fellowship; but they are a great trouble and a great care. Through them, Satan tries to sow in the church the seeds of jealousy, dishonesty, criticism, and accusing. Thus he tries to corrupt the other members of the church. The same disposition that mastered the man from childhood, led him to break away from all restraint, and brought him into the place where he was found. He is reported to be rescued. But time shows that the work done for him did not make him a submissive child of God. Resentful feelings rise at every supposed slight. He cherishes bitterness, wrath, malice. By his words and spirit, he shows that he has not been born again. His tendencies are downward, tending to sensuality. He is untrustworthy, unthankful, and unholy. Thus it is with all the debased who have not been soundly converted. Every one of these marred characters, untransformed, becomes an efficient worker for Satan, creating dissension and strife. {KC 94.1}

The Lord has marked out His way of working. As a people we are not to imitate and fall in with the Salvation Army methods. This is not the work the Lord has given us to do. Neither is it our work to condemn them and speak harsh words against them. There are precious, self-sacrificing souls in the Salvation Army. We are to treat them kindly. There are in the Army honest souls, sincerely serving the Lord, who will see greater light, and advance to the acceptance of all truth. Those in the Salvation Army are trying to save the neglected, down-trodden ones. Discourage them not. Let them do that class of work by their own methods and in their own way. The Lord has plainly stated what Seventh-day Adventists are to do. Camp meetings are to be appointed and a series of tent meetings held. All who can should work in connection with the camp meeting. There should be no hesitancy in preaching the truth applicable for this time. A decided testimony is to be borne. The discourses should be so simple that children can understand them.

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"Elmshaven," Sanitarium, Calif.

Aug. 11, 1902

To the General Conference Committee and the Medical Missionary Board:

Dear Brethren:

A wonderful work could have been done for the vast company gathered in Battle Creek at the General Conference of 1901, if the leaders of our work had taken themselves in hand. Had thorough work been done at this conference; had there been, as God designed there should be, a breaking up of the fallow ground of the heart by the men who had been bearing responsibilities; had they, in humility of soul, led out in the work of confession and consecration, giving evidence that they received the counsels and warnings sent by the Lord to correct their mistakes, there would have been of the greatest revivals that there has been since the day of Pentecost. {KC 95.1}

But the work that all heaven was waiting to do as soon as men prepared the way, was not done; for the leaders in the work closed and bolted the door against the Spirit's entrance. There was a stopping short of entire surrender to God. Hearts that might have been purified from error were strengthened in wrong doing. The doors were barred against the heavenly current that would have swept away all evil. Men left their sins unconfessed. They built themselves up in their wrong doing, and said to the Spirit of God, "Go thy way for this time; when I have a more convenient season, I will call for thee." {KC 95.2}

The Lord calls for the close self-examination to be made now that was not made at the last General Conference, when He was waiting to be gracious. The present is our sowing time for eternity. We must reap the fruit of the evil seed we sow, unless we repent the sowing, and ask forgiveness for the mistakes we have made. Those who, given opportunity to repent and reform, pass over the ground without humbling the heart before God, without putting away that which He reproves, will become hardened against the counsel of the Lord Jesus. {KC 95.3}

"The Lord, whom ye seek, shall suddenly come to his temple. . . Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver." Soon every man will be judged according to his deeds. Wake up, my brethren, before Christ comes to your name in the record books of heaven, and passes judgment upon every unchristlike word and deed. {KC 95.4}

"Sunnyside, Cooranbong,

N.S.W.

July 18, 1897

We have felt deeply over the condition of the young men who seem to have little sense of propriety in their association with one another. To be useful, companionable, and cheerful, is your privilege. But this hilarity and wicked nonsense is degrading to young men who have been given the talent of reason. Day after day you listen to the most solemn appeals from the word of

God, and you reveal that you care nothing for truth or righteousness. But God lives and reigns, and from this time I bear a message to you from Him: Your course of action is an offense to Him. Even if there were a greater number associated together, this is no excuse for your low, cheap, common conversation and

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heedless frivolity. The atmosphere surrounding your soul is malarious. You grieve away from the school the Holy Spirit. {KC 95.5}

The whole school, Principal and teachers, are regarded as guilty before God of your misdemeanors, which are apparent. You show that you have no respect for the word of God, no respect for your teachers or for the Principal of the school. This school was not established at great expense, and the rates of tuition placed at a very low figure, to accommodate a class of students who ought to know how to behave like gentlemen, if not for the credit of the school, for their own sakes, but who dishonor themselves and their Maker. This matter has been presented to me, and I cannot keep silent. If the teachers have not given decided commands, it is time that they did, that the respectability and credit of the school may be maintained. The Lord makes principal and teachers responsible for their students. But who is sufficient to assume the office of guide to a company of youth who are here, it is understood, to be instructed, and to behave like gentlemen and Christians, but who do not do this; they cannot; for they do not know what the name of Christian comprehends. They do not know what it means to love God, and to wear the yoke that restrains them from evil practices. {KC 96.1}

You each have capabilities. These have been entrusted to you by God. You are to wisely improve the talents lent you to serve and glorify Him. God knows you all by name; and your every transaction, your every word, is written in His books. This record you must meet in the day of judgment. A burden of responsibility rests upon you to help with all your God-given ability in making this school such as will meet the approval of God. But we have not established the school to be a place where students are permitted to give loose reign to their own ways and objectionable traits of character. If you do not and will not consent to be under control and behave yourselves as gentlemen, you have the privilege of returning to your homes. After we find that the school is of no benefit to you, we will arrange for you to leave by writing to your parents and friends, and those who have arranged for you to come, telling them the reason why you are sent home. {KC 96.2}

We want students to come to this school who will not disappoint their parents and friends, so that at the close of the term the humiliating fact will not have to be made known that a few who were heady, high-minded, lovers of pleasure more than lovers of God, took the lead, and the leaven of their spirit so influenced others that many were leavened. We established this school that this disorderly, insubordinate element should be placed under discipline and under obedience to the word of God, that the students might know how to value and respect themselves and realize that they did not come to school to do as they pleased, but to place themselves under the yoke of restraint and obedience. {KC 96.3}

No disorder should have been allowed without a decided rebuke and command to cease. It would not be allowed even in the common schools. The principal and teachers of the school have

not authority and government sufficient to set things in order. Someone should take the management who will require obedience. It has been one desire that these young men should respect themselves, that they should seek to make the most of the opportunity given them to receive an all-round education, that they might be thoroughly equipped for the life-work before them.

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The truth of God is to give shape to each distinct branch of education; but shall the truth of God be of no account because its influence is not recognized by a few who lead, and who are rioters and tempters? Satan works his will through them, so that the truth is made a common thing. But should this be? There are those who prize these privileges of hearing the truth from the word of God, but are counteracted by the influence of those who have not cared and who do not care to be on the Lord's side. We desire that every youth shall realize the importance of the truth. We cannot countenance any frivolity. Those who give way to this are being educated under Satan's dictation, and this we cannot allow in the school. {KC 97.1}

Opportunity is here given for all to make valuable acquisition to their stock of knowledge by improving their talents. Now is the time for you to make your decision. What are you here for? Did you think that when you came, you would be allowed to act independently of all restraint? What are you here for? Are you here to improve, to become more retentive, that your mental, moral, and physical powers may become more susceptible of improvement? Every movement made by the teachers leaves its impression on the youth. The countenances upon which the students look, the voices they hear, the words they speak, the company they keep, the books they peruse, leave their impress on the mind, either preparing it to be useful in this world, with a prospect of being exalted to the higher school, or marring its chance of eternal life. {KC 97.2}

If one who is heedless and unappreciative of truth is associated with those who profess to be followers of Jesus Christ, he is to behave himself as a gentleman, remembering that it is inappropriate and unfair for him to jest and joke and make remarks that are calculated to divert the mind from pure and holy meditation. Thus one sinner can do much harm, even though he claims, and is thought, to be a saint. Profession is nothing. Faith without works is dead, being alone. {KC 97.3}

In the name of Jesus Christ of Nazareth, I ask, Who in this school is on the Lord's side? Who will stand as faithful soldiers of Jesus Christ, refusing to allow Jesus to be denied and lightly regarded in their company? Because you are in the company of some who do not cultivate the superior qualities of character that constitute Christian gentlemen, but jest and joke, do not follow their example. Some use strange words, that are unbecoming for any who attend the school. Who will maintain their Christian principles? Who will frown down this lawless, riotous, godless spirit, which has been tolerated, but which has greatly displeased God, and which has effaced the impression made upon human hearts by the Spirit of God? {KC 97.4}

Daily there is opened before you the divinely-inspired word of God. The truth of God is precious. Let no irreverent, careless, heedless spirit be imbibed. Just as soon as we understand from the Spirit of God that harm is being done to the minds of those who wish to preserve sobriety and to receive good in the place of evil, an effort should be made to counteract the wrong. Our duty is plain. That class who will not take heed how they hear and how they speak,

who allow the enemy to lead them whichever way he chooses, that he may use them as his agents, should be allowed to leave the school, and associate with the society they choose. They are not inclined to be pure, uncorrupted, refined, and elevated. They will not get good themselves if their minds are set not to be benefited by the light; and to keep among the students one who is not getting good himself, but who is an agent for evil, would be very unwise.

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We would feel sad should anyone choose to pursue such a course, but it is the duty of the principal and teachers to demand perfect order and perfect discipline. Teachers are to blend in harmony in this matter. Those teachers who do not see the necessity of maintaining the rules that it is deemed essential to make, have simply made a mistake in thinking they were prepared to teach, and accepting the situation. One imprudent word or action from a teacher would counter-work the object or purpose of the school, and would also be injurious to their own present and eternal good; and the sooner such teachers resign the position of teacher and become learners, the better it will be for the future of the school. No experiments should be made in this matter, for it is too dangerous a business. He who attempts to teach should be connected with Christ, wearing His yoke of restraint himself, that he may be an example to the students. {KC 98.1}

The Lord has signified that the atmosphere surrounding the souls of the students must change. The truths of the word of God demand the most serious attention. This truth is not to be lightly regarded or trifled with. Our duties and privileges are not to be measured by the lightness or frivolity of anyone. The Bible is to be followed as God's word, inspired by heaven. Its revealed facts, which are of the most awful importance to teachers and students, are not to be lightly regarded. Its requirements are not to be trampled upon; for they impose the most weighty obligations. In the rich promises, the consolation of God is presented to those who wear the yoke of restraint and obedience; but those who refuse to wear this yoke will find their course of action bring its own punishment. {KC 98.2}

Trivial characters must be changed. They must be converted, and receive the new heart that God has promised. In this work they must go to the word of God for guidance. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Teachers, as well as students, need to learn each day from the word of God, which is the man of our counsel. It never makes a mistake. Its teaching will perfect in each individual a character that God can approve. It is the voice of God speaking to the soul. {KC 98.3}

The youth may all be workers together with God in the school if they will cherish every amiable trait of character. The darkened understanding may be enlightened by the bright beams of the Sun of Righteousness. All who will heed the instruction given in the word of God may perfect a character after the similitude of the character of Christ. {KC 98.4}

If some continue, as they have been doing, to speak idle, foolish, and -- I am sorry to say -- profane words, they will block the way to their advancement. "Obey them that have the rule over you, and submit yourselves for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Teachers have a responsibility that they do not sense as they should. As they see the spirit that is working in the

children of disobedience, they have perplexity and heartache. They do not want to appear harsh and severe; but unless they watch for souls as they that must give account, unless they are faithful and true to their trust, they will prove themselves to be unfaithful stewards. Students, you can make it hard for them. By your conduct you can cause them sadness of heart as they carry the terrible load of responsibility, while you go on,

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heedless and careless; or you can help your teachers to help you to advance in a knowledge of Christian obligations. Thus you can make this school one of the best that has ever been held. It rests with you to decide whether you will be thought unworthy and unfit to remain in the school, or whether you will be an ornament to it. One thing cannot be allowed. The rooms that have been dedicated to God must not be defiled by your improper conversation and lawless course of action. Let all heed the words spoken to the Hebrews: "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." {KC 98.5}

The charge given to Timothy, is given to each of you: "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." "Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. {KC 99.1}

The Medical Missionary Work and Gospel Ministry

As the Medical Missionary work becomes more extended, there will be a temptation to make it independent of our conferences. But it has been presented to me that this plan is not right. The different lines of our work are but parts of one great whole. They have one center. {KC 99.2}

In Colossians we read, "The body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase

of God." Col. 2:17-19. Our work in all its lines is to demonstrate the influence of the cross. The work of God in the plan of salvation is not to be done in any disjointed way. It is not to operate at random. The plan that provided the influence of the cross provided also the methods of its diffusion. This method is simple in its principles and comprehensive in its plain distinct lines. Part is connected with part in perfect order and relation.

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God has brought His people together in church capacity in order that they may reveal to the world the wisdom of Him who formed this organization. God knew what plans to outline for the efficiency and success of His people. Adherence to these plans will enable them to testify of the divine authorship of God's great plan for the restoration of the world. {KC 100.1}

Those who take part in God's work are to be led and guided by God. Every human ambition is to be submerged in Jesus Christ, who is head over all the institutions that God has established. He knows how to set in operation His own agencies. He knows that the cross must occupy the central place, because it is the means of man's atonement, and because of the influence it exerts on every part of the divine government. The Lord Jesus, who has been through all the history of our world, understands the methods that should be invested with power over human minds. He knows the importance of every agency, and understands how the varied agencies should be related to one another. {KC 100.2}

"None of us liveth to himself." Rom. 14:7. This is a law of God in heaven and on earth. God is the great center. From Him all life proceeds. To Him all service, homage and allegiance belong. For all created beings there is the same great principle of life - dependence upon and co-operation with God. The relationship existing in the pure family of God in heaven was to exist in the family of God on earth. Under God, Adam was to stand at the head of the earthly family, to maintain the principles of the heavenly family. This would have brought peace and happiness. But the law that none liveth to himself Satan was determined to oppose, He desired to live for self. He sought to make himself a center of influence. It was this that brought rebellion in heaven, and it was man's acceptance of this principle that brought sin on earth. When Adam sinned, man broke away from the heaven-ordained center. A demon became the central power in the world. Where God's throne should have been, Satan had placed his throne. The world laid its homage, as a willing offering, at the feet of the enemy. {KC 100.3}

Who could bring in the principles ordained by God in His rule and government to counterwork the plans of Satan, to bring the world back to its loyalty? God said, I will send My Son. "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. This is the remedy for sin. Christ says, Where Satan has set his throne there shall stand My cross. Satan shall be cast out, and I will be lifted up to draw all men unto Me. I will become the center of the redeemed world. The Lord shall be exalted. Those who are now controlled by human ambition, human passions, shall become workers for Me. Evil influences have conspired to counterwork all good. They have confederated to make men think it righteous to oppose the law of Jehovah. But My army shall meet in conflict with the Satanic force. My Spirit shall combine with every heavenly agency to oppose them. I will engage every sanctified human agency in the universe. None of My agencies are to be absent. I work for all who love Me. I have employment for every soul who will work

under my direction. The activity of Satan's army, the danger that surrounds the human soul, call for the energies of every worker. But no compulsion shall be exercised. Man's depravity is to be met by the love, the patience, the long-suffering of God. My work shall be to save those who are under Satan's rule. {KC 100.4}

Through Christ, God works to bring man back to his first relation to his Creator, and to correct the disorganizing influences brought in by Satan.

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Christ alone stood unpolluted in a world of selfishness, where men would destroy a friend or brother in order to accomplish a scheme put into their minds by Satan. Christ came to our world, clothing His divinity with humanity, that humanity might touch humanity, and divinity grasp divinity. Amid the din of selfishness He could say to men, Return to your center, God. He Himself made it possible for man to do this by carrying out in this world the principles of heaven. In humanity He lived the law of God. To men in every nation, every country, every clime, He will impart heaven's choicest gifts if they will accept God as their Creator and Christ as their Redeemer. {KC 100.5}

Christ alone can do this. His gospel, in the hearts and hands of His followers, is the power which is to accomplish His great work. "O the depth of the riches both of the wisdom and knowledge of God!" Rom. 11:33. Christ made it possible for the work of redemption to be accomplished by Himself becoming subject to Satan's misrepresentations. Thus was Satan to show himself to be the cause of disloyalty in God's universe. Thus was to be forever settled the great controversy between Christ and Satan. {KC 101.1}

Satan strengthens the destructive tendencies of man's nature. He brings in envy, jealousy, selfishness, covetousness, emulation, and strife for the highest place. Evil agencies act their part through the devising of Satan. Thus the enemy's plans, with their destructive tendencies, have been brought into the church. Christ comes with His own redeeming influence proposing through the agency of His Spirit to impart His Spirit to impart His efficiency to men, and to employ them as His instrumentalities, laborers together with Him in seeking to draw the world back to its loyalty. {KC 101.2}

Men are bound in fellowship, independence, to one another. By the golden links of the chain of love they are to be found fast to the throne of God. This can be done only by Christ's imparting to finite man the attributes which man would have ever possessed had he remained loyal and true to God. {KC 101.3}

Those who, through an intelligent understanding of the Scriptures, view the cross aright, those who truly believe in Jesus, have a sure foundation for their faith. They have that faith which works by love and purifies the soul from all its hereditary and cultivated imperfections. {KC 101.4}

God has united believers in church capacity in order that one may strengthen another in good and righteous endeavor. The church on earth would indeed be a symbol of the church in heaven if the members were of one mind and one faith. It is those who are not worked by the Holy Spirit that mar God's plan. Another spirit takes possession of them and they help to strengthen the forces of darkness. Those who are sanctified by the precious blood of Christ will not become the

means of counter-working the great plan which God Himself has devised. They will not bring human depravity into things small or great. They will not do anything to perpetuate division in the church. {KC 101.5}

It is true there are tares among the wheat; in the body of Sabbathkeepers evils are seen; but because of this shall we disparage the church? Shall not the managers of every institution, the leaders of every church take up the work of purification in such a way that the transformation in the church shall make it a bright light in a dark place?

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What may not even one believer be in the exercise of pure, heavenly principles if he refuses to be contaminated, if he will stand as firm as a rock to a "Thus saith the Lord?" Angels of God will come to his help, preparing the way before him. {KC 102.1}

Paul wrote to the Romans, "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." Rom. 12:1, 2. This entire chapter is a lesson which I entreat all who claim to be members of the body of Christ to study. {KC 102.2}

Again, Paul writes, "If the first fruits be holy, the lump is also holy; and if the fruit be holy so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, were grafted in among them, and with them partaketh of the root and fatness of the olive tree, boast not against the branches, but if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God, on them which fell, severity, but toward thee, goodness, if thou continue in His goodness; otherwise thou also shall be cut off." Rom. 11:16-22. Very plainly these words show that there is to be no disparaging of the agencies which God has placed in the church. {KC 102.3}

Sanctified ministry calls for self-denial. The cross must be uplifted, and its place in the gospel work shown. Human influence is to draw its efficacy from the One who is able to save and to keep saved all who recognize their dependence upon him. By the union of church members with Christ and with one another, the transforming power of the gospel is to be diffused throughout the world. {KC 102.4}

In the work of the gospel the Lord uses different instrumentalities, and nothing is to be allowed to separate these instrumentalities. Never should a Sanitarium be established as an enterprise independent of the church. Our physicians are to unite with the work of the ministry of the gospel. Through their labors, souls are to be saved, that the name of God may be magnified. {KC 102.5}

Medical missionary work is in no case to be divorced from the gospel ministry. The Lord has specified that the two shall be as closely connected as the arm is connected with the body. Without this union, neither part of the work is complete. The medical missionary work is the gospel in illustration. {KC 102.6}

But God did not design that the medical missionary work should eclipse the work of the third

angels message. The arm is not to become the body. The third angel's message is the Gospel message for these last days, and in no case is it to be overshadowed by other interests and made to appear as an unessential consideration. When in our institutions anything is placed above the third angel's message, the gospel is not there, the great leading power.

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The cross is the center of all religious institutions. These institutions are to be under the control of the spirit of God; in no institution is any one man to be the soul head. The divine mind has men for every place. {KC 103.1}

Through the power of the holy spirit, every work of God's appointment is to be elevated and ennobled, and made to witness for the Lord. Man must place himself under the control of the eternal mind, whose dictates he is to obey in every particular. {KC 103.2}

Let us seek to understand our privilege of walking and working with God. The gospel, though it contains God's expressed will, is of no value to men, high or low, rich or poor, unless they place themselves in subjection to God. He who bears to his fellowmen the remedy for sin, must first be worked himself with the spirit of God. He must not ply the oars unless he is under divine direction. He cannot work effectually, he cannot carry out the will of God in harmony with the divine mind, unless he finds out, not from human sources, but from infinite wisdom, that God is pleased with his plans. {KC 103.3}

God's benevolent design embraces every branch of his work. The law of reciprocal dependence and influence is to be recognized and obeyed. None of us liveth to himself." The enemy has used the chain of dependence to draw men together. They have united to destroy God's image in man. To counter work the gospel by perverting its principles. They are represented in God's word as being bound up in bundles to be burned. Satan is uniting his forces for perdition. The unity of God's chosen people has been terribly shaken. God presents a remedy. This remedy is not one influence among many influences, and on the same level with them: it is an influence above all influences upon the face of the earth, corrective, uplifting and ennobling. Those who work in the Gospel should be elevated and sanctified; they are dealing with God's great principles. Yoked up with Christ, they are laborers together with God. Thus the Lord will bind His followers together, that they may be a power for good, each acting his part, yet all cherishing the sacred principles of dependence on the Great Head. {KC 103.4}

Jan. 22, 1900.

Let our ministers consecrate themselves to God. We need so much, O so much! humble men, who feel it a pleasure to do their very best. A glorious gospel work opens before the converted, faithful minister. He is to help his fellow men to a better understanding of the Word. The influence exerted by the minister with whom God works is weighty and momentous. The Lord is highly pleased with the minister who works humbly and willingly. Those who are wholly consecrated to God will ever seek wisdom from on high to enable them to bear their heavy responsibilities. They will be patient, forbearing, courteous, knowing that they are Christ's representatives. They will show a deep earnestness and fervor in prayer and in their appeals to individuals and congregations. {KC 103.5}

There are in the ministry young men who have been receiving wages from the conference, yet whose labors bring nothing in, who are only consumers. I have been instructed that this need not be. It would not be if our young ministers were worked by the spirit of God. {KC 103.6}

Some of our ministers might better stop and consider. Let them ask themselves how much they have received from the conference, and how much their

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labors have been blessed in the conversion of souls. If you are not producers as well as consumers, what is the value of your work? How can the cause of God sustain as workers those who are not sanctified by the truth? Begin at the beginning of this year to consecrate yourselves to God. Wait not. Make an entire surrender. {KC 103.7}

Should not our ministers study this question? Many of our young ministers, if truly converted, would do much good by entering the canvassing field. They would there obtain an experience in faith. Their knowledge of the Scriptures would greatly increase, because as they imparted to others the light given them, they would receive more to impart. Let them enter the canvassing fields, and see what they can do in the way of producing. By meeting people and presenting to them our publications, they will gain an experience which they would not gain by simply preaching. As they go from house to house, they can converse with those whom they meet, carrying with them the fragrance of Christ's life. {KC 104.1}

The faithful, youthful Timothy was taught by experienced men of God's appointment how to read the Word and how to explain it to others. Paul, his father in the gospel, addressed him in the words, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ." {KC 104.2}

It is the canvasser's duty to cultivate the talents God has given him, to maintain his connection with God, to help always where he can. He has positive and constant need of the angelic ministration; for he has an important work to do, a work that he cannot do in his own strength. Thanks be unto God which always causeth us to triumph through our Lord Jesus Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God as a sweet savor in Christ, in them that are saved and in them that perish. To the one we are a savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?" {KC 104.3}

In his work the canvasser will be brought in contact with those who are in feeble health, who need the light on health reform, and with those who are dissatisfied with their religious experience, who are longing for something which they have not. To these he is to open the word of truth, rightly interpreting its meaning. "For we are not as many who corrupt the word of God, but as of sincerity, but as of God, in the sight of God speak we in Christ." {KC 104.4}

Ever remember that there are those who teach for doctrine the commandments of men. They make void the law of God by their traditions, like the Pharisees whom Christ exposed, saying, "Ye do err, not knowing the Scriptures, nor the power of God." The precious gems of truth are buried beneath a mass of error. By the sophistry of religious teachers the meaning of the plain,

clear word of God is hidden. The people are left in perplexity. {KC 104.5}

By his work, the converted, consecrated canvasser is sowing the seeds of truth. This work must be done without delay; for we have but a short time in which to work. Everything that can be done to reach the people must be done. Speak to them in a way that will win their confidence. Pray for the sick. Ask

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the Lord to restore and heal suffering humanity. He has declared, "These signs shall follow them that believe." {KC 104.6}

Men and women are wandering in the mist and fog of error. They want to know what is truth. Tell them; not in high-flown language, but with the simplicity of children of God. Satan is on your track. He is an artful opponent, and the malignant spirit which you meet in your work, is inspired by him. Those whom he controls echo his words. If the vail should be rent away from our eyes, those thus worked would see Satan plying all his arts to win them from the truth. There are those who do not believe in the personality of Satan. These do not oppose his work in their hearts. They are ignorant of his devices. {KC 105.1}

Instead of becoming like the world, we are to become more and more distinct from the world. Satan has combined and will continue to combine with the churches in making a masterly effort against the truth of God. Everything that is done by God's people to make inroads upon the world will call forth determined opposition from the powers of darkness. The enemy's last great conflict will be a most determined one. It will be the last battle between the powers of darkness and the powers of light. Every true child of God will fight bravely on the side of Christ. Those who in this great crisis allow themselves to be more on the side of the world than of God, will eventually place themselves wholly on the side of the world. Those who become confused in their understanding of the word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist. There is no time now for us to assimilate with the world. Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which every one should understand. These prophecies are to be witness in the world. By their fulfilment in these last days, they will explain themselves. {KC 105.2}

The Lord is about to punish the world for its iniquity. He is about to punish religious bodies for their rejection of the light and truth which has been given them. The great message, combining the first, second, and third angel's messages, is to be given to the world. This is to be the burden of our work. Those who truly believe in Christ will openly conform to the law of Jehovah. The Sabbath is the sign between God and His people, and we are to make visible our conformity to the law of God by observing the Sabbath. It is to be the mark of distinction between God's chosen people and the world. It means much to be true to God. This embraces health reform. It means that our diet must be simple, that we must be temperate in all things. The many varieties of food so often seen on tables is not necessary, but highly injurious. Mind and body are to be preserved in the best condition of health. Only those who have been trained in the knowledge and fear of God should be chosen to take responsibilities. Those who have been long in the truth, yet who cannot distinguish between the pure principles of righteousness and the

principles of evil, whose understanding in regard to justice, mercy, and the love of God is beclouded, should be relieved of responsibility. {KC 105.3}

God has important lessons for his people to learn. Had these lessons been learned before, his cause would not be where it is today. One thing must be done. The truth is not to be withheld from ministers or men in positions of responsibility for fear of incurring their displeasure. There are to be

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connected with our institutions men who with meekness and in wisdom will declare the whole counsel of God. God's wrath is kindled against those who in carnal security and pride have shown contempt for his management. They are endangering the prosperity of the cause. {KC 105.4}

Every false way is a deception, and if sustained, will in the end bring destruction. Thus the Lord permits those who maintain false plans to be destroyed. At the very time when praise and adulation is heard, sudden destruction comes. There are those who, notwithstanding they know of the reproof received by others, because of unfaithfulness, turn away from admonition. These are doubly guilty. They knew the Lord's will and did it not. Their punishment will be proportionate to their guilt. They would not take heed to the word of the Lord. {KC 106.1}

"Sunnyside," Cooranbong, April 18, 1900.

Elders Jones, Wilcox, and Irwin,-

Dear Brethren:

It is not always best to meet the Sunday question in Parliament or among a large crowd of people, where are talented men and women who are moved by a power from beneath, inspired with Satan's venomous spirit. When the Seventh-day Adventists at the heart of the work show uncorrupted principles, when the word of God, straight as an arrow, goes to the mark to kill the unjust and unholy principles which are so displeasing to the Lord, the God can bless his people. But God's favor will not be restored until decided work is done to cleanse our institutions from the evils existing in them. When this work is done, it will be shown by the softening, subduing influence of the Spirit of God, which will teach men how to use pen and voice with the eloquence Christ had when He was upon this earth. But stay your pen and voice in judging and condemning others until that work is accomplished which God would have done in our very midst, lest the leprosy of Gehazi come upon the cause because of those who while handling sacred things are mingling the sacred and the common. {KC 106.2}

God is dishonored, and the whole work is marred and retarded; for God will not serve with man's selfishness and unholy principles. Let Jesus come in and cleanse the temple from all fraud and injustice. Then we shall know how to work for such bodies as the W.C.T.U. {KC 106.3}

Please read the nineteenth chapter of first Kings. "Jezebel sent a message unto Elijah, saying, So let the gods do by me and more also if I make not thy life like the life of one of them tomorrow about this time. And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth unto Judah." {KC 106.4}

However bold and successful and courageous the people of God may have been in doing a special work, unless they constantly look to God and continue to have confidence in the work he has given them, they will lose their courage. After God has given them a wonderful revelation of his power, bracing them up to do

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his work, circumstances will arise to test their faith, and they will fail unless they trust implicitly in the Lord. {KC 106.5}

Thus it was with Elijah. He had by the help of God defeated the prophets of Baal. But he was disappointed as to the result of the manifestation of God. Under the threats of the wicked queen, he lost his courage and his faith. He lost sight of Him in whose keeping he was, and without being sent, he fled for his life. He was terribly depressed; for he had hoped much from the miracle wrought before all the people. {KC 107.1}

Had Elijah, knowing he had done the divine will, maintained his confidence in God, had he made God his refuge and strength, standing steadfast and immovable for the truth, the impression made upon the king and the people would have wrought a reformation. Elijah had been braced for trial under the inspiration of God, but when Jezebel's threatening message was brought to him, and shouted in his ear, awakening him from a deep sleep, he lost his hold on God. He had been exalted above measure, and the reaction was tremendous. {KC 107.2}

This was the time when he should have had courage in the Lord, showing a living, active faith. He should not have fled from his post of duty. God had given him a wonderful manifestation of his power to assure him that he would not forsake him, that his power was wholly sufficient to sustain him; for he was the Lord of the powers of heaven and earth. {KC 107.3}

But Elijah forgot God and fled. He went to Beersheba, and going a day's journey into the wilderness, sat down under a juniper tree. "And he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, an angel from Heaven touched him, and said unto him, Arise and eat. And he looked and behold there was a cake baken on the coals, and a cruise of water beside his head. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee." {KC 107.4}

My heart melts within me as I read the words of Holy Writ, and see the interest that the heavenly family has in the faithful servants of the Most High. {KC 107.5}

"And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the mount of God." {KC 107.6}

"And he came thither unto a cave, and lodged there; and behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and I, even I only, am left; and they seek my life to take it away." {KC 107.7}

"And he said, Go forth and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rock before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was

not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still, small voice. And it was so when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood at the entering in of the cave." {KC 107.8}

His petulance was silenced. The Lord desired him to understand that boisterous, noisy elements are not always producers of the best results. The still small voice could subdue and soften, and accomplish great things.

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{KC 107.9}

"And behold there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only am left; and they seek my life, to take it away." The Lord convinced Elijah that the wrong doers would not always go unpunished. He told him to go to the land of Horeb and appoint three persons who were to fulfil the Lord's purpose in punishing idolatrous Israel. All working in different ways, these three were to avenge the controversy God had with Israel. {KC 108.1}

Then he who knows the hearts of all men corrected the impression held by Elijah that he was the only one left who was true to the worship of God. "I have left me," God said, "seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." {KC 108.2}

The Lord desired to teach his servant that it is not the thing which makes the greatest show, the most powerful representation, that is the most successful in doing his work. It is not always the most powerful presentation, by pen or voice that accomplished the most good. {KC 108.3}

June 26, 1900.

Faithful Stewardship

Unity Among Believers

I speak to those who are acting as stewards in the cause of God. In your work for the advancement of the cause, act in such a way that the truth will be properly represented, in all its lines. The ministry is not to be given an inferior position. Those who disparage the gospel ministry give sure evidence that they have lost their spiritual discernment. They need a better understanding of the claims of God. The Lord's servants are to be given ample room to do their appointed work. As teachers of men, women, and children, they are to see and understand the work for this time. {KC 108.4}

We are all workers for the Master. The instruction given in the eighteenth chapter of Matthew shows how this work is to be done. Self is to be kept under the control of the great Teacher. Study your Bibles. I have been charged to tell you all to study your Bibles with an intense interest. Practice its teachings. When this is done, less human wisdom will be seen and more of the wisdom of God. A large amount of time and strength will be saved. {KC 108.5}

The world by wisdom knows not God. The men and women of the world do not realize that they are daily deciding their own destiny, and that it becomes them as believers in His word, to

walk very softly before God. Immortality,--a life that measures with the life of God,--is not obtained through human beings, but through Christ, "who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory, and honor, eternal life." {KC 108.6}

Christians will discern Christ in their fellowmen. They will not pull apart. Strife for the supremacy is after the working of Satan. Satan was the

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most beautiful angel in the heavenly courts, the most highly gifted, the most richly endowed. But he fell through jealousy and selfish ambition. Why, I ask, are men not afraid of themselves? Why are they so anxious to do something wonderful, something that will lead people to say, This is the work of a great man? This is all vanity. Of ourselves we are weak and helpless. If the Lord has entrusted us with capabilities, let us remember that our gifts come from God. They are lent to us by him, that by this he may test and try us. Let those who desire to win God's approval walk humbly before him. Remember that you are only one among the Lord's agents. There are others whom he recognizes and whose work he endorses. {KC 108.7}

Our institutions will be safely conducted only when those who are carrying the responsibilities in them fear their own weakness. Let them not feel highly exalted because they receive praise from men who do not see the truth in the living oracles of God. Those who know the truth should show these commandment-breakers that they regard the law of God as a savor of life unto life. All who know the truth are to honor the truth. God says, Them that honor me I will honor. {KC 109.1}

We are to respect God's faithful servants, who preach his word, and who seek to win souls to the truth. Let us not link up with unbelievers, giving them honor because we suppose that they have great wisdom. Let us not cherish their words of praise in our hearts, while at the same time we show disrespect for the Lord's chosen instruments, regarding their counsel as unworthy of our notice. Association with those who believe not the truth will prove in time of temptation a savor of death unto death. {KC 109.2}

Those who claim to believe the truth should obey the word of God just as it reads, practicing its instruction. Remember that those who love not their brethren deny the faith. Many because their brethren do not follow their leading, manifest toward them a spirit of hatred. Is their leading right? Is it wrong? God has never bidden us follow the leading of any man, and he has said, "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of a tumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." Can we not see from this what it means to be at variance? {KC 109.3}

Christ declares, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." This light is all contained in the great commandment of love. "A new commandment I give unto you," Christ said, "that ye love one another; as I have loved you that ye also love one another." By this shall all men know that ye are my disciples, if ye have love one to another." {KC 109.4}

The union between Christ and his people is to be living, true, and unfailing, resembling the union that exists between the Father and the Son. This union is the fruit of the indwelling of the Holy Spirit. All true children of God will reveal to the world their union with Christ, and their

brethren. Those in whose hearts Christ abides will bear the fruit of brotherly love. They will realize that as members of Christ's family they are pledged to cultivate, cherish, and perpetuate Christian love and fellowship, in spirit, words, and action.

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{KC 109.5}

To be children of God, members of the royal family, means more than many suppose. Those who are accounted by God as his children will reveal Christlike love for one another. They will live and work for one object,--the proper representation of Christ to the world. By their love and unity they will show to the world that they bear the divine credentials. By the nobility of love and self-denial, they will show those around them that they are true followers of the Saviour. "By this shall all men know that ye are my disciples, if ye have love one to another." {KC 110.1}

In the Old Testament are recorded the laws which the Lord gave for the guidance of his people. He would have his people today study these laws. "The Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I the Lord your God am holy. . . . When ye reap the harvest of your land, ye shall not wholly reap the corners of your field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vintage, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the stranger; I am the Lord. Ye shall not steal, neither deal falsely, neither lie one to another. . . . Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear the Lord thy God; I am the Lord. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor. Thou shalt not go up and down as a tale bearer among thy people; neither shalt thou stand against the blood of thy neighbor; I am the Lord. Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself; I am the Lord."

{KC 110.2}

Christ is deeply grieved when his professed followers, his disciples, neglect to cultivate Christian love, when they act in a way that causes pain to the hearts of their brethren in the faith. They injure their religious experience, laying stumbling blocks in their own way and in the way of others. They dishonor the truth they claim to believe. By their passionate words and overbearing actions in dealing with their brethren, they show that they are controlled by the spirit of the enemy of all righteousness. They use common fire in the place of the sacred. {KC 110.3}

The most powerful evidence that a man can give that he has been born again and is a new man in Christ Jesus, is the manifestation of love for his brethren, the doing for them of Christlike deeds. This is the most powerful witness that can be borne in favor of Christianity, and will win souls to the truth. {KC 110.4}

In his prayer for His disciples Christ said, "Neither pray I for thee 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; and that the world may believe that thou hast sent me." {KC 110.5}

Christ brings all true believers into complete oneness with himself, even the oneness which exists between himself and his Father. The true children of God are bound up with one another and with their Saviour. They are one with Christ in God.

{KC 110.6}

"And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me, for thou lovest 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." {KC 111.1}

These are indeed wonderful words. They need to be thought of, studied, and brought into the practical life. They are to be lived out in the daily experiences. Only thus can the result for which Christ prayed be produced. {KC 111.2}

The Spirit of Christ never leads those of the same faith to separate into distinct, independent parties. When such a separation takes place, an impression exactly opposite from that for which Christ prayed is given to the world. {KC 111.3}

Why do those who profess to believe in Christ, who profess to keep the commandments, make such feeble efforts to answer the Saviour's prayer: Why do they seek to have their own way, instead of choosing the way and will of the Spirit of God? Those who do this will one day see the harm they have done to the cause of God by pulling apart. Instead of co-operating with God, instead of laboring together with Christ, many who occupy positions of trust are working in opposition to Christ. The Lord has presented this to me in a most decided manner to present to His people. {KC 111.4}

If God's followers would seek in their religious life to answer Christ's prayer, revealing by the transformation in their lives the power of the truth, what a wonderful testimony would be borne to the world. How powerfully the character and work of Christ would be made known and the glory of God be revealed. {KC 111.5}

It is our God given duty to love one another as Christ has loved us. The performance of this duty brings with it the blessedness of peace and quietude in the Lord and the ennobling and uplifting of the whole being. Those who love as Christ loved are born of God, and are "kept by the power of God through faith unto salvation ready to be revealed in the last time." {KC 111.6}

"Wherefore laying aside all malice, and all guile, and hypocrisy, and envies, and all evil-speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby: if so be that ye have tasted that the Lord is gracious. To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. . . .Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." {KC 111.7}

I am instructed to say to our people, "Be ye doers of the word, and not hearers only, deceiving your own selves." There are many who are unprepared to meet Christ. (Jas. 1:23-25)

{KC 111.8}

A sacred relationship exists between Christ our Saviour and the believer. He says, "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment,

and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." "Thou shalt know." Is not this the desire of the soul? There are many who ridicule the idea of there being any certainty in religious experience. Some cannot bear to hear sanctification and the higher attainments spoken about. But the Word says, "Thou shalt know" the Lord, and this means holiness and sanctification. {KC 112.1}

How many we know God? By doing his word. We have the assurance of this. Read the first chapter of Second Peter. The entire chapter is an assurance of the true believer. "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord. (to verse 7.) {KC 112.2}

We must work upon the plan of addition, adding to our character the graces here mentioned. {KC 112.3}

"If, these things be in you and abound, they make you that ye shall neither be barren nor unfruitful. This is our life insurance policy. {KC 112.4}

"That by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." The lust here mentioned does not only mean a perverse, base passion. It includes an unholy desire for riches, for praise, for the possession of power. To fear God and obey his word is the only way to gain true exaltation. But forgetting this, man presumptuously craves more and still more worldly power and honor. He devises and plans in every way to accomplish certain results, losing sight of justice and equity and love for God and his brethren. With a perversity that is blind to results, he sacrifices his peace of mind, his assurance of knowing God and Christ. {KC 112.5}

"When Ephraim spoke tremblingly, he exalted himself in Israel, and when he offended in Bethel, he died, and now they sin more and more . . .(Hosea 13:1-4.) {KC 112.6}

"O Israel thou hast destroyed thyself, but in me is thy help." "Return unto the Lord thy God, for thou hast fallen by thine iniquity. . ."(Hosea 14:1-2, 4, 5, 9.) {KC 112.7}

The Lord is infinitely merciful and gracious. He is waiting for us to repent and turn to him with humble confession, saying, "We will take thy way, O Lord: we will no longer walk in the way of our own counsels. Have mercy on us and save us, and those who have erred in following a path not cast up for the ransomed of the Lord. {KC 112.8}

The time has come for the renunciation of all self-confidence. The time has come to follow the Lord's way. He has given instruction for all who will be guided by him, who have faith in his word and courage to go forward. God calls upon those who have walked in paths of their own choosing to return to him. "Seek ye the Lord while he may be found. Isa. 55:6-9.

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{KC 112.9}

"Be Ye Therefore Perfect"

The Lord estimates as of supreme value the holiness of his people, and He permits reverses to come upon individuals, upon families, and upon churches, that his people may see their danger and humble their hearts before him in repentance. He will treat his backslidden ones with tenderness. He will speak pardon to them, and clothe them with the garments of Christ's righteousness. He will honor them with his presence. {KC 113.1}

In this, the great day of atonement, it is our duty to confess our sins and acknowledge God's mercy and love in pardoning our transgressions. Let us thank the Lord for the warnings he has

given to save us from our perverse ways. Let us witness to his goodness by revealing a change in our lives. If those to whom the Lord has sent reproof, warning them that they are not walking in his way, will repent and with humility and contrition of heart make confession, the Lord will surely receive them again into favor. If they will honor God by obeying his commandments, they will be exalted by him. He will teach them what constitutes true honor and strength and victory. Those who despise the word of the Lord, who, although they have the oracles of God to reprove wrong and encourage righteousness, continue to walk in their own way, indulging their desire for self-exaltation and leading those who have confidence in them into wrong paths will, unless utterly forsaken by God, become weary of themselves. {KC 113.2}

God chastens his people, with the hope of saving their souls. The defections among God's people are keenly felt by Him who died to ransom them from Satan's power. The church is burdened and saddened. A cloud hangs over her. Let every soul seek God, inquiring, "Lord, is it I who have brought this discouragement upon thy people? Is it because of my perversity that Zion is burdened? Have I given occasion for our enemies to triumph--If so, Lord, have mercy upon thy sinful child, and save me for thy mercies' sake. {KC 113.3}

Let there be a close examination of self. Do not seek to hide yourself under your citizen's dress, saying that you are doing as others do, and therefore you cannot be far out of the way. Yes, you may do as many apostates who live today have done. Some are even now travelling over this ground. But is the picture a pleasant one? If with the experience of others before us we walk contrary to the way of the Lord and are punished, whom have we to blame but ourselves? {KC 113.4}

O that a deep realization of the importance of these things may come to the people of God! O that all departure from the narrow path of obedience and holiness may be seen as it is! O that men and women may seek the Lord as they have never done before! {KC 113.5}

A season of great trial is before us. It becomes us now to use all our capabilities and gifts in advancing the work of God. The powers the Lord has given us are to be used to build up, not to discourage and tear down. {KC 113.6}

Those who are ignorantly deceived are not to remain in these conditions. The Lord says to his messengers, Go to them, and declare unto them what I have said, whether they will hear, or whether they will forbear. "Thou shalt speak my words unto them," God said to the prophet, "whether they will hear or whether they will forbear; for they are a most rebellious house. But thou, O son of man, hear what I say unto thee: be not thou rebellious like that rebellious house."

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{KC 113.7}

There are those claiming to be children of God whose course of action the Lord does not justify. Faithful work is to be done in giving reproof, as well as in giving encouragement. The cross is not to be shunned. No unchristlike course of action to your brethren is to be justified. The time is right upon us when persecution will come to those who proclaim the truth. Those who teach the truth, opening the word of God to others, must surrender self entirely to God. To them the truth will bring its own reward, filling the soul with joy. {KC 114.1}

Will the people of God now humble their hearts before him, confessing and forsaking their sins, that they may receive the forgiveness and favor of God, and come into complete harmony with him? It is not because of a lack of evidence that sinners perish, but because of their unwillingness to appropriate the means whereby God designs they shall learn his will. The ignorance of many is voluntary and inexcusable. {KC 114.2}

The outlook is not flattering, but notwithstanding this, let us not give up our efforts to save those who have had an experience but are ready to perish, for whose ransom the Prince of heaven offered up his precious life. When one means fails, try another way. Our efforts must not be dead and lifeless. As long as life is spared, let us work for God. In all ages of the church God's appointed messengers have exposed themselves to reproach and persecution for the truth's sake. But wherever God's people may be forced to go, even though, like the beloved disciple, they are banished to desert islands, Christ will know where they are, and will strengthen and bless them with peace and joy. {KC 114.3}

Soon there is to be trouble all over the world. It becomes everyone to seek to know God. We have no time to delay. With earnestness and fervor the message must be given: "Ho, every one that thirsteth, come, ye to the waters, and he that hath no money; come ye, buy wine and milk without money and without price." "Thus saith the Lord, Keep ye judgment, and do justice. Isa. 56:1-5. {KC 114.4}

God's love for his church is infinite. His care over his heritage is unceasing. He suffers no affliction to come upon the church but such as is essential for her purification, her present and eternal good. He will purify his church even as he purified the temple at the beginning and close of his ministry on earth. All that he brings upon the church is test and trial comes that his people may gain deeper piety and more strength to carry the triumphs of the cross to all parts of the world. He has a work for all to do. There must be constant enlargement and progress. The work must extend from city to city, from country to country, and from nation to nation, moving continually onward and upward, established, strengthened, and settled. {KC 114.5}

"By their fruits ye shall know them." The inward adorning of a meek and quiet spirit is priceless. In the life of the true Christian, the outward adorning is always in harmony with the inward peace and holiness. Thus in the righteousness of the members shall the church be established. God's people are to show a faith, orderly, steadfast, and immovable. The Bible is their standard. Rich currents of grace from heaven will produce light in them which they are to impart to others. In all its power the truth is to be proclaimed. Those who faithfully do this work, keeping the commandments of God in deed and in truth will be acknowledged as laborers together with God.

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{KC 114.6}

"The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." From the beginning to the end of the history of the church, Christ will be to his people all that these words express, if they will heed the invitation, "Come unto me all ye that labor. Matt. 11:28-30. Christ is to his people life and strength, efficiency and power, wisdom and holiness. When we realize this as we should the prayer will go from unfeigned lips, "The Lord is exalted; for he dwelleth on high." Isa. 33:5, 6, 14-17. {KC 115.1}

The Regions Beyond

Our world is a field of missionary toil. We are to present before the people the love of God, not only as the motive of effort, but as the model of all our plans. We must work in the way Christ worked. His example is to be our pattern. {KC 115.2}

The Lord has given men and women capabilities and tact and skill to be used to His name's glory. When sincere, earnest efforts are put forth to win souls to God, we shall see of the

salvation of God. Those who claim to be Christians should make an unreserved surrender of all they have to the Lord. Their time, their substance, and their influence as a savor of life unto life are required of them by Him who willingly gave himself to save to the uttermost all who come to him. Those who claim to be children of God should throw the whole weight of their influence on the side of Christ, for his sake practicing his self-denial and self-sacrifice. There is need of close communion with God and entire conformity to his will. This is the secret of gaining the power that will convict and convert sinners. The church has failed because she has not come up to the help of the Lord, to the help of the Lord against the mighty influence of the Satanic force. Church members have not as they should pressed back the powers of darkness. This is the reason for the deficiency in the church today. The quickening power of God is needed. Men and women who love God supremely and their neighbor as themselves are needed, men and women who crave the power of God, that they may bear witness to the love of Jesus. {KC 115.3}

Church members are to be God's instruments in seeking to save those ready to perish. Be they many or few, they are to confer together, laying before one another their designs and plans, and obtaining the benefit of one another's perception and foresight as to the best plan for securing success in the work. There are to be found no separate parties, who shall supply themselves with all the facilities for ensuring success, at the same time leaving those who should have equal encouragement and means with which to carry on the work, with nothing with which to do the work which means the adding of new territory to the Lord's kingdom. {KC 115.4}

The many fields in the Lord's vineyard which have not been touched call upon the places in which institutions are already established to understand the situation. Let men curtail their ambition to branch out in a field which God's appointment has already been worked. Let there not be on the part of churches, families, or individuals any withholding of the means needed to furnish God's servants with facilities for doing the work in regions beyond. Let not those in the fields where the work is established think of the great things they can do, and continue to expand self to large proportions, while other portions of the Lord's vineyard are destitute of the advantages by which the work might be

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properly done. This is a religion of selfishness, and is offensive to God. It is a selfish ambition which leads men to call for more facilities in a field already possessing ample facilities, while missionary fields are in need of the advantages which these worked fields have in abundance. {KC 115.5}

The Lord's work in new territories is to be carried forward to a successful accomplishment. In this work God's plan is to be followed, not the inclinations of those who would gather into the section over which they have supervision, every possible advantage, to give, as they say, character to the work, while the utter destitution of other parts of the Lord's vineyard is forgotten. Every work is tested of God. Every selfish thread drawn into it he will cut out. {KC 116.1}

After nine years of struggling, we begin to see some signs of success in this country. But the advancement has been made under the most trying circumstances. In order to advance the work we have been obliged to borrow thousands of dollars. I tell you in the name of the Lord that this need not have been. If our institutions, our sanitariums and publishing houses had bound about their desire for more facilities, and had shown an unselfish interest in the work so constantly set before them, the cause in foreign fields would have certainly made much more advancement, and marked success would have attended the business of which they were stewards. The selfish

desire which some have shown to use all the means to enrich one portion of the Lord's vineyard reveals unfaithful stewardship; and I am charged to make this appeal to God's people. {KC 116.2}

The great Head of the church has given talents to the company of believers. He has given his word to mould the character and his Spirit to bring all things to their remembrance. He desires his people to bring into their work the true abiding principles of missionary effort. Many of the Lord's servants are numbered with those of whom John wrote, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Those who are left to plant the standard in new places are to have a keen, sanctified interest in every plan which is related, directly or indirectly, to the great work of warning the world. Those who have stood in positions of trust, faithful men who have been led and guided by God, are to thank him for his moulding, fashioning power. They are to carry his work onward and upward to perfect accomplishment. They are to move with careful, prayerful consideration, lest they mar the influence of the work by changing the order which the Lord has said should be followed. As they advance step by step they are to mind the same things, to advance in the same lines, that the truth may ever be honored or lose its sacred, holy influence in the sight of the world. {KC 116.3}

As those who took up the work at the beginning of the message have advanced by self-denial and self-sacrifice, God has given them his blessing. They have had much to learn, they have made mistakes, they have needed continual guidance and counsel; but they have had reason for constant gratitude, because the work has gone forward in spite of poverty and a lack of facilities. They strained every nerve to make the work a success, to establish those buildings which were necessary for the proper development of the work; and under all circumstances the Lord guided them. {KC 116.4}

Those who come into the work later and find things ready to their hand should at least attempt to pay the debt they owe the Lord and the workers who went before them, by carrying the truth into new territories, until it has gone to every nation, kindred, tongue, and people. In every country men and women are to be

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raised up to carry forward the very work begun by those who have been laid away to rest. The memory of these pioneer workers is to be guarded, and from their treasure of experience the workers are to learn to pass from one line of work to another, following the methods declared by the Holy Spirit to be in the order of God, asserting the principles enjoined in the word, carrying the aggressive warfare into new fields. {KC 116.5}

Home and foreign missions are to share equally of God's trust money. In planning for the work, the difficulties to be met in foreign fields are to be considered. Let not those who have every advantage be niggardly in appropriating means for the advancement of the work in mission fields. For Christ's sake willing support is to be given to the work of the gospel, which is to be carried to all parts of the world. And by the work of the press the work is to be established and confirmed. {KC 117.1}

Christ should never again be dishonored and his cause put to shame by a lack of the true missionary spirit. A great mistake has been made. In their selfishness men have grasped means and advantages for their own field, though knowing the need of help in new fields. They have not supplied that which was necessary for the progress of the work. They have not helped their brethren fight the battle which once had to be fought in the fields they now occupy. {KC 117.2}

The work all over the world is to receive consideration. New fields are to be entered. Let those at the heart of the work remember that much means and much hard labor is required to accomplish the work in new fields. Let them be faithful stewards of the Lord's goods. Let them not feel that they are rich and increased with goods and have need of nothing, but let them practice true Bible religion, which enjoins self-sacrifice at every step. They are to closely examine the needs of the work, reviewing the needs of all the fields; for they are God's agents to do this. They are set for the extension of the truth in all parts of the world. They are not excusable if they remain in blindness and ignorance regarding the needs of the work. They are to know the advantage and defects of each field, and then with a true spirit of unselfish interest they are to work for the accomplishment of the work as a whole. {KC 117.3}

In this work all the churches which have been established are to have a part, according to their several ability. If difficulties come up in missionary fields, let interested investigation be made without delay, lest the path of duty be hid or made obscure. As these questions come up before those who are wise in God's wisdom, examination will be united with the exercise of prudence. By using the knowledge God has given them men will gain a clear, sharp experience. By exercising their God-given ability in helping to plant the standard of truth in new territory, they will receive great blessing. After they have unselfishly tried to gain a right understanding of the situation, they are to approach the mercy seat, asking for clear intuition and an unselfish purpose, that they may see the necessities of far off fields. As they ask the Lord to help them to advance the work in regions beyond, they will receive grace from on high. Never will they seek the Lord in vain. {KC 117.4}

America was long the field of missionary conflict. God has prospered the work in that country. If those there had cherished the spirit of self-sacrificing missionary effort, fewer unnecessary buildings would have been erected, and the kingdom of Christ would have been extended to many regions. There would

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have been shown a missionary zeal which has not yet been developed by those whose duty it is to carry the needs of the work on their souls. Much more would have been done to plant the standard in other places beside America. {KC 117.5}

But selfishness so abhorrent to God came in. The work was neglected, when there was plenty of means to send missionaries abroad to preach the gospel, raise up churches, and erect meeting houses. If men had worked actively on the Lord's plan, laboring earnestly and unselfishly to impart what God had given them, churches would have been established in many places. The standard would have been planted in new fields. Witness would have been borne to the truth in many more cities. God's memorial of creation, the seventh day Sabbath would have been honored. {KC 118.1}

The great head of the church permitted a parable to be enacted in your midst at the last General Conference. You were led to expect from one claiming to be converted, a large donation, pledged to different branches of the work. Apparently the one who was pledged to make this donation was as sincere as any man in the Conference, but he disappeared, and all came to nothing. {KC 118.2}

Just in this way has God been disappointed in his people, whom He has enriched abundantly with all good things, but who have failed to fulfil his expectations. {KC 118.3}

A straightforward plan is to be followed in dealing with believers in home and foreign fields.

An unselfish equality is to be maintained among the working forces. Money is to be provided to support missionaries. An agent should be appointed to investigate the situation in foreign countries and to report. Those in places where the work has been established should bind about their supposed wants, that the work in foreign fields may go forward. In the institutions which have been established there will be a desire to grasp more and still more advantages. To make a larger plant, let them work economically, till they themselves succeed in doing this. But the Lord declares that this should not be. The means in his treasury is to be used in building up the work in the places where there are no conveniences. The workers in foreign fields should not be left to beg. The condition of every new mission field should be examined, that there may be equality in the distribution of means which come into our conference and benevolent institutions. {KC 118.4}

Such high wages should not be paid to the men in our publishing institutions. The payment of such high wages has been a mistake. The extra money paid to a few should have been paid to missionaries in new fields, who were at a loss to know where the means to advance the work is coming from. The extra amount drawn from the treasury for men who did not need it should have been appropriated for the benefit of fields which had no resources, to support laborers to open and plant and sow the fields with truth. {KC 118.5}

The workers God sends into his field will if they have the true missionary spirit be more anxious to do their work than to get the wages. But because of this, they should not be neglected. The work of those in missionary fields calls for more self-denial than the work of those employed in our institutions, who are not obliged to travel from place to place. Many calls are made upon those who begin work in a new field, and these workers are to be supported in accordance with their work. There should be more equality between the wages of those in our institutions and those who in missionary fields where there is no resources to draw from, are wrestling with difficulty, doing the hardest and most laborious work.

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{KC 118.6}

God is not pleased with the way in which these things have been managed. He has a controversy with those who have shown no practical interest in the work of foreign missions, even though they knew what was required to make a beginning in a new field. The discernment of some at the heart of the work has been clouded. Their hands have been opened to grasp all the means they could possibly get, while in other parts of the Lord's vineyard the workers have been obliged to do with poor food and poor clothing, while at the same time some were told, You must sustain yourselves. {KC 119.1}

God calls sternly for an adjustment of these matters; for his name is reproached. He marks every move made by his missionary workers in improving his vineyard. He sees the unfair way in which these workers have been treated. There is need of a recognition of the rights of the missionaries sent by God to carry the gospel message to all parts of the world. These men and women take their lives into their hands, and for Christ's sake endure trials and hardships. Let men realize that God is a God of justice. His actual presence follows his missionaries from place to place as they try to do his will, devoting all their time and energy to his service. {KC 119.2}

Let those who have every convenience at hand for the work they are doing ask themselves, How is it with those who are breaking new fields? Can I not help those who are working in new fields, where the standard of truth has not been lifted? God requires those in our institutions to have their conception sharpened, their minds enlarged. He will be pleased to have foreign missionary work become a burden that will weigh so heavily upon their minds that they will

know the difference between the work of those in places where the work has been established and the work of those who engage in aggressive warfare. Let the true spirit of self-denial be learned out of the Word and brought into the practical life.

{KC 119.3}

A work has been started in some cities which has absorbed much means, but which will bring small returns; for it has been done for a class who are not producers but consumers. The money invested in this work should have largely been used in other channels, supplying the regions beyond with facilities for the work of the Lord. In the lines of work which God has not appointed much liberality has been shown, while his work in foreign fields has been left to languish. In a short time, if this management is continued, how will the cause of God in the third angel's message stand before the world? {KC 119.4}

Into foreign fields the Lord has sent experienced workers who are capable for leading out in enterprises for the advancement of the work. But enough consideration has not been given by those at the heart of the work to foreign mission fields. Unless a decided change is made, we shall stand before the world humiliated, crippled, and disordered, because Christ's principles have not been carried into the work. {KC 119.5}

Among the people of God there is to be cooperation but not confederacy. The work is not to be bound about by bonds, limitations, or restrictions. Christian unity is not Free Masonry. The love of Christ is the golden chain which is to bind us to one another and to God. {KC 119.6}

Our offerings are not to be entrusted to any one person. We are to make no one man our steward. The third angels' message is to go to all parts of the

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world, and we are not to help in the creation of any interests which will absorb God's money in a work which has in it much which belongs not to the work for this time. {KC 119.7}

There is a power in the truth. When allowed to operate under favorable conditions, the gospel will gather a harvest of souls. Every truly converted man, firmly established in the truth, is a light bearer to the world; for Christ shines through him. He shines in a world enshrouded in moral darkness. A few truly converted souls are of infinitely more value than a large number who are unconverted, dead in trespasses and sins. {KC 120.1}

A work is to be done in the Lord's vineyard which will testify to the genuineness and value of the truth, and will glorify God. We are to labor for those who when converted will be a help in the work, producers not consumers. But the work done for the lowest class of outcasts is a very uncertain matter. Those who spend their time and strength in work for those who will never do anything but hang upon them for help, disqualify themselves for the position God would have them fill in His army. Workers are greatly needed to labor for those who rightly handled will come to a knowledge of the truth, and will then do valuable service in the cause. But those who after being prayed with say, I am saved, have no real understanding of what it means to receive Christ. No man can say, I am saved, until he has endured test and trial, until he has shown that he can overcome temptation. Those who fail to do the work which God has said should be done soon lose the right perception of spiritual things, and become blinded as to the character of the truth. They are unfitted to do the work which would make them complete in Christ. {KC 120.2}

The churches must arouse. The members must awake out of sleep and begin to inquire, How is the money which we put into the treasury being used? The Lord desires that a close search be

made. Are all satisfied with the history of the work for the past fifteen years? Where is the evidence of the co-working with God? Where has been heard throughout the churches the prayer for the help of the Holy Spirit? Dissatisfied and disheartened, we turn away from the scene. {KC 120.3}

Our churches and institutions must return to where they were before the backsliding commenced, when they began trusting in man and making flesh their arm. Have we not seen enough of human wisdom? Shall we not now seek God in earnestness and simplicity, and serve him with heart and mind and strength? {KC 120.4}

The children of Israel beheld the awful semblance of God's presence in the mount; but before Moses had been forty days away from them, they substituted a golden calf for Jehovah. Things similar to this have been done among us as a people. Let us now return to God in penitence and contrition. Let us trust in Him, not in man. (D.E.R. Aug. 24, 1900.) {KC 120.5}

"Sunnyside" Cooranbong, June 18, 1900.

Dear Brother Daniells:

I wish to write you a few lines, which I may not be able to get copied. I have within the last half hour learned that a mail leaves for Africa tomorrow morning. It is now fifteen minutes past three in the afternoon. I wrote yesterday and this morning some nineteen pages of letter paper, and no less than ten

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pages in my diary. A few pages have been copied, a letter to Dr. Kellogg. {KC 120.6}

A letter has been received from John Wessels, but it contained nothing regarding the condition of things in Capetown, so we are left in complete darkness and ignorance, as you have not written us one line. Have you written and has the letter miscarried? What does this silence mean? {KC 121.1}

When attending the meeting at Parramatta, I was in the night season passing through some exciting scenes in Africa. There were laid out some formulated arrangements and plans which were presented for acceptance; but Elder Daniells did not feel prepared to accept these plans, because they had in them some things which meant more than all could see. And while some would have accepted them, Eld. Daniells said, "I cannot subscribe my name to them." This refusal greatly disappointed the framers of the articles of agreement. But no one who has had an experience in the rise and progress of the cause of God would without special advice from the Source of all wisdom concede to the terms of agreement or bind themselves to the conditions laid down, which the Lord could not favor. {KC 121.2}

Our brethren in Africa will have to drink deeper of the clear, flowing springs of Lebanon before they can see all things clearly. From the light given me I know that we must enter into contracts very cautiously. We must have special light from God before we do his. Every problem which has any reference to the cause and work of God should be studied with earnest prayer. It is the privilege of every man who claims to be a Christian, who is walking in the path of duty, to have confidence in God's presence. The Lord is able to make that which is dark plain. {KC 121.3}

We are today in great peril of following in false paths. If negotiations are made with the Wessels family, God must give direction as to how they shall be framed. Let all remember that this is a time when Satan is working to lead the Lord's people in various countries to tie themselves up as his people in America have done. There there is little freedom and little means

because the conference, which in the fear of the Lord should have stood steadfast to principle, departed from the right way. Alliances with men need prayerful adjustment. We are God's stewards and are dealing with his money, with his talents. That which in our human judgment would appear to promise much at the beginning may through the unwise movements of some one in the alliance create much disappointment and endless perplexity. {KC 121.4}

I consider that the Wessels family have a right to be cautious. For in the workers that were sent from America, they have had to deal with some who were not straightforward. I would say to them, Sanctify yourselves by a new consecration to God. Regard the Lord as ready and willing to help you. A wrong was done to the Wessels family in the use made of their means by those who came from America. Their money was used extravagantly, and ways were devised to draw upon them. It would have been better if this money had never been placed in the hands of those who received it. {KC 121.5}

The Wessels family have made large donations of money to Dr. Kellogg, as though he was the one who was to be steward of their means. The means that the Wessels family gave so abundantly in America should not have been handled by one man as he pleased, but by faithful stewards, who would have appropriated the money for the opening of the work in Africa. A great work might have been done

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in that field. Books should have been translated for use in fields needing strong missionary effort. Had the work been done that should have been done, the religious experience of the Dutch people would have been materially changed. {KC 121.6}

This is where the young men of the Wessels family made a mistake. Mission fields in Africa were in their destitution crying to God for help and relief. They were starving for the light that should have shone in the dark places in regions beyond. This cruel, treacherous war would not have come at this time had the missionary work been done that the people of Africa were in suffering need of. The things which ought to have been done, but which have not been done testify to a neglect of duty. {KC 122.1}

Let it never be forgotten that true Christianity comes through the engraving of Bible principles upon the heart and character. This must be an individual work, visibly expressed. Then true missionary work will be done. The Lord's means will be carefully invested. {KC 122.2}

A class of workers should have been sent to Africa who would have tried by every means in their power to educate the people they came over to help. But some of those sent to Africa as missionaries needed the converting power of God upon their hearts. Before they could teach others the truth, they needed to yoke up with Christ to learn of Him, His meekness and lowliness. In every department of God's economy he works through instruments that will be worked. Preaching the word is one great means, and furnishing the people with reading matter is another. The Lord has appointed that the preaching of the gospel and the press shall act in harmony. {KC 122.3}

Tuesday, June 19. I have just looked at my watch; it is two o'clock. I dress, seek the Lord, and try to write a few words to go in the mail to Africa this morning. May the Lord help me in tracing each line. {KC 122.4}

From the light God has given me, I know that he has not inaugurated such a work for our people to do as Dr. Kellogg had started in Chicago. In every city there should be missionaries, evangelists, appointed to work for the lower classes, who through abuse are ruining themselves. But all the resources are not to be used in this work, or the work of bringing the truth to other

cities and missionary fields afar off from America will not be accomplished. God's money has been used lavishly in some places, so that there is not means to invest in sustaining the gospel ministry in all parts of the world by voice and by the press. Both must be linked together, and God's standard must be raised in new territory. New fields must be worked, the warning must be given. A representation of the work to be done is given in the fifty-eighth chapter of Isaiah. {KC 122.5}

The cause of God is nearly bankrupt through man's devising, by their lack of wisdom in bringing in consumers and not producers. Thus God names it. The question to be treated is a large one. God calls for decided changes to be made. Self-denial and self-sacrifice will be called for in all who undertake the work now. {KC 122.6}

Our brethren in America, before carrying out their plans for such an extensive and wonderful work in certain lines, might far better have considered the words of Christ, "Which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?" Had they done

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this, acting under the direction of God, men's ideas would not have been carried thus far in building the tower. Thousands of dollars that have been invested in Chicago for the lowest and most unpromising specimens of humanity, would have gone to open new fields, annexing new territory, planting the standard in new places. {KC 122.7}

In many new fields there should be camp-meetings of two, three, or four weeks in a place, if the circumstances demand it. And all through these meetings there is to be much personal effort, not only in the exposition of the word in the meetings, but by individuals. Follow up every advantage in the very height of the surprise of the people to find out that there are important, wonderful things in the word that they have not known were there at all, because the shepherds of the flock have not searched the Scriptures as diligent students of the Word. There is to be diligent work done. The testing truth for this time is to be made known, and the explanation given. All classes, the higher as well as the most lowly, come to these meetings, and we are to work for all. After the warning message has been given, let those who are specially interested be called to the tent by themselves, and there labor for their conversion. This kind of labor is missionary work of the highest order. {KC 123.1}

The temperance question is to have special attention. Work in this line may be called medical missionary work, but that work in its relation to the work of the third angel's message is ever to be recognized as the hand to the body. In America it has been made the head and not the hand. The gospel ministry is not to be treated as it has been treated,--as something hardly worthy to be recognized. It is God's appointed means, the very means which has made us what we are, and its work is to be carried forward in the same lines and in the same way, because it is God's. Nothing is to be devised to stand as a memorial of man's greatness or woman's greatness. {KC 123.2}

See Isaiah 49. I cannot write out this whole chapter. Read it carefully and solemnly. What words are these, "And he said, Thou art my servant, O Israel, in whom I shall be glorified." How many after they have done their best under most trying circumstances, suffering for the want of facilities and from dearth of means, are ready to say, in the words of Scripture, "I have labored in vain, I have spent my strength for naught, and in vain; yet surely my judgment is with the Lord, and my work with my God." {KC 123.3}

All the warnings must be given. The truth, Bible truth, is to be proclaimed in our large camp-meetings, and the churches can hear the truth. They have the opportunity. All may not

desire to hear. Many oppose anything that calls for self-denial. They are not willing to accept the Sabbath. In Ex. 31:12-18, is clearly marked out in definite lines what God expects from his people, and the decided consequence of rejecting is death. Notwithstanding this many will refuse obedience because the truth involves self-denial and self-sacrifice. {KC 123.4}

Many of the ministers will not hear and be convinced. They will not enter the sanctuary of truth to receive the knowledge of truth from the word, but will take away the key of knowledge from the people by perversion of the Scriptures, wresting the word of God from its true meaning. Thus every step gained in reaching the people to save them from being lost in error and disobedience requires a hard, constant battle. But shall it stop? No; lift up the standard. Plan memorials of God's truth in every place possible, and conversions will be made.

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Some who do not take their stand at once will help advance the work with their means and with their sympathy. {KC 123.5}

"And now saith the Lord that formed thee from the womb to be his servant, to bring Jacob again to him, though Israel be not gathered, (who is Israel? the church members of today.) yet will I be glorious in the eyes of the Lord, and my God shall be my strength." The message must go from east to west, and from west to east again. A great shaking up must come. The professed believers in the truth for this time are asleep. They need to awake, and shine anew because the light of truth has not only flashed upon them, but rightly done its work. God will have representatives in every place in all parts of the world. {KC 124.1}

The message of the angel following the third is now to be given to all parts of the world. It is to be the harvest message, and the whole earth will be lighted with the glory of God. The Lord has this one more call of mercy to the world, but the perversity of men diverts the work from its true bearing, and the light has to struggle amid the darkness of men who feel themselves competent to do a work which God has not appointed them to do. {KC 124.2}

Read verses 13-16. What is the matter with those who claim to believe the truth of the third angel's message? Why has it lost its power with the very ones whom God has honored for the sake of making it known to all people. Self has interposed; Satan has so wrought upon human agencies, and self has grown to such large proportions that it will not recognize a Thus saith the Lord, through his appointed channels. {KC 124.3}

God has spoken he has said that his work is one, that his workers are to keep in solid union. Even though men may sell themselves for a song, God continues to carry forward his work in his own appointed way in the light shining forth in the redemption of his people. Those who hold fast the beginning of their confidence firm unto the end will sing the song, "We overcame by the blood of the Lamb, and by the word of our testimony." The work of truth will go forward in the hearts of the true seekers because God sees in them his own name and the word of truth magnified. {KC 124.4}

For the glory of his own name God will continue to bear with the perversity of men that they may repent, lest his and their enemies shall triumph in their positive destruction. He bears long with their waywardness and folly. He disciplines them, that they should seek him, and if they will humble their hearts before him, he will not bring them to shame, but through their suffering and their turning into the Lord, he will make them the eternal monuments of his mercy. His almighty power alone can avail in behalf of any human agency through his abiding grace. Wholehearted obedience God requires of his people as their only means of happiness and

prosperity. Only through humbling themselves and exalting God by their devotion to him can they find true prosperity. Yet this is the most difficult lesson for them to learn. Christ and his body, the church, are to become one as is represented in John 1:17--Christ and his people united to God the great Head. The ministry, which has been belittled, will be the power and energy of Christ in word and doctrine. These are they whom man despiseth, whom the nation abhorreth, because they bear the sign of the original Sabbath. Ex. 31:12-18. God's commandment keeping people are made to be a servant to rulers, they are required by man-made laws to disregard the law of God.

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{KC 124.5}

"Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, for he shall choose thee." Isa. 49:1-19. {KC 125.1}

The hidden ones have been scattered because of man's enmity against the law of Jehovah. They have been oppressed by all the powers of the earth. They have been scattered in the dens and caves of the earth through violence of their adversaries, because they are true and obedient to the laws of Jehovah. But deliverance comes to the people of God. To their enemies God will show himself as a God of just retribution. {KC 125.2}

Rev. 6:9-17. From the dens and caves of the earth, that have been the secret hiding places of God's people, they are called forth as his witnesses, true and faithful. {KC 125.3}

The people who have braved out their rebellion will fill the description given in Rev. 6:15-17. In these very caves and dens they find the very statement of truth in the letters and in the publications as witnesses against them. The shepherd who leads the sheep in false paths will hear the charge made against them, "It was you who made light of the truth. It was you who told us that God's law was abrogated, that it was a yoke of bondage. It was you who voiced the false doctrines when I was convicted that these Seventh-day Adventists had the truth. The blood of our souls is upon your priestly garments. The persecution brought upon those who kept God's commandments did not destroy them or their influence. I could not read my Bible with its condemnatory words, and I laid it aside. Now will you pay the ransom for my soul. You said you would stand between my soul and God, but you are now full of anguish yourself. What shall we do who listened to your garbling of the Scriptures and your turning into a lie the truth that if obeyed would have saved us?" {KC 125.4}

When Christ comes to take vengeance on those who have educated and trained the people to trample on God's Sabbath, to tear down his memorial, and tread down with their feet the feed of his pastures, lamentations will be in vain. Those who trusted in the false shepherds had the word of God to search for themselves, and they find that God will judge every man who has had the truth and turned from light because it involved self-denial and the cross. Rocks and mountains cannot screen them from the indignation of him that sitteth on the throne and from the wrath of the Lamb. {KC 125.5}

"Sunnyside" Cooranbong, July 4, 1900

Dear Brother and Sister Haskell:

I sit here in my bed, this cold July morning trying to write to you. I have woollen mits on my hands, leaving my fingers free to write. I place my lamp on one side at my left hand, rather than behind me, and then the light shines on my paper in just the right way. Sitting on the bed is

the easiest position for me, and I call this my throne. It is a little past two o'clock. I continue to be an early riser, and I write every day. There has been considerable rainy weather here this winter, and this has kept me indoors. {KC 125.6}

Although I carry a heavy burden for the work in Australia and America, yet I also have a thankful heart for the mercy and gracious loving kindness of my God.

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Notwithstanding the fact that there is war and bloodshed, and nations are preparing for battle, thanksgiving should arise from our hearts because the Sun of Righteousness never sets. The mightiest earthly potentates may be engaged in battle for the supremacy, but the children of God, whose life is hid with Christ, in God have nothing to fear. Their refuge is safe and sure. {KC 125.7}

Christ has declared, "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." This is the work for God's watchmen at the present time. {KC 126.1}

My brother, there is danger of those in our ranks making a mistake in regard to receiving the Holy Ghost. Many suppose an emotion or a rapture of feeling to be an evidence of the presence of the Holy Spirit. There is danger that right sentiments will not be understood, and that Christ's words, "Teaching them to observe all things whatsoever I have commanded you," will lose their significance. There is danger that original devisings and superstitious imaginings will take the place of the Scriptures. Be not anxious to bring in something not revealed in the Word. Keep close to Christ. Remember his words, "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." He is with us as we teach the words he spoke in the Old Testament as well as in the New. He who gave commandment in the New Testament is the One also who gave the instruction contained in the Old Testament. The Old and the New Testaments are both sacred; for they both contain the words of Christ. All communication from heaven to earth since Adam's fall has come through Christ. He who believes the instruction contained in the New Testament and in the Old, doing those things which Christ has commanded therein, has the Saviour always with him. {KC 126.2}

In his record of the giving of the commission Mark says, "He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick, and they shall recover." These words are to be literally fulfilled. This is the work the Lord Jesus Christ will do through his appointed agencies. "So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." {KC 126.3}

Let us remember that the word Christ has commanded us to preach to all nations, kindreds, tongues, and peoples is confirmed by the Holy Spirit. This is God's plan of work. Christ is the mighty power which confirms the word, bringing men and women, through conversion to the truth, to an understanding faith, making them willing to do whatsoever he has commanded them. The human agent, the seen instrument, is to preach the word, and the Lord Jesus, the unseen

agency, by his Holy Spirit is to make the word efficacious and powerful. {KC 126.4}

The law of the Lord is to be presented in its true bearing. Paul bears testimony regarding this law. "What shall we say then?" he asks. "Is the law sin? God forbid. Nay, I had not known sin but by the law," which is the

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detector of sin. "For I had not known lust except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me." Because of this does Paul say, Have nothing to do with the law? Oh no, this is not his conclusion. Sin is the transgression of the law, and by the law is the knowledge of sin. Paul saw sin in all its hideous deformity. The law pointed him to Christ, the healer of sin which is repented of and confessed. "Wherefore," Paul declared, "the law is holy, and the commandment holy, and just, and good." Why then do men in their transgression curse the law of God? Because it condemns sin. {KC 126.5}

August 22, 1900.

Dear Brother and Sister Haskell:

Today Sara, Maggie, and I drove up from Cooranbong with our faithful horses, Jasper and Jessie. We came to attend a general meeting for the Newcastle, Maitland, and Cooranbong churches. Quite a number are coming from Cooranbong and Maitland. {KC 127.1}

I am staying at the Baths with Brother and Sister Louis Currow. Our medical work in Newcastle gives every promise of success. Some weeks ago we rented the building in Hamilton known as the Turkish Baths. This building is provided with facilities for giving Turkish baths and hot and cold water baths. It is surrounded by open grounds, and is only a few minutes walk from our church in Hamilton. {KC 127.2}

As soon as we saw the advantages of this place, we decided that the best thing we could do was to secure it. We feel very thankful to the Lord for this opening in Newcastle. Work at the Baths was begun about two weeks ago, and thus far success has attended it. Several prominent men are taking treatment and yesterday three Catholic priests came in for a bath. Brother Currow, who is in charge of the bath work, is an excellent nurse. His wife who used to be Miss Lizzie Hubbard, and he are both doing well. {KC 127.3}

In the building there are four rooms upstairs, and four downstairs. Two are unfurnished. When we have sufficient means they will be furnished ready for patients. {KC 127.4}

If properly conducted, this institution will be the means of doing much good, both in relieving physical suffering and in making known the truth. Idolatry prevails in our cities. Everything that Satan can do he is doing to keep his dark shadow between sinners and God. He desires to keep the minds of men fixed upon the things of earth. By means of medical work a class of people may be reached who would otherwise never hear present truth. Souls ready to perish may be saved. {KC 127.5}

Friday, Apr. 27. We thank the Lord for pleasant weather. Quite a number have come from Cooranbong to attend the meeting. Most of these will be accommodated at the Baths. {KC 127.6}

April 28, Sabbath. The Lord gave me strength to speak to the people this afternoon. I felt indeed that physical and spiritual strength was given me. I

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spoke from John 16:1-6. Christ's words are plain and definite: "These things have I spoken unto you that ye should not be offended." Before this, some of the disciples had been offended because Christ had said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." {KC 127.7}

"The Jews therefore strove among themselves, saying, How can this man give up his flesh to eat? Then Jesus said unto them, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. . . . He that eateth my flesh and drinketh my blood dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." {KC 128.1}

"Many therefore of his disciples, when they heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that His disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." {KC 128.2}

In Christ God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." This we are to believe. These words are not merely to be read as a lesson. They are to be received in the heart, understood, believed, and lived. They will bring us spiritual life. Christ's teachings are to be brought into the daily experience. We have redemption through his blood, even the forgiveness of our sins. Spiritual life comes to us as we receive and practice his words. {KC 128.3}

The disciples of Christ are to bring the perfections of his character into their character. He has given us his word as spiritual food. As we eat this word, we shall grow up into him, manifesting unselfishness, integrity, kindness, and love. In all we do, Christlikeness is to be revealed. Thus we may show that we are eating the bread of heaven and drawing the living water from the wells of salvation. {KC 128.4}

As our physical life is sustained by natural food, so our spiritual life is to be sustained by spiritual food,--the words of Christ. The gospel, believed and lived, means eternal life. It gives spiritual health and vigor. It enables us to bear in the daily life the fruits of the Spirit. {KC 128.5}

Sunday, April 29. The meetings close tonight. They have been well attended, and we feel very much encouraged. We believe that it was in the order of God for them to be held at this time. {KC 128.6}

The work at Maitland is still going forward. Some very precious souls have taken their stand for the truth. Others are convinced, and we hope that they will soon demonstrate their faith. We are praying earnestly that the Lord will give them courage to do this. Mr. Scott, one of those who are convinced, works for his brother, who is an infidel. Although fully convinced of the truth, he is slow to take his stand before the world as a Seventh-day Adventist. His wife and two daughters have been baptized. Mr. Scobi is the only one of a large family of

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brothers who used tobacco. On one occasion his father and brothers offered him L50 if he would give up tobacco, but he did not accept the offer. When he heard at the meetings in the tent the

truth in regard to the evil effects of tobacco upon the system, he stopped using it. {KC 128.7}

A young man and his wife have lately taken their stand with us. He was employed in a bakery, but lost his position when he began keeping the Sabbath. He has been entrusted with the sale of the Health Foods. We hope that he will be able to do good work in this line. He and his wife are both young and strong, and they will be able, we hope, to manage the health food business in Maitland successfully. {KC 129.1}

Another young man and his wife, Baker by name, have commenced keeping the Sabbath. He is employed as a salesman in a boot and shoe shop. He says that if he loses his position, he will go into the business for himself. {KC 129.2}

Twenty persons have been baptized in Maitland and soon several more will be baptized. Those who have taken their stand for the truth seem to be fully and thoroughly converted. We pray for more Sabbathkeepers in Maitland. {KC 129.3}

The tent has been taken down, and Brother Colcord is holding meetings in a small hall connected with the house in which the mission family live. Brother and Sister James from Ballaret have charge of the mission home. They both labor as they can to instruct the people. Sisters Wilson and Robertson have been and are doing a good work in Maitland. The Lord sustains them, and they have many friends. In the past they have had to walk three and four miles to give their readings, but now they have a horse and buggy. {KC 129.4}

Brother and Sister Hickox are working in East Maitland. Brother and Sister Colcord are working in West Maitland. Sister Colcord, having a family, does not work much among the people. But it is altogether better to have married people in the work. Workers who are married can work to much greater advantage in the families they visit than can those who are unmarried. {KC 129.5}

Brother and Sister James are going to take into the mission home an old lady who embraced the truth at the campmeeting. She was, I believe, the first one to keep the Sabbath. She is an invalid, and will be one as long as she lives, but she is always cheerful and will not accept charity. She supports herself by her own handiwork. She will be a blessing in the mission house. {KC 129.6}

A church must be built in Maitland as soon as the money for it can be raised. When all those who are now convinced decide for the truth, an effort will be made to raise some money for the church. The ministers in Maitland are still very bitter, and keep up the most determined opposition. But if our workers will only walk humbly before God, he will make them vessels unto honor. All who have embraced the truth in Maitland have had to take their stand in the face of decided enmity. Canright's falsehoods have been circulated, and have been met by his own statements. {KC 129.7}

Our laborers in Maitland are doing good work. All are working in concert, watching for souls as they that must given an account. {KC 129.8}

Union is strength, and in the work of God unity must be preserved. Strength is not to be wasted in desultory, meaningless efforts but is to be consecrated to a high and holy purpose.

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{KC 129.9}

There is much work to be done in and around Newcastle and Maitland, and we feel that the next camp meeting in New South Wales should be held between Maitland and Newcastle, or in East Maitland. I see no way to carry forward the work except by camp meetings. It is of little use to attempt to hold tent meetings without first awakening a general interest. It may be well, where

the opposition has been very bitter, to hold two camp meetings in one place. Let the ministers exhaust their opposition, and then let the truths which they have misstated and misinterpreted be presented again in the Spirit and power of God. {KC 130.1}

The field around Maitland Newcastle is so large that we could use twenty workers, all working in concert under one supreme leader. The Lord will work with every sincere, devoted soldier of the cross. But no man can be a good soldier who thinks he must work independently of his fellow worker, who regards his own judgment as the best. God's workers must blend together, one supplying what the other lacks. {KC 130.2}

God has given to his church a diversity of gifts. Paul writes, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors; and some, teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the fullness of the stature of Christ. . . . I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, wit long-suffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bonds of peace. . . . That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly framed together, and compacted by that which every joint supplieth according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love." {KC 130.3}

This instruction is given for our help. Those who will obey will find that the Lord knows what is best for them. The people of God are to work as a perfect whole. {KC 130.4}

We have not money to pay more workers, but the Lord can work by few as well as by many. He can do a great work through two or three who labor, "not with eye service, as men pleasers, but as the servants of Christ, doing the will of God from the heart, with good will doing service as to the Lord and not to man." {KC 130.5}

"Finally my brethren be strong in the Lord and in the power of his might." Do not trust in your own strength. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Do we make the preparation it is our privilege to make to stand against the wiles of the enemy? Do we realize the sacred character of God's work and the necessity of watching for souls as they that must give account? We must be vigilant, "knowing the time that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." "The night is far spent; the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." {KC 130.6}

Are we learning to forego our own wishes? Or is self still consulted so much that in labor with our brethren we regard our judgment as best of all? God

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forbid that we should allow self-supremacy to withhold from us the blessings God gives to the meek and lowly. Those who truly glorify God will hide self in Christ, rejoicing if God can be glorified by the labors of those connected with them. No one can succeed in the work of God who has too high an appreciation of himself. As time goes on, his feeling of supremacy grows, and soon he comes to think that he would rather not unite with his brethren in labor but would prefer to work alone. {KC 130.7}

Such a man is not prepared to do efficient service as a soldier of the cross. He has developed such sensitiveness that he does not wish to be criticized, feeling that it is for his best good to be let alone. He takes offense if his brethren do not work in harmony with his ideas and plans. What can God do with such material? {KC 131.1}

Let us put far from us every feeling of self-exaltation. Let us prepare to be good soldiers of the cross by learning the lesson Christ gave when he said, "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." {KC 131.2}

He who has crushed down all desire for self-recognition will most surely be recognized by the unselfishness of his actions. In order to help and encourage others, he is willing to put aside his own wishes, becoming all things to all men that he may by some means save some. Such a man is a noble leader in Christ's army. {KC 131.3}

Look at the Saviour's patient endurance in suffering and trial. Yoke up with him in unselfish service. We are engaged in a severe and trying warfare. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." "Wherefore take unto yourself the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." {KC 131.4}

"Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street and equity cannot enter. Yea, the Lord saw it, and it displeased him that there was no judgment. . . . According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." {KC 131.5}

Let us walk carefully and prayerfully before the Lord, not serving self, but serving the Prince of heaven. Read and obey the instruction contained in the second chapter of Philippians. As you do this, you will certainly see the salvation of God. {KC 131.6}

"Let nothing be done through strife of vain glory; but in lowliness of mind let each esteem other better than himself. . . . Let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. . . . Work out your own salvation with fear and trembling: for it is God that worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

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{KC 131.7}

June 16, 1902

The Health Food Question

I must now give to my brethren the instruction that the Lord has given me in regard to the health food question. By many the health foods are looked upon as of man's devising, but they are of God's originating, as a blessing to His people. The health food work is the property of God, and is not to be made a financial speculation for personal gain. The light that God has given and will continue to give on the food question is to be to His people today what the manna was

to the children of Israel. The manna fell from heaven, and the people were told to gather it, and prepare it to be eaten. So in the different countries of the world, light will be given to the Lord's people, and health foods suited to these countries will be prepared. {KC 132.1}

The members of every church are to cultivate the tact and ingenuity that God will give them. The Lord has skill and understanding for all who will use their ability in striving to learn how to combine the productions of the earth so as to make simple, easily-prepared, healthful foods, which will take the place of flesh meats, so that the people will have no excuse for eating flesh meat. {KC 132.2}

Those who are giving a knowledge of how to prepare such foods must use their knowledge unselfishly. They are to help their poor brethren. They are to be the producers as well as consumers. {KC 132.3}

It is God's purpose that health foods shall be manufactured in many places. Those who accept the truth are to learn how to prepare these simple foods. It is not the Lord's plan that the poor shall suffer for the necessities of life. The Lord calls upon His people in the different countries to ask Him for wisdom, and then to use aright the wisdom He gives. We are not to settle down in hopelessness and discouragement. We are to do our best to enlighten others. {KC 132.4}

I am instructed to say that we must not look to any human being for power or experience, depending on them for strength and guidance. Christ says, "Look unto Me. I am the Light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life." I speak to those who claim to be children of God. Is it not time that we know the source of our strength and the source of our power? Shall we not, from this time forward, make a record more pleasing to the Lord? Scenes are presented to me that I can find no language to describe. Trials will come that will humble all hearts that are lifted up. Let no one feel that he is safe in following his own way, or in making man his trust. The Lord calls for men of experience, men who will carry responsibilities in His name and in His strength, men who will receive His grace with a realization of their accountability to impart it to others. {KC 132.5}

It has been most distinctly presented to me that as a people we must walk and work as men and women accountable to God. We must depend upon Him, not on human beings, for, if we depend on human beings, we shall be brought into bondage. The Word of the Living God is to be our guide. Each one is to realize his dependence upon Him whose he is by creation and by redemption. Read and study the statements made in the sixth chapter of John. Pray for an understanding of these truths. I am alarmed as I see the spiritual weakness of those who have had such great light. Had they walked in this light, they would have been strong in the Lord. But they have not, and those who come into the truth through their efforts look to human beings for wisdom, instead of looking to Jesus Christ,

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"the true Light, which lighteth every man that cometh into the world." When those who claim to believe in Christ receive Him by faith, He will be to them their sanctification, their righteousness, and their exceeding great reward. {KC 132.6}

The Lord's agencies, the men of His appointment, are individually to receive wisdom from Him. They greatly dishonor Him when they trust in human devising as assurance. They are to see Him distinctly as their sufficiency, their strength. {KC 133.1}

Are you representing Christ? Have you broken away from the spirit and influence of worldly policy plans and from human devising? Are you eating daily of the bread of life? {KC 133.2}

Pray that those who have been entrusted with the management of the work of God shall not allow worldly plans to gain the pre-eminence. Let the prayer come from unfeigned lips, "Make me to understand the ways of Thy precepts; so shall I talk of Thy wondrous works." "Thy Word have I hid in mine heart that I might not sin against Thee." "Thy Word is true from the beginning: and every one of Thy righteous judgments endureth forever." {KC 133.3}

June 17, 1902.

The Manufacture of Health Foods

Cooranbong, March 10, 1900

During the past night many things have been opened before me. The production and sale of health foods will require careful consideration. This is a definite subject, and one that needs to be prayerfully and thoughtfully considered. {KC 133.4}

The Lord does not give to one man only the talent of preparing health foods. There are many minds in many places to whom the Lord will surely give knowledge of how to make foods that are healthful and palatable, if He sees that they will use this knowledge righteously. Animals are becoming more and more diseased, and it will not be long till the use of animal food will be given up by many besides our people. Foods that are healthful and life-sustaining are to be prepared so that men and women will not need to eat meat. The Lord will teach many in all parts of the world to combine fruits, grains, and vegetables into foods that will sustain life and will not bring disease. {KC 133.5}

Those who have not seen the recipes of how to make the health foods now on the market will make experiments with the food productions of the earth, and will be given light regarding the use of these productions. The Lord will show them what to do. He who gives skill and understanding to His people in one part of the world will give skill and understanding to His people in other parts of the world. It is His design that the food treasures of each different country shall be prepared in such a way that they can be used in the countries for which they are suited. {KC 133.6}

As God gave manna from heaven to sustain the children of Israel, so He will give His people in different places skill and wisdom to use the productions of these countries in making foods that will take the place of meat. These foods

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must be made in the different countries; for to transport foods from one country to another makes them so expensive that the poor cannot afford to buy them. It will never pay to depend upon America for the supply of health foods for foreign countries. Men will find great difficulty in handling the imported goods without financial loss. {KC 133.7}

No selfishness is to be shown in this line of work. Every one is to work for the benefit of his fellow men. Unless men allow the Lord to guide their minds, untold difficulties will arise as God gives to different ones the knowledge of how to make health foods. When the Lord gives skill and understanding, let that one remember that this wisdom was not given to him for his benefit only, but that with it he might help others. {KC 134.1}

No man is to think that he is the possessor of all knowledge regarding the preparation of

health foods, or that he has the sole right to use the Lord's treasures of earth and tree in making health foods. The Lord will give skill and understanding to many minds. No man is to feel free to use according to his own pleasure the knowledge God has given him on this subject. {KC 134.2}

It is our wisdom to prepare simple, inexpensive health foods. Many of our people are poor. Healthful foods are to be provided that can be supplied at prices that the poor can afford to pay. It is the Lord's design that the poorest people in every place shall be supplied with inexpensive, healthful foods. In many places industries for the manufacture of these foods are to be established. That which is a blessing to the work in one place, helping its advancement, will be a blessing in another place where money is very much harder to obtain. {KC 134.3}

God is working in behalf of His people. He does not desire them to be without resources. He is bringing them back to the diet originally given to man. Their diet is to consist of the foods made from the materials He has provided. He will teach them how to make healthful foods. The materials principally used in these foods will be fruits and grains and nuts, but various roots will also be used. {KC 134.4}

The profits on these foods are to come principally from the world, and not from the Lord's people. God's people have to sustain His work and cause by tithes and offerings. They have to enter new fields and establish churches. On them rest the burdens of many missionary enterprises. No yokes are to be put upon their necks, and to them no oppression is to be manifested. To His people the Lord is a present help in every time of need. {KC 134.5}

Some of the specially prepared foods now being made can be improved, and our plans regarding their use will have to be modified. Some have used the nut preparations too freely. Great care should be exercised by those who prepare the recipes for our health journals. {KC 134.6}

Many have written to me, "I cannot use the nut foods; what shall I use in the place of meat?" One night I seemed to be standing before a company of people, telling them that nuts are used too freely in their preparation of nut foods, and that if they were used more sparingly the results would be more satisfactory; for the system cannot take care of them as combined in some recipes given.

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{KC 134.7}

The Lord desires those living in countries where fresh fruits can be obtained during a large part of the year to awake to the blessing they have in this fruit. The more that we learn to depend upon the fresh fruit just as it is plucked from the tree, the greater the blessing will it prove to be.

{KC 135.1}

Some, after adopting a vegetarian diet, return to the use of flesh meat. In this they are foolish indeed; for the animal creation is becoming more and more diseased. But in many cases the reason for this is that they do not know enough about true health reform to substitute proper food in the place of meat. {KC 135.2}

Cooking schools, conducted by wise instructors, are to be held in America and in other lands. Everything that we can do should be done to show the people the value of the reform diet. {KC 135.3}

St. Helena, Calif., Feb. 16, 1901

Last night I seemed to be speaking to our people, telling them that as Seventh-day Adventists we must cultivate love, patience, and true courtesy. Jesus will strengthen the leaders of His people if they will learn of Him. God's people must strive to teach the very highest standard of excellence. {KC 135.4}

I have a most earnest desire that in every place the work shall be carried forward in accordance with His commands. I see trouble as high as mountains ahead for our people in the way in which some things are now being done, and especially in regard to the health food business. As we advance we shall have to meet very difficult problems of human invention, which will bring much perplexity. {KC 135.5}

With great skill and with painstaking effort, Dr. Kellogg and his associates have prepared a special line of health foods. Their chief motive has been to benefit humanity, and the blessing of God has rested upon their efforts. If they walk in the counsel of God, they will continue to advance; for God will give skill and understanding to those who seek Him unselfishly. In some respects improvements can be made in the health foods sent out from our factories. The Lord will teach His servants how to make food preparations that are more simple and less expensive. There are many whom God will teach in this line if they will walk in His counsel and in harmony with their brethren. {KC 135.6}

To Our Brethren in All Lands

The Lord has instructed me to say that He has not confined to a few persons all the light on the best preparations of health foods. He will give to many minds in different places tact and skill that will enable them to prepare health foods suitable for the countries in which they live. {KC 135.7}

God is the author of all wisdom, all intelligence, all talent. He will magnify His name by giving to many minds wisdom in the preparation of healthful foods. And when He does this, the making of these new foods is not to be looked

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upon as an infringement of the rights of those who are already manufacturing health foods, although in some respects the foods made by the different ones may be similar. God will take ordinary men and women and will give them skill and understanding in the use of the fruits of the earth. He deals impartially with His workers. Not one is forgotten by Him. He will impress business men who are Sabbathkeepers to establish industries that will provide employment for His people. And He will teach His servants to prepare less expensive health foods, which can be purchased by the poor. {KC 135.8}

In all our plans we should remember that the health food work is the property of God, and that it is not to be made a financial speculation for personal gain. This business is God's gift to His people, and the profits are to be used for the good of suffering humanity everywhere. {KC 136.1}

An Evil Work

Some of our brethren have done a work that has wrought great injury to the cause. The knowledge of how to manufacture health foods, which God gave to His people as a means for helping to sustain the cause, these men have disclosed to worldly businessmen, who will use this knowledge as a means of personal gain, giving none of the glory to God. Those who have thus disclosed the secrets in their possession in regard to the preparation of health foods, have abused a God-given trust. As they see the result of this betrayal of trust, some will sorely regret that they did not keep their own counsel, and wait for the Lord to lead His servants and to work out His plans in His own way. {KC 136.2}

The health food business should not be borrowed or stolen from those who by its management are endeavoring to build up and advance the cause. Dr. Kellogg, with the help of others, has, at a large outlay of means, studied out the processes for the preparation of certain foods, and has provided expensive facilities for their manufacture. This work has taken a great deal of precious time; for many experiments have had to be made. Is it not right that those who have thus labored and invested their means, should be allowed to reap the fruit of their labor? Should not Dr. Kellogg, as the Lord's steward, be allowed to control a reasonable income from the special products that he, by the blessing of God, has been enabled to produce? {KC 136.3}

I understand that Dr. Kellogg has entered into agreement with our medical institutions in various places that they may handle the foods in their localities for the benefit of sanitarium work. I understand that the profits on some lines of foods are used for the support of such benevolent institutions as the Orphans' Home and the Old People's Home at Battle Creek. {KC 136.4}

Under these circumstances, how unreasonable it is for some of our brethren to follow the course that they are following. They take up the preparation of these special foods, and sell them for personal profit, while at the same time they give the impression that they are working in harmony with those who in the first place prepared these foods for sale. No one has a right to engage in the manufacture of the health foods in any such way. {KC 136.5}

I have a warning for those who have a knowledge of the methods of manufacturing health foods. They are not to use their knowledge for selfish purposes, or in a way that will misrepresent the cause. Neither are they to make the

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knowledge of how to prepare these foods a public matter. Let the churches take hold of this, and show these brethren that such a course is a betrayal of their trust, and that it will bring reproach upon the cause. {KC 136.6}

Let not those who have been and are employed in the work of making the health foods first prepared by Dr. Kellogg, or by any other pioneer in this work, open up all that they know; for thus they defraud the cause of that which should be used for its advancement. I beseech you, my brethren, to make straight paths for your feet, lest the lame be turned out of the way. Do not place information in the hands of unbelievers,--persons who from lack of conscientious regard for health reform, may place impure articles on the market, under the name of health foods. {KC 137.1}

Stand on the side of righteousness in all your transactions; then you will not appear to disadvantage before God or man. Do not enter into any dishonest practises. Those who take up the preparation and sale of health foods for personal profit are taking a liberty to which they have no right. Thus great confusion is brought into the work. Some manufacture foods professing to

be health foods which contain ingredients which health reform condemns. Then again, the foods are often of such an inferior quality that much harm is done to the cause by their sale, those who buy them supposing that all health foods are similar. {KC 137.2}

No one has any right to take advantage of the business arrangements that have been made in regard to health foods. Those who handle these foods should first come to an understanding with Dr. Kellogg or others who are working in harmony with him, and learn the best methods of handling the health foods. He who enters selfishly into this work, at the same time giving his customers the impression that the profits on the goods he sells are used for personal interest, is under the displeasure of God. By and by their business will fail, and they will get things into such a tangle that their brethren will have to buy them out to save disgrace being brought on the cause. {KC 137.3}

The Lord is greatly displeased when His service is dishonored by the selfishness of those engaged in it. He wills that every part of His work shall be in harmony with every other part, joint connecting with joint. {KC 137.4}

The Lord wants His people to stand far above selfish interests. He wants them to conquer the temptations they meet. He calls for the communion of saints. He desires His workers to stand under His supervision. He will plane and polish the material for His temple, preparing each piece to fit closely to the other, so that the building will be perfect and complete, wanting nothing. {KC 137.5}

Heaven is to begin on this earth. When the Lord's people are filled with meekness and tenderness, they will realize that His banner over them is love, and His fruit will be sweet to their taste. They will make a heaven below in which to prepare for heaven above.

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{KC 137.6}

San Francisco, California
December 12, 1900.

Medical Missionary Work in the Cities of California

There is work to be done in California that has been strangely neglected. Let this work be no longer delayed. As doors open for the presentation of truth, let us be ready to enter. Some work has been done in the large city of San Francisco, but as we study the field, we see plainly that only a beginning has been made. As soon as possible, well-organized efforts should be put forth in different sections of this city, and also in Oakland. The wickedness of San Francisco is not realized. Our work in this city must broaden and deepen. God sees in it many souls to be saved. {KC 138.1}

In San Francisco a hygienic restaurant has been opened; also a food store and treatment rooms. These are doing a good work, but their influence should be greatly extended. Other restaurants similar to the one on Market Street should be opened in San Francisco and in Oakland. Concerning the effort that is now being made in these lines of work, we can say, Amen and amen. And as soon as possible other lines of work that will be a blessing to the people will be established. Medical missionary evangelistic work should be carried on in a most prudent and

thorough manner. The solemn, sacred work of saving souls is to advance in a way that is modest and yet ever elevated. {KC 138.2}

Where are the working forces? There are precious souls to be won to Christ. Thoroughly converted men and women of discernment and keen foresight should act as directors of this work. To do this special work, good judgment must be exercised in employing persons who love God and who walk before Him in all humility,--persons who will be effective agencies in God's hand for the accomplishment of the object He has in view,--the uplifting and saving of human beings. {KC 138.3}

Medical missionary evangelists will be able to do excellent pioneer work. The work of the minister will blend fully with that of the medical missionary evangelist. Christian physicians are not to regard their missionary work as inferior to that of the ministry. A consecrated physician bears a double responsibility; for in him are combined the qualifications of the physician with those of the gospel minister. His is a grand, a sacred, and a very necessary work. {KC 138.4}

The physician and the minister should realize that they are engaged in the same work. They should work in complete harmony. They are to counsel together. By their unity they will bear witness that God has sent His only begotten Son into the world to save all who will believe in Him as their personal Saviour. {KC 138.5}

Physicians whose professional abilities are above those of the ordinary doctor, should engage in the service of God in the large cities. They should seek to reach the higher classes. Something is being done in this line in San Francisco. But much more should be done. Let there be no misconception of the nature and the importance of this work. San Francisco is a large and an important portion of the Lord's vineyard. {KC 138.6}

Medical missionaries who labor in evangelistic lines are doing a work of as high an order as are their ministerial fellow workers. The efforts put forth by these workers are not to be limited to the poorer classes. The higher classes

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have been strangely neglected. In the higher walks of life will be found many who will respond to the truth because it is consistent, because it bears the stamp of the high character of the gospel. Not a few of the men of ability thus won to the cause will enter energetically into the Lord's work. {KC 138.7}

We are to do a special work for those who are in high positions of trust. The Lord calls upon those to whom He has entrusted His precious gifts to use in His service their talents of intellect and means. Some will be impressed by the Holy Spirit to invest the Lord's means in a way that will advance His work. They will fulfil His purpose by helping to create centers of influence in the large cities. Our workers should present before these men a plain statement of our needs, letting them know what they need in order to help the poor and needy and to establish this work on a firm basis. {KC 139.1}

Shall we not do all in our power to advance the work in San Francisco and Oakland, and in all the other cities of California? Thousands upon thousands who live in the cities close by us, need help in various ways. Let the ministers of the gospel remember that the Lord Jesus Christ said to His disciples, "Ye are the light of the world. A city that is set on an hill cannot be hid." "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted?" {KC 139.2}

In our cities interested workers will be led to offer themselves for various lines of missionary effort. Hygienic restaurants will be established. But with what carefulness should this work be

done! Those working in these restaurants should be constantly studying, always experimenting, that they may make progress in the preparation of healthful foods. Every hygienic restaurant should be a school for the workers connected with it. In the cities this line of work may be done on a much larger scale than in the smaller places. But in every place where there is a church, instruction should be given in regard to the preparation of healthful, inexpensive foods. Thus the poor will be encouraged to adopt the principles of health reform. They will become industrious. {KC 139.3}

I saw also that there were several young men and young women, and also those of more mature age,--men and women of capability,--who were being taught of God how to prepare wholesome, palatable foods in an acceptable manner. I was instructed to encourage the establishment of cooking schools in all places where medical missionary work is done. Every inducement to lead the people to reform must be held out before them. Let as much light as possible shine upon them. Teach them to make every improvement that they can in the preparation of food, that they may teach others. {KC 139.4}

The Lord Jesus will work miracles for His people. In the sixteenth of Mark we read: "So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." Here we are assured that the Lord was qualifying His chosen servants to take up medical missionary work after His ascension. {KC 139.5}

From the record of the Lord's miracles in providing wine at the wedding feast and in feeding the multitude, we may learn a lesson of the highest importance. The food business is one of the Lord's own instrumentalities, to supply a necessity. The heavenly Provider of all foods will not leave His people in ignorance in regard to the preparation of the best foods for all times and occasions.

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{KC 139.6}

Our workers should exercise their ingenuity in the preparation of healthful foods. None are to pry into Dr. Kellogg's secrets. Yet I have been shown that the Lord is teaching many minds in many places to make healthful foods. There are many products which, if properly prepared and combined, can be made into foods that will be a blessing to those who cannot afford to purchase the more expensive health foods. He who in the building of the tabernacle gave skill and understanding in all manner of cunning work, will now give skill and understanding in the combining of natural food products, thus showing His people how to secure a wholesome, healthful diet. The work of combining fruits, grains, and roots into wholesome foods, is the Lord's work. {KC 140.1}

No one is to strive to become a great manufacturer of health foods, or to establish a monopoly in this business. Let no one seek to control the food business. But let every one do his God-appointed work in combining natural products to make healthful foods. {KC 140.2}

Report of Council About Medical Missionary Work

At "Elmshaven," St. Helena, California. April 13, 1902.

Chapter I.

The Health Food Work

Present: Mrs. E. G. White, W. C. White, N. C. McClure, M. E. Cady, Brethren Loper, Boeker, Fulton, Bowen, Haynes, Morian, and others. {KC 140.3}

W. C. WHITE: I ESTEEM IT A GREAT PRIVILEGE THAT WE MAY MEET TOGETHER FOR COUNSEL IN REGARD TO THE WORK OF THE FOOD COMPANY. I KNOW THAT MOTHER IS WEARY, AND YET I TRUST THAT THE LORD WILL BLESS US WITH INSTRUCTION THAT HAS BEEN GIVEN TO HER. HERE ARE BRETHERN FULTON AND HAYNES, FROM SAN FRANCISCO; BRETHERN CADY, MCCLURE, AND LASHIER, FROM HEALDSBURG; BROTHER LOPER FROM THE SANITARIUM; AND BRETHERN BOEKER, BOWEN, AND OTHERS FROM THE FOOD COMPANY. IN A VERY SHORT TIME WE SHALL ENTER MEETINGS IN WHICH WE OUGHT TO PRESENT TO OUR PEOPLE PLANS AND IDEALS IN REGARD TO THE WORK. IT IS CERTAINLY OUR PRIVILEGE TO ASK AND RECEIVE COUNSEL AND ENLIGHTENMENT FROM GOD. {KC 140.4}

[PRAYER BY BRETHERN MCCLURE AND W. C. WHITE]

W. C. WHITE: IF I UNDERSTAND THE MATTER CORRECTLY, WE HAVE COME TO BELIEVE THAT THE LORD WOULD BE PLEASED TO HAVE US MAKE THE HEALTH FOOD BUSINESS A GREAT MISSIONARY AGENCY, A MEANS OF REACHING THE PEOPLE WITH THE TRUTHS AND REFORMS OF THIS GENERATION. TO DO THIS, WE MUST REACH OUT AND ESTABLISH THE BUSINESS IN AS MANY LOCALITIES AS WE CAN. AS A MATTER OF FIRST IMPORTANCE IS TO BRING RIGHT PRINCIPLES OF DEALING INTO OUR HOME WORK, SO THAT OUR EMPLOYEES SHALL BE TRAINED ARIGHT AND BE ENABLED TO DEVELOP CHRISTIAN CHARACTER, SO THAT WHEN THEY GO OUT THEY MAY CORRECTLY REPRESENT A CHRISTIAN ENTERPRISE. {KC 140.5}

IN THE DEVELOPMENT OF PLANS THE MANAGERS OF THE FOOD COMPANY HAVE BEEN STUDYING HOW TO PLACE THE FOODS IN THE HANDS OF OUR PEOPLE AT PRICES WHICH THEY CAN AFFORD TO PAY,--HOW TO FREE THE FOODS CONSUMED BY OUR PEOPLE FROM THOSE HIGH PRICES WHICH ARE NECESSARY WHEN WE GIVE A LIBERAL SALARY TO THE MAN WHO

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TRAVELS TO SELL THE GOODS, AND A COMMISSION TO THE GROCERYMAN WHO RETAILS THEM. TO ACCOMPLISH THIS, IT HAS BEEN PROPOSED THAT WE ORGANIZE A BUSINESS CONNECTED WITH THE COLLEGE, OPERATING UNDER THE NAME OF THE HEALDSBURG COLLEGE FOOD COMPANY, OR SOME SIMILAR NAME, AND THAT INSTEAD OF DEALING WITH AGENTS OR GROCERY-MEN, WE

SELL TO OUR PEOPLE DIRECT AT A NET RATE. WE HAVE DISCUSSED MORE OR LESS THE QUESTION OF HOW THE FOOD COMPANY SHOULD CONNECT WITH THE COLLEGE--WHETHER WE SHOULD ASK THE COLLEGE TO CONDUCT THIS BUSINESS UPON PLANS WHICH WE COULD APPROVE, OR WHETHER THE FOOD COMPANY SHOULD CONDUCT THE BUSINESS ON PLANS WHICH THE COLLEGE COULD APPROVE; OR WHETHER THE TWO SHOULD UNITE HAND IN HAND IN A PARTNERSHIP. {KC 140.6}

HERE ARE THE PROPOSITIONS PREPARED FOR CONSIDERATION:-- {KC 141.1}
FIRST:

THAT WE ORGANIZE A DEPARTMENT OF THE FOOD BUSINESS FOR THE DIRECT SUPPLY OF THE MANUFACTURED HEALTH FOODS, ALSO FRUITS, LEGUMES, HEALTH APPLIANCES, LITERATURE, ETC., TO ALL MEMBERS OF THE CALIFORNIA MEDICAL MISSIONARY AND BENEVOLENT ASS'N., STOCKHOLDERS OF HEALDSBURG COLLEGE AND PACIFIC PRESS, AND THE MEMBERS OF THE ADVENTIST CHURCH GENERALLY. {KC 141.2}

SECOND:

THAT FOR THIS WORK WE ORGANIZE UNDER THE NAME OF THE "HEALDSBURG COLLEGE FOOD COMPANY," SAID COMPANY TO BE AN EQUAL PARTNERSHIP OF THE ST. HELENA FOOD COMPANY AND THE HEALDSBURG COLLEGE. {KC 141.3}

THIRD:

(A) THAT WE ENCOURAGE THE ST. HELENA SANITARIUM FOOD COMPANY TO INCORPORATE UNDER THE SUPERVISION OF THE PACIFIC MEDICAL MISSIONARY ASSOCIATION. {KC 141.4}

(B) THAT WE ENCOURAGE THE FOOD COMPANY TO UNDERTAKE THE ESTABLISHMENT OF VEGETARIAN RESTAURANTS IN CONNECTION WITH ITS FOOD STORES AND IN OTHER PLACES AS MAY SEEM ADVISABLE. {KC 141.5}

(C) THAT WE ENCOURAGE THE FOOD COMPANY TO ESTABLISH FOOD STORES IN THE PRINCIPAL CITIES ON THE COAST. {KC 141.6}

FOURTH:

THAT WE ESTABLISH IN SAN FRANCISCO A PURCHASING AND SUPPLY AGENCY FOR THE ASSISTANCE AND CONVENIENCE OF OUR VARIOUS MISSIONARY ENTERPRISES, FOOD STORES, RESTAURANTS, ETC. {KC 141.7}

IN THE AFTERNOON MEETING THESE PLANS WERE DISCUSSED AND APPROVED.

{KC 141.8}

W. C. WHITE: ANOTHER QUESTION, MOTHER, THAT WE HAVE BEEN

CONSIDERING IS, WHAT IS OUR DUTY IN THE MATTER OF ESTABLISHING RESTAURANTS? WE HAVE HEARD YOU SAY IN PRIVATE AND IN PUBLIC, AND HAVE READ IN WHAT YOU HAVE WRITTEN, SOMETHING WITH REFERENCE TO THE ADVANTAGES TO THE CAUSE, OF ESTABLISHING VEGETARIAN RESTAURANTS. RECENTLY THERE HAVE SEEMED TO BE SOME GOOD OPENINGS. THE DIFFICULTY THAT WE HAVE BEEN CONSIDERING IS THE EXPENSE. TO ESTABLISH A RESTAURANT ACCORDING TO THE PLAN ON WHICH THEY ARE USUALLY CONDUCTED, MEANS AN INVESTMENT OF FROM SEVEN HUNDRED TO A THOUSAND DOLLARS.

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{KC 141.9}

WHEN DR. KELLOGG WAS HERE LAST, HE WAS MUCH INTERESTED IN OUR FOOD STORES, AND THE DOCTOR SUGGESTED THAT WE CONSIDER THE ADVISABILITY OF ESTABLISHING RESTAURANTS IN AN INEXPENSIVE WAY IN CONNECTION WITH THESE STORES. WE HAVE THOUGHT THAT SUCH BEGINNINGS COULD BE MADE WITH AN OUTLAY OF TWO OR THREE HUNDRED DOLLARS IN A PLACE. WHAT WOULD YOU THINK OF THAT PLAN? {KC 142.1}

Mrs. E. G. White: That would be a very small outlay, would it not? Could you limit the expenditure to that amount? I should think that you would have to expend a little more than that.

{KC 142.2}

W. C. WHITE: IF THE RESTAURANTS SUCCEED AT ALL, THEY WOULD GROW AND REQUIRE MORE. THAT IS THE CASE WITH OUR CHILDREN,--AS THEY GROW LARGER, AND WE SEE THEM DEVELOP, WE ARE READY TO SPEND MORE ON THEM. {KC 142.3}

THERE IS A QUESTION IN OUR MINDS AS TO WHETHER IT WOULD BE RIGHT TO MAKE THE FOOD COMPANY MORE INDEPENDENT, MORE SELF-RELIANT, THAN IT HAS BEEN IN THE PAST, AND THEN ENCOURAGE IT TO TAKE UP THE RESTAURANT BUSINESS, AND INTRODUCE RESTAURANTS IN CONNECTION WITH ITS STORES? {KC 142.4}

HERETOFORE OUR RESTAURANTS HAVE BEEN SEPARATE ENTERPRISES,--OFTEN ESTABLISHED BY INDIVIDUALS,--ONE PERSON HERE, ONE PERSON THERE, OR TWO PERSONS IN SOME PLACE, OR BY AN AGENT OF AN ASSOCIATION SENT OUT TO DO THIS KIND OF WORK. EACH RESTAURANT HAD TO WORK OUT MOST OF THE PROBLEMS FOR ITSELF. {KC 142.5}

IN THE ESTABLISHMENT OF FOOD STORES, ONE MAN HAS GONE OUT AND OPENED THE STORES, AND ALL HAVE BEEN MANAGED ON A UNIFORM PLAN. WE HAVE BEEN THINKING OF LETTING THE SAME COMPANY UNDERTAKE THE ESTABLISHMENT OF SMALL RESTAURANTS. IT COULD HAVE A NUMBER OF THEM. IF THEY GREW TOO LARGE TO BE OPERATED TO ADVANTAGE IN CONNECTION WITH THE FOOD STORES, THEN ANOTHER PLACE COULD BE FOUND. WE HAVE THOUGHT THAT AS YOU SAID WE SHOULD BEGIN SMALL AND LET THINGS GROW, PERHAPS IT WOULD BE IN HARMONY WITH RIGHT PRINCIPLES TO FOLLOW THIS PLAN IN THE ESTABLISHMENT OF RESTAURANTS.

{KC 142.6}

Hygienic Restaurants

Mrs. E. G. White: I have much to say in regard to hygienic restaurants, sanitariums, and the health foods. I am perplexed to know where to begin. {KC 142.7}

The light given me is, that instead of presenting the subject of health reform abruptly to a congregation of unbelievers, our laborers should first reach the hearts by presenting Christ and Him crucified. Many unbelievers know no more of health reform than do babies. True, the laborers must dwell on reforms; but let them first endeavor to touch and tender the hearts of the people and lead them to be converted. After conversion, men and women will be ready to receive instruction in regard to further reforms, and will permit their teachers to lead them along step by step into the full light of the present truth. {KC 142.8}

While in New York last winter, I received light in regard to hygienic restaurants. Night after night the course that our brethren should pursue in that city, passed before me. They have a vegetarian restaurant in Brooklyn. They should go forward in the establishment of other hygienic restaurants. Instead of resting satisfied with having only the one that has been opened, they are to open other restaurants in various sections of the city. The people living in one part of Greater New York do not usually know what is going on in the other

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parts of that great city; and therefore it is necessary to establish many restaurants. As men and women eat at these places, they will become conscious of an improvement in health. Their confidence once gained, they are more ready to accept God's special message of truth. {KC 142.9}

Whenever in our large cities there is a strong educational missionary work being carried forward, there should be some sort of hygienic restaurant established, which shall demonstrate to the people right methods in the selection and preparation of food. {KC 143.1}

When in Los Angeles, I was shown that not only in various sections of that city, but in San Diego and in smaller tourist resorts of Southern California, health restaurants and treatment rooms should be established. Our efforts should include the great seaside resorts. {KC 143.2}

H. H. HAYNES: HERE IS A QUESTION THAT HAS BEEN ASKED ME BY A GREAT MANY OF OUR PEOPLE WITHIN THE LAST YEAR. THEY SAY, "WE COULD OPEN A HEALTH BOARDING HOUSE; BUT WOULD IT BE RIGHT TO DO THIS AND SERVE GUESTS ON THE SABBATH, AND HAVE THEM AROUND ON THAT DAY AS WE SHOULD IN AN ORDINARY BOARDING-HOUSE?" {KC 143.3}

Mrs. E. G. White: I have had no special light in regard to its being the duty of our people to conduct boarding-houses something after the order of hotels. Years ago the brethren began to work in that line in Battle Creek, but the Lord forbade them to continue. {KC 143.4}

It began in the Sanitarium before Dr. Kellogg came into the institution. Persons who came there to board and room brought in chess playing and many other amusements. This was not right, and the Lord rebuked the management. Our Sanitariums are not to cater to the perverted tastes of worldly people. The same evils have existed in the Sanitarium on the hillside. A few years ago the managers made it more of a hotel than an institution for healing the sick. In the rooms of the guests could be seen the wine bottles that they had brought with them. The boarders indulged appetite for many harmful things. God was not at all pleased with the course pursued by the management in allowing such indulgence; for His purpose in the establishment of the institution was not being carried out. He sent light in regard to it, and the result was that some in leading positions withdrew. They said, "If we refuse to serve meat, we cannot hold the patrons."

But whether patronage increases or decreases, right principles must be upheld in the Lord's institutions. In all our work we are to show the advantage of a health reform diet. Between us and the world there is to be a distinct line of demarcation. {KC 143.5}

We are not building sanitariums for hotels. Receive into sanitariums only those persons who desire to conform to right principles. Let them use the foods that we place before them. If we should allow them to have intoxicating liquors in their rooms, or should serve them with meat, how can we give them the help they should receive in coming to our sanitariums? We must let them know that we have principle enough to keep such articles out of the institution. The same is true in the hygienic restaurants. We must be as true to principle as the needle to the pole. We have no time to dally. Do we not have a desire to see our fellow-being freed from disease and infirmity and in the enjoyment of health and strength?

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{KC 143.6}

Hygienic Restaurants in Connection with Treatment Rooms

To return to the question concerning boarding-houses: I have not seen, and cannot now see, any light in opening a boarding-house for the purpose of taking in every tourist that desires merely food and lodging. I have had light, however, that in many cities it is advisable for a restaurant to be connected with treatment rooms. The two can work in harmony, and uphold right principles. In connection with our treatment rooms and restaurants in the cities, it is sometimes advisable to have rooms where we can provide lodgings for the sick. But we are not to erect in the cities immense buildings in which to care for the sick, because of God does not want them to remain in the cities. {KC 144.1}

Instruction on the Health Food Question

In the early days of health reform among our people, some of our sisters were on the alert for opportunities to show the people how to prepare hygienic foods. On the occasion of large gatherings, some in Battle Creek, thirty years ago, went to the fair-ground--the very place where Dr. Kellogg's house now stands--and, setting up their stoves, they baked and cooked in the presence of the people, and served the food free of charge. This cost time and money, but the result was well worth the effort. Many sampled the foods, pronounced them good, and asked how they were prepared. Gladly they were taught how to prepare the various dishes. {KC 144.2}

Wherever the truth goes, the people should be given instruction in the preparation of healthful foods. God desires that in every place the people shall be taught to use the products that can be readily obtained. Skilful teachers should show the people how to prepare the products that they can raise or secure in their section of the country. Thus the poor, as well as those in better circumstances, can learn to live healthfully. {KC 144.3}

All the way along from the beginning, we have found it necessary to educate, educate, educate. God desires us to continue the work of educating the people. We are not to neglect this work because of the effect we may fear it will have on the sales of the goods prepared in the health food factories. That is not the most important matter. Our work is to show the people how they can obtain and prepare wholesome food, how they can co-operate with God in restoring His moral image in themselves. In the effort to help them, difficulties will arise. Some have written

to me about the recipes for using the nut preparations, saying that the foods as prepared do not agree with them, and that they have written to the Sanitarium and to others, but have not learned the cause of the difficulty. In replying to such inquiries, I have suggested that they use only one-fifth part of the nut preparations called for in the recipes. This is the instruction given me. It would be a blessing if our cookbooks were pruned of some of the recipes appearing in them. {KC 144.4}

In the use of foods we should exercise good judgment, and sound sense. When we find that something does not agree with us, we need not write letters of inquiry to learn the cause of the disturbance. We are to use our reason. Change the diet; use less of some of the foods; try other preparations. Soon we shall know the effect that certain combinations have on us. We are not machines; we are intelligent human beings; and we are to exercise our common sense. We can experiment with different combinations of foods.

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{KC 144.5}

There are persons who would be more benefited by abstinence from food for a day or two every week than by any amount of medicine or treatment or medical advice. To fast one day a week would be of incalculable benefit to them. It is foolish for one to keep on eating day after day, and yet wonder why he is in distress. Let such an one relieve himself from distress by changing his diet or by eating less. If he wills to do so, he can soon obtain relief. {KC 145.1}

God never intended that the manufacture of health foods should be committed to any one man or set of men. Knowledge in regard to the preparation of health foods is God's property, and has not been entrusted to a few men only, to be kept to themselves. God communicates to men in order that man may communicate to his fellow men. In saying this, I do not refer to the special preparations that it has taken Dr. Kellogg and others long study and much expense to perfect. I refer especially to the simple preparations that all can make for themselves, instruction in regard to which should be given to those who desire to live healthfully, and especially to the poor. {KC 145.2}

There is one thing that our brethren have done, which has wrought great injury to the work. God has given us knowledge in the manufacture of foods, as a means of helping to sustain the cause; yet there are some who have been so indiscreet as to disclose to worldly men secrets in regard to the preparation of health foods. Thus they have abused their God-given trust. They ought to have kept their own counsel, and allowed the Lord to lead. {KC 145.3}

It is the Lord's design that in every place men and women shall have the privilege of developing their talents by preparing healthful foods from the natural products of their section of the country. No man is to forbid them. If they look to God, exercising their skill and ingenuity under the guidance of His Spirit, they will learn how to prepare natural products into healthful foods. Thus they will be able to teach the poor how to prepare foods that will take the place of flesh meat. Those thus helped can in turn instruct others. Such a work will yet be done. If it had been done before, there would today be many more people in the truth than there are, and we should have had many more who could give instruction, than we have. Let us learn what our duty is, and then do it. We are not to be dependent and helpless, trusting in human beings. {KC 145.4}

In reform movements, too often our leaders do not take the people with them. My husband was very particular in regard to this point. He tried to move no faster than he could lead the people. He regarded it as beneficial to the cause of truth to counsel with his brethren and sisters,

as we have met for counsel today. After laying his plans before the council, he would say, "If you all agree to these plans, we will place them before our people. They support the work in the field, and we must bring these things to their attention, that we may all move understandingly, working to one point." {KC 145.5}

In connection with the food question, the Southern field was opened before me in a special manner. In some sections of the South the people will find it necessary to obtain some of the health foods from places outside of that field. But many of the products raised in the South may be utilized in making wholesome foods. In some parts of that field there is a good supply of fruit. {KC 145.6}

I cannot enter into the minute in regard to the health food business. The details must be worked out by others, and these must be men and women of consecration and common sense. Many ask, "What would you do in such and such a case?"

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My brethren and sisters, find out what to do when you come to the perplexity. You cannot learn everything at once. You must learn as you advance. Constantly advance. There should be a gradual development. Learn from one another. Pray for divine enlightenment. God has skill and understanding for His people. He who gave manna to the Israelites for forty years, who kept their shoes and clothing from waxing old and worn, still has a care for His children. If we place ourselves in right relation to Him, and daily commune with Him, we shall be taught of Him, and shall receive His blessing. {KC 145.7}

"Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. . . . If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments, and abide in His love." These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." Into every department of God's work there is to be brought hope, courage and joy,--the joy of Christ. Then spiritual things will be spiritually discerned. The joy of the Lord is as far above every other joy as holiness is above unholiness. It gives strength to the physical, mental, and spiritual powers. {KC 146.1}

July 10, 1900

My brother:

I write to you at this time to set before you our great necessity. The Lord has entrusted to you the talent of means to use and improve to his name's glory. There is a great work to be done. The last message of mercy is being given to the world. Everything in the political world is being stirred with agitation. There are wars and rumors of wars. The nations are angry, and the time of the dead has come that they should be judged. {KC 146.2}

A most solemn and important work is to be done in our world by God's people. This work is represented by the third angel flying in the midst of heaven. The third angel's message is preceded by the messages of the first and second angels. The first angel's message proclaims the hour of God's judgment. The second declares the fall of Babylon. {KC 146.3}

John writes, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters. {KC 146.4}

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornications." {KC 146.5}

"And the third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

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{KC 146.6}

These messages must go to all the inhabitants of the world. The Lord is soon to come, and he calls upon all to whom he has entrusted his capital of means to invest it in his work as it demands help. His money is not to be shut up in banks and buildings and lands when there is such a great work to be accomplished. The Lord will not send His judgments for disobedience and transgression upon the world until he has sent his watchmen to give the message of warning. {KC 147.1}

The Lord has been pleased to give his people the third angel's message as a testing message to bear to the world. John beholds a people distinct and separate from the world, who refuse to worship the beast or his image, who bear God's sign, keeping holy his Sabbath, the seventh day, to be kept holy as a memorial of the living God, the Creator of heaven and earth. Of them the apostle writes, "Here are they that keep the commandments of God and the faith of Jesus." {KC 147.2}

"After these things I saw another angel come down from heaven, having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." {KC 147.3}

What is sin? "The transgression of the law." God denounces Babylon, "because she made all nations drink of the wine of the wrath of her fornications." This means that she has disregarded the only commandment which points out the true God, and has torn down the Sabbath, God's memorial of creation. {KC 147.4}

God made the world in six days and rested on the seventh, sanctifying this day, and setting it apart from all others as holy to himself, to be observed by his people throughout their generations. {KC 147.5}

But the man of sin, exalting himself above God, sitting in the temple of God, and showing himself to be God, thought to change times and laws. This power, thinking to prove that it was not only equal to God, but above God, changed the rest day, placing the first day of the week where the seventh should be. And the Protestant world has taken this child of the Papacy to be regarded as sacred. This is called in the word of God her fornication. {KC 147.6}

God has a controversy with the churches today. They are fulfilling the prophecy of John. "All nations have drunk of the wine of the wrath of her fornication." They have divorced themselves from God by refusing to receive his sign. They have not the spirit of God's true commandment

keeping people. And the people of the world in giving their sanction to a false Sabbath, and in trampling under their feet the Sabbath of the Lord, have drunk of the wine of the wrath of her fornication. {KC 147.7}

God set the seventh day apart as the day of his rest. But the man of sin has set up a false Sabbath, which the kings and merchants of the earth have accepted and exalted above the sabbath of the Bible. In doing this they have chosen a religion like that of Cain, who slew his brother Abel. Cain and Abel

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both offered sacrifice to God. Abel's offering was accepted because he complied with God's requirements. Cain's was rejected because he followed his own human inventions. Because of this he became so angry that he would not listen to Abel's entreaties or to God's warnings and reproofs, but slew his brother. {KC 147.8}

By accepting a spurious rest day the churches have dishonored God. The people of the world accept the falsehood, and are angry because God's commandment keeping people do not respect and reverence Sunday. The Lord sanctified and blessed the seventh day. God says, "Her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord who judgeth her." {KC 148.1}

God declares, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." God will punish those who attempt to compel their fellow men to keep the first day of the week. They tempt them to deny their allegiance to God. They accept the fruit of the forbidden tree, and try to force others to eat it. They will try to compel their fellowmen to work on the seventh day of the week and rest on the first. God says of them, "They shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." {KC 148.2}

"Verily my sabbaths ye shall keep," the Lord 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." Some will seek to place obstacles in the way of Sabbath observance, saying, You do not know what day is the Sabbath. But they seem to understand when Sunday comes, and have manifested great zeal in making laws for compelling its observance, as though they could control the conscience of man. {KC 148.3}

God has given men the Sabbath as a sign between him and them, as a test of their loyalty. Those who, after the light regarding God's law comes to them, continue to disobey, and exalt human laws above the law of God in the great crisis before us, will receive the mark of the beast. {KC 148.4}

The prosperity of God's people is dependent on their obedience. The Lord declares, "It shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves that your heart be not deceived, and ye turn aside, and serve other gods, and he shut up the heaven, that there be no rain, and that

the land yield not her fruit, and lest ye perish quickly from off the good land which the Lord giveth you." {KC 148.5}

God's curse for disobedience is upon man and beast and the fruit of the earth. Why do not those who claim to obey God, study his word, and learn there

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why the earth does not produce as it once did. Why are the cattle all so full of disease? {KC 148.6}

"Behold I set before you this day a blessing and a curse: a blessing if ye obey the commandments of the Lord your God, which I command you this day; and a curse if ye will not obey the Lord your God, but turn aside out of the way which I command you this day, to go after gods, which ye have not known. {KC 149.1}

"Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, the hand of Pharaoh King of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." {KC 149.2}

These words should be as distinctly stamped upon every soul as though written with a pen of iron. Obedience brings its reward; disobedience its retribution. {KC 149.3}

"Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that he might make thee know that man doth not live by bread alone, but by every word that proceedeth out of the mouth, (not of man, but) of God. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him." {KC 149.4}

God has given his people positive instruction and has laid upon them positive restrictions, that by obtaining a perfect experience in his service they may be qualified to stand before the heavenly universe and before the fallen world as overcomers. They are to overcome by the blood of the Lamb and by the word of their testimony. Those who fall short of making the preparation essential will be numbered with the unthankful and the unholy. {KC 149.5}

The Lord brings his people by ways which they know not, that he may test and try them. This world is our place of proving. Here we decide what our eternal destiny will be. God never exalts his people. He humbles them, that his will may be wrought in them. Thus God dealt with the children of Israel as he led them through the wilderness. He told them what their fate would have been had he not laid his restraining hand upon that which would have hurt them. He speaks to them. Hear what he says. It is a revelation of the ministration of angels. "Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought,

where there was no water; who brought

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thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end: and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto the fathers, as it is this day. And it shall be, if thou do at all forget the Lord thy God, to walk after other gods, to serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God." {KC 149.6}

"At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up into me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables according to the first writing, the ten commandments, which the Lord spake unto you out of the mount, out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me. And I turned myself, and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me." Yes: there they were to be hidden and preserved, to justify the obedient and condemn the disobedient. Those who choose to disobey will surely receive sentence according to their works. {KC 150.1}

I present these things before you that ye may know and understand. Our present course of action is deciding our destiny for eternity. This is indeed a solemn thought. Those who know the truth are to practise the truth, realizing that the fear of the Lord is of more value than gold or silver. The world is the Lord's vineyard. He says, Go work today in my vineyard." As I have cared for you and blessed you, so you are to care for my honor and my name's glory. {KC 150.2}

In his dealing with ancient Israel God has given us an illustration of the result that will follow an unrighteous, disobedient course. He will punish all who make his glory to be reproached, even as he punished the children of Israel. Those who exalt themselves will be humbled, even as Jerusalem, by her own course of action, was humiliated and brought low. Her people chose Barabbas, and God left them to their choice. They would not submit to God's way, and he permitted them to have their own way, and to carry out the purposes of their unsanctified hearts. {KC 150.3}

Christ warned the Jews of their danger, and entreated them to return to God, but they were too proud to accept his overtures of mercy. They persisted in a course of rebellion, and as a result the protection of God's heavenly intelligencies was withdrawn from them. {KC 150.4}

When Christ predicted the destruction of Jerusalem, he predicted also the destruction of the world; for he saw that will the end of this earth's history men would continue to refuse God's mercy. {KC 150.5}

By love of money, desire for the supremacy, dishonesty, we not only rob God of the fruit of his vineyard, but we practice selfishness toward our brethren

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and toward those who are weighing and measuring the influence exerted by the one who claims to love God and obey the truth. God has placed men and women in positions of trust that they

may represent him. He has given them talents that they may work in his service. But in their selfishness men misuse these talents. The talent of means is the most dangerous and the most deceptive when put to a wrong use. God's word declares that the love of money is the root of all evil. {KC 150.6}

He who is unjust in small matters will be unjust in matters concerning his eternal interest. Those who will rob their fellow men will rob God. The Lord gives men talents that they may benefit and bless their fellow men. He has made men his stewards in trust, that they may relieve the temporal and spiritual necessities of those for whom Christ had died. Those who faithfully do this work labor in Christ's stead. {KC 151.1}

God blesses the work of men's hands. They are to act their part as faithful stewards by returning to the Lord his portion. They are to devote their means to his service, that his vineyard may not remain a barren waste. They are to study what course the Lord would pursue were he in their place. They are to take all difficult matters to the Lord in prayer. They are not to use all the means at their command in supplying with an over abundance of facilities the portion of the vineyard in which they are placed. They are to unselfishly impart that which they have to the Lord's workers in hard places. They are to study methods and ways whereby their fellow workers shall have opportunity to improve their portion of the Lord's vineyard. All God's workers are to reveal an unselfish interest in the building up of the work in all parts of the vineyard. The Lord's principles are to be carried out with clear, sharp discernment. {KC 151.2}

The true workers will count the cost of every method and plan. He will say, I am receiving a larger portion of the Lord's goods than many others of the Lord's workers. I will not lay plans to gather more responsibility to myself than I can carry. The goods entrusted to me are the Lord's, and they could be used to greater advantage in more destitute portions of his vineyard than in this place. I will impart to my fellow workers that which the Lord has given me. I will also impart of the foresight and judgment to help the work in places where the necessity is great. {KC 151.3}

Willingly and cheerfully the true Christian will bind about his own inclinations to invest his means, God's own relief fund, in a larger work than he could possibly manage. If he sees that his fellow laborers in other portions of the field are pained and perplexed by a lack of proper facilities, he will willingly impart to them a portion of what the Lord has entrusted to him. As he shows by his unselfishness that he loves his neighbor as himself, the Lord says of him in the councils of heaven, "He is faithful steward. I can trust him to handle my goods. He keeps my fear before him. His works of righteousness will be a continual stream flowing to the desert portions of my vineyard. He will not claim what he has as his own, to use as the human agent pleases. He will heed my counsel, and do with my goods as I shall choose." {KC 151.4}

Unwise generalship is an offense to God, because it involves many others in difficulties. The Lord proves and tests every man, to see whether he will deal wisely with the Master's goods. If he grasps in his arms all he can possibly obtain, to manage according to his own wisdom, if he uplifts himself as very wise, and neglects to take hold in the places where God's work is in the greatest need of help, he fails to do God's will. The heavenly universe watches his course with sadness; for he robs the Lord of the glory due to him, in establishing churches in new territories, and deprives his fellow workers of the means the Lord God designed should be given to them.

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{KC 151.5}

He who is unfair in the least will be unfair also in much. Those who grasp all the advantages

they can for the work in their portion of the field, selfishly refusing to help their fellow workers, are unwise stewards. They help that portion of the vineyard in which they are interested, allowing other portions to get along as they can. They say, I will take care of the things under my supervision. But the Lord is greatly displeased by this course of action. He has given them his means for wise consideration of all doing his service and wise distribution. His workmen pray to him for facilities with which to work, while those to whom he has given his mean, the very means to answer these prayers, neglect his work, allowing his workers to lose their time and wear out their strength in working against disadvantages which need not be. These selfish stewards have not the mind of Christ. They do not say, All we are brethren. We will share our blessings, that our fellow-workers, whom God has sent into the new field, may have a chance to invest the Lord's abundant provision in other portions of the vineyard. We will help our fellow workers out of their difficulty, that the Lord's work may be a praise in all parts of the earth. {KC 152.1}

There are those who are improvident in their handling of the Lord's property, who do many things which are really in need of undoing, who swerve the work out of the humble, self-sacrificing lines in which it should be kept. By this wrong use of money, workers together with God are brought to a standstill. In some places means have been expended profusely, while in others the workers could only stand and wait, in deep distress because they had not the means the Lord designed them to have for the work. The Lord is displeased and his name is dishonored because men work in accordance with their finite impulses. They claim as their own that which the Lord has entrusted to them to be used with equity and judgment, that the holy Sabbath may be known in all parts of the world. {KC 152.2}

These things mean much to those who have had a knowledge of the leadings of God from the beginning of their responsibility. "If therefore ye have not been faithful in the unrighteous mammon, if you have not had wisdom to do in my way the work appointed you, who will commit to you the true riches? You would act an independent part in heaven as you have acted on the earth. If you cannot be faithful in that which is another man's, who will give you that which is your own? {KC 152.3}

Money and goods, houses and lands, are the Lord's, entrusted to human agents to be used for the advancement of the work of God. Those who spend this money in luxury and show are not following Christ's footsteps. Outside show and parade is the fruit of self-exaltation. This influence hinders the work the Lord desires to go forward in triumph. {KC 152.4}

Some of the supposed advantages for which the Lord's money is spent are concocted by Satan, to confuse God's people and lead them in false paths. As he succeeds in inducing the workers to leave the right track, he comes closer and closer, framing lies for their acceptance. He insinuates the thought that the gospel ministry is standing in the way of the great and grand work that might be done. Dissension, strife and disunion are the result. The work may be good in itself, but men have become exalted in regard to their own wisdom. Thus great trial is brought upon God's workers. Wearing, vexatious issues are brought about that should never come up. {KC 152.5}

The elevated character of the work of God is to be maintained. The Lord desires his chosen elect people to stand superior in this Theocracy, shining amid

the moral darkness of a hollow insincere formalism. The children of God are not to pull one another to pieces. The work must be carried forward in Christ's lines. He has left us an example

of humility and unselfishness. He is our Pattern, and he says, "He that will come after me, let him deny himself, and take up his cross, and follow me." Let all remember the words, "Ye are laborers together with God, ye are God's husbandry; ye are God's building." You are not wise enough to work by yourself. He has made you his steward in trust, to prove and try you, even as he did ancient Israel. He will not have his army composed of undisciplined, unsanctified erratic soldiers, who would misrepresent his order and purity. {KC 152.6}

Serving mammon. How few realize what this really means! It is Satan's work to lead men into false paths. He will if possible bring in false issues, which lead to a denial of the truth for this time. Those who in thought, word, or deed belittle or disparage the gospel ministry because it does not sustain them in erratic movements are on perilous ground. They need to study the lesson God teaches in the parable of the two sons. Unbelievers do not pretend to obey God. More dangerous are those who regard their disobedience as obedience. God will have order in his work. There are unfaithful men in the ministry, but this does not make the ministry any less the Lord's means for doing a great work. Those who accuse and disparage the ministry because the work done does not appear to be the work that should be done, are not wise men. {KC 153.1}

Those who think they are pleasing God by obeying some other law than his, and by performing works other than those the gospel has enjoined, are mocking God. They are insulting the Holy One of Israel. Warning after warning has been given. Appeal after appeal is made in the last message of mercy given to the world. Loath to give up, hoping, sorrowfully hoping, Christ knocks for the last time at the door of the heart. Men and women are given a final test. The worst of sinners are to hear the message of mercy. God will prove who will receive his seal or mark. {KC 153.2}

When Christ saw in the Jewish people a nation divorced from God, he saw also a professed Christian church united to the world and the Papacy. And as he stood upon Mount Olivet, weeping over Jerusalem till the sun sank behind the western hills, so he is watching over and pleading with sinners in these last moments of time. Soon he will say to the angels who are holding the four winds, "Let the plagues loose; let darkness, destruction, and death come upon the transgressors of my law." Will he be obliged to say to those who have had great light and great knowledge, as he said to the Jews, "O that thou hadst known, even thou in this thy day, the things which belong unto thy peace. But now they are hid from thine eyes."? (D.E.R August 22, 1900). {KC 153.3}

To Every Man His Work

We are laborers together with God. We must have spiritual workers, not only laborers who labor in the pulpit for the churches but those who will do personal work among the people. Too much time is devoted to the churches in preaching. This is not attended with the best results. The work of the Lord's ambassadors is to organize a company of workers to hunt for souls who need help, but hours are spent in preaching that had better be devoted to personal house to house labor. In the Spirit of Christ, with the heart all aglow with his love, seek to win the hearts of those in the family. Give faithful admonitions and

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instructions from the Word of God. There are appropriate and applicable Scriptures that need to be presented, and to be presented in love for souls for whom Christ has died. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for

instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." But many souls have had no personal labor. Words of kindly instruction in the application of Scriptures have not been spoken to them. {KC 153.4}

When a church is visited by wise and experienced workmen, let these men find out if there is not something for them to do for that church that will be a blessing to families. Converse with them in regard to their spiritual advancement. Show them that they are under obligations to work as those who have received the grace of God. The missionary spirit must be kept awake, and in order for this spirit to live, the members of the church must be laborers together with God. It is time that unselfish consecrated workmen should enter into families who have already accepted the truth, and yet have not worked for its advancement. It is time that our preaching brethren should minister not only to the congregation, but in families. Come close to your brethren; seek for them; come close to the hearts, as one touched with the feelings of their infirmities. Thus may we achieve victories that our small faith has not grasped. The members of these families should be given some labor to perform for the good of souls. Mutual love and confidence will give them moral force to be laborers together with God. {KC 154.1}

Pastors of churches are remiss in ministering, in educating faithfully the members of the church. If they are not acquainted with their duty in this respect, they need a teacher to instruct them. "Let a man so account of us, as of the ministers of Christ, and stewards of the mystery of God. Moreover it is required in stewards, that a man be found faithful." "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh will find so doing. Verily, I say unto you, that he shall make him ruler over all his goods. But, and if that servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellow servants, and to eat and drink with the drunken; The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." {KC 154.2}

A steward identifies himself with his master. His master's interests become his. He has accepted the responsibilities of a steward and he must act in the master's stead doing as the master would do if he were presiding over his own goods. The position is one of dignity in that his master trusts him. If a steward in any wise acts selfishly, and turns the advantages gained in trading with his lord's goods to his own advantage, he has perverted the trust reposed in him. The master can no longer look upon him as a servant to be trusted, one on whom he can depend. {KC 154.3}

Every Christian is a steward of God, and entrusted with his goods. Ministers and laymen have a work committed to them as individuals. All who are connected by faith with our Lord Jesus Christ have a ministry to perform. Those who do not take their position on the Lord's side, ought to without delay; for they will have to give an account of themselves to God. Christ paid the ransom for

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them as verily as for every professed Christian. If they despise the gift, the question will be asked, "Who bewitched you, that you should not obey the truth, before whose eyes Jesus Christ has been evidently set forth, crucified among you?" {KC 154.4}

Whether you are believers or unbelievers, you are the Lord's property, bought with a price. You may ignore your relationship with God as His children. Whose children then are you? Children of the devil, and his deeds you are content to do. But all the influence you might have

exercised by using your talents in behalf of truth, and by co-operating with God, all the improvements your talents would have made if put into actual service through the provisions made for you to cooperate with God, will be charged to your account. You stubbornly held yourself on Satan's side giving your influence to the great apostate; and all the good you might have done through the atoning sacrifice, but did not do, will be charged against you when you are weighed in the balances and found wanting. You had a work to do. A special stewardship was entrusted to you, but you would not accept the trust. Christ crucified was presented to you. The spirit of God pled with you. By being lifted up on the cross Christ sought to draw you to himself. But your stubborn will would not yield to his invitations. His appeals were resisted. You are stewards notwithstanding; but unfaithful, dishonorable stewards, burying your talents in the world, serving Satan in the place of serving the Lord. Impenitent sinner, what excuse will you give to God for your wasted opportunities. {KC 155.1}

Ministers of Jesus Christ, are you faithful in setting before families by personal effort their accountability to seek and to save that which is lost? Do you enter into this work, educating young men by taking them with you, and teaching them how to work? "It is required of stewards, that a man be found faithful." He may not be an eloquent speaker, but he can present the truth in the clearest simplicity. He can work intelligently, doing his best according to his ability; and if he is faithful, God will give him wisdom, and increase his talents. {KC 155.2}

To some are entrusted larger responsibilities than to others. But if you have only one talent, you can increase it by use, to two. Then by working humbly, trustingly, you may add to the two, two more. Thus the work in your charge may be continually growing. But there are a large number of idle stewards. Those are to be found among those who bear credentials as ministers. But they do not minister, carrying the burden of souls. Dishonest, idle shepherds, they do not have travail for the souls that are perishing all around them. {KC 155.3}

Let every church member carefully consider his responsibilities, and look himself in the face. Become acquainted with yourself. Urge home upon your own hearts that you are not to seek to make yourself a specialty, for effect, for praise, but a specialty in seeking first the kingdom of God and his righteousness, inquire seriously, "Am I faithful?" Be first a most faithful steward over yourself. Search your own heart, and often compare it with the great mirror of the word of God, until tried and searched by God, you will be approved of him, not having your own righteousness, but the righteousness of Jesus Christ. Strengthened by his might in the inner man you will be accepted as a vessel unto honor. {KC 155.4}

You may say, I have not large means and can do but little with the little I have. All the Lord asks of you is to be a faithful steward, to render to God

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a tenth of all your increase without stopping to measure the matter to see how you are coming out. You have but little means, render back to him the portion belonging to him; for it is not yours. It is a serious matter to rob God. Thus you deprive yourself of the blessing he has promised to bestow if you exercise faithful stewardship. If you have been untrue to God, if you show that you will not do according to the agreement he has made with you, will he bless you with facilities of obtaining more means? You keep yourself under condemnation as unfaithful stewards by working contrary to a "Thus saith the Lord." You deprive the treasury of God of your proportion of his agreement with you, because you choose to walk in the light of the sparks of your own kindling. In your finite wisdom, you think you are making better terms with

yourself than God has made with you. How then, if you are unfaithful steward with the least, can the Lord entrust to you larger responsibilities? {KC 155.5}

God wants all his stewards to be exact in following divine arrangements. They are not to offset the Lord's plans with some deed of charity, some gift, or some offering, done or given when and how, the human agents, shall see fit. God has made his plan known, and all who co-operate with him will carry out his plan, instead of daring to attempt to improve on it, by their own arrangements. Those who honor a "Thus saith the Lord," who accept exactly what the Lord has devised, will be according to God's plan. God will honor them, and work in their behalf: For we have his pledged word that he will open the windows of heaven and pour us out a blessing, such as there will not be room enough to receive. {KC 156.1}

It is a very poor policy for men to seek to improve on God's plan, and invent a makeshift, averaging up their good impulses in this and that instance, and offsetting them against all that is required of God. God calls upon you to give every jot of influence to his own arrangement and ordinances. We are to strike true and faithful figures in tithing and then say to the Lord, I have done as thou hast commanded me. If you will honor me by trusting me with thy goods to trade upon, I will be thy faithful steward, doing all in my power to bring meat to thy house, and I will seek to instruct others how to work in the same lines. {KC 156.2}

Bear in mind, "Moreover, it is required of a steward that he be found faithful." Men who have large responsibilities are to be sure that they are not robbing God in any jots or tittles, when so much is involved, as is plainly stated in Malachi. Here we are told that a blessing is given for a faithful disposition of the tithes, and a curse for covetous retention of the money which should flow into the treasury. Then ought we not to be sure to work on the safe side, so dealing with God in handling the property lent us on trust, that no shadow of reproach will fall on us? {KC 156.3}

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee. In Tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it: And I will rebuke the devourer for your sake, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." I need not ask, Will not God bless

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those who are faithful? We have his pledged word. But the blessing of God is withdrawn from dishonest, covetous church members in this life. God says it, and what God says is true. Who of you claiming to be the children of God will venture to meet your delinquencies when the books shall be opened, and every man judged according to the deeds done in the body. The first point we need to settle is that we are not to look upon the property we are handling as our own with which we may do as we please. It is the Lord's, to be administered in accordance with his prescribed plans. Be faithful in giving to the Lord the specified amount he has directed you to give. Then present the great mystery of godliness, lifting up Christ, and saying, Behold the Lamb of God, who taketh away the sins of the world. {KC 156.4}

Every church member who has been truly converted is to be given some work. "The case that I knew not, I searched out," Job declared. Consideration is to be given as to what service for God

means. It means that we are to do the same kind of ministry that Christ did when he was in our world. In this work, whether we are rich or poor, we are called upon to wear Christ's yoke, and learn of him to be meek and lowly in heart. Some more may especially be given the work of setting forth Christ from the pulpit, opening the oracles of God to the churches. Yet they should not exclude themselves from visiting families, talking with them, praying with them, exhorting them, encouraging those who need encouraging, and presenting a "Thus saith the Lord" to meet every case of "Thus saith the Lord" to meet every case of deficiency. Altogether too little of this work is done. Personal labor is greatly needed. Many, many souls might be saved if those who claim to be followers of Christ would work as Christ worked living not to please self, but to glorify God, acting as missionaries, showing genuine love for the Master by making every possible use of their entrusted talents. From the very nature of work in Christ's lines, those who do it will lose sight of self. We are called upon to love souls as Christ loved them, to feel a travail of soul that sinners shall be converted. Present the matchless love of Christ. Hide self out of sight. Oh, what care should be taken by all who claim to be Christians that they do not call their passions and self-importance religion. By showing vanity, by longing for distinction, many hide the person of Christ, and expose themselves to view. There is such self-importance in their own ideas and way, and they cherish such a pleasing sense of their smartness, that the Lord cannot bestow his Holy Spirit upon them. If he did, they would misinterpret it, and exalt themselves still higher because of it. Their self pleasing ideas are a great hindrance to the advancement of the work. Whatever part they act self is the main picture presented. Their own zeal and devotion is thought to be the great power of truth. Unaware to themselves, all such are unfaithful stewards. They swerve the work in wrong lines. Self-importance leads them where they will be left to make false moves. {KC 157.1}

We are not to exalt the work of any man, magnifying him and praising his judgment. The first rising of self is the beginning of your fall, your separation from Christ. We cannot in any degree exalt self without being humbled. As Christians, we are to make the light of Christ's truth shine. Self is to be kept out of sight. Christ is the truth and the Light. He is the mirror from which we reflect truly every work done to his name's glory. The world needs light. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." {KC 157.2}

What makes it so hard for a rich man to enter into the kingdom of heaven? Why are riches, instead of becoming a precious treasure to be used to advance

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the work and cause of God, made a curse, separating the soul from God? Why allow them to lead to the idolatry of self? God wants you, rich men, to use your goods as a sacred trust not your own. He has made you stewards over these goods. You are to calculate wisely, employing your powers to use to the very best advantage the means entrusted. {KC 157.3}

But oh, how many of God's gifts have been misused, because those to whom they are given did not have the fervor of the love of Christ in the soul. There is a great need of each one doing his best. There are those who would have used wisely the talents given to them, if they had been left to struggle and depend on their capabilities. But they become the possessors of means, and they lost the incentives to cultivate their talents, and make all possible of themselves by communicating what they had. An abundance of money has spoiled them for faithfully fulfilling their stewardship. {KC 158.1}

All who claim to be Christians should deal wisely with the Lord's goods. God is making an

inventory of the money lent you and the spiritual advantage given you. Will you as stewards make careful inventory? Will you examine whether you are using economically all that God has placed in your charge, or whether you are wasting the Lord's goods by selfish outlay in order to make a display? Would that all that is spent needlessly, were laid up as treasure in heaven. {KC 158.2}

God gives more than money to his stewards. Your talent of imparting is a gift. What are you communicating of the gifts of God, in your words, in your tender sympathy? Are you allowing your money to go into the ranks of the enemy to ruin the ones you seek to please? Then again, the knowledge of truth is a talent. There are many souls in darkness that might be enlightened by true, faithful words from you. There are hearts that are hungering for sympathy, perishing away from God. Your sympathy may help them. {KC 158.3}

The Lord has need of your words, dictated by his Holy Spirit. He has need of the investment of your means. He needs your work for the salvation of souls. You can permit your means to be taken out of your hands to please your children. You may allow the enemy to rob you of the means that God has called for, to be used in lifting up the standard of truth in places where the people have not yet heard the message. Your means may be sunk in worldly investments, and turned into worldly channels. They may be used to do no one any good. But the Lord the owner of all, will call you to render your account to him. {KC 158.4}

The first work for all Christians to do is to search the Scriptures with most earnest prayer, that they may have that faith that works by love, and purifies the soul from every thread of selfishness. If the truth is received into the heart, it works like good leaven, until every power is brought into subjection to the will of God. Then you can no more help shining than the sun can help shining. You have striven to separate from every kind of rubbish, and to let the peace of Christ rule in your heart. But if you do not have the bright beams of the Sun of Righteousness, you will reveal this by your outward insincerity. You will show this by revealing a heart that is pleased with vanity and outward adornment, by using the means that come into your hands, to gratify the unsanctified soul with idols of some order. How small is the treasure laid up in heaven by such. How little do they communicate to others in sacred ministry. {KC 158.5}

All natural gifts are to be sanctified as precious endowments. They are to be consecrated to God, that they may minister for the Master. All social advantages

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are talents. They are not to be devoted to self-pleasing, amusements, or self-gratification. Money and estate are the Lord's, to be used wholly to honor him; for he has pledged his word that if we use his entrusted goods as faithful stewards, we shall be rich in blessings, of which we shall have a supply to bless others. But if we regard the advantages given us as our own, to be used according to our pleasure, to make a display, to create a sensation, the Lord Jesus our Redeemer, is put to shame by the characters of his professed followers. {KC 158.6}

Has God given you intellect? Is it for you to manage according to your inclinations? Can you glorify God by being educated to represent characters in plays, and to amuse audiences with fables? Has not the Lord given you intellect to be used to his name's glory in proclaiming the gospel of Christ. If you desire a public career, there is a work that you may do. Help the class you represent in plays. Come to the reality. Give your sympathy where it is needed by actually lifting up the bowed down. Satan's ruling passion is to pervert the intellect and cause men to long for shows and theatrical performances. The experience and character of all who engage in this work will be in accordance with the food given to the mind. {KC 159.1}

The Lord has given evidences of his love for the world. There was no falsity, no acting, in what he did. He gave a lifting gift, capable of suffering humiliation, neglect, shame, reproach. While human beings are instituting schemes and methods to destroy him. The Son of the infinite God came to our world to give an example of the great work to be done to redeem and save men. But today the proud and disobedient are striving to acquire a great name and great honor from their fellowmen by using their God-given endowments to amuse. This they do instead of calling upon them to behold the Lamb of God, who taketh away the sins of the world. {KC 159.2}

God's great and wonderful work is to redeem and save, and thus repair the ruin that sin has made. Some see many things in the Bible that to them sanction a course of action that God will never approve. But when God converts human agents, they will flee to Christ, to be hid with Him in God. They will lift up their eyes to the perpetual. {KC 159.3}

Christ's Mission

Christ is the greatest missionary the world has ever known. How did he come? What was his message? John, his forerunner, came with a message. His voice was lifted up in the wilderness of Judea, saying, "Repent ye, for the kingdom of heaven is at hand; for this is he which was spoken of by the prophet Esaias, saying, the voice of one crying in the wilderness, Prepare ye the way of the Lord." "Make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry, and he said, what shall I cry? All flesh is as grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it. Surely the people is grass. Grass withereth, flower fadeth, but the word of our God shall stand forever. O Zion, that bringeth good tidings, get thee up into the high mountain; O Jerusalem, that bringeth good tidings,

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Behold your God; behold the Lord God will come with strong hands, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs in his arms, and carry them to his bosom, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." This was the work and mission of Christ. The very same message that John bore, Christ bore. But while John preached in the wilderness, Christ's work was among the people, that he might reach the people where they were, he encircled the race with his long, human arm, while with his divine arm, he grasped the throne of the infinite, uniting finite man with the infinite God, and connecting earth with Heaven. {KC 159.4}

"And Jesus walking by the sea of Galilee, saw two brethren, Simeon called Peter, and Andrew and his brother, casting their net into the sea; for they were fishers. And he saith unto them, follow me, and I will make you fishers of men. These were first disciples Christ called. They were not chosen from among the Pharisees, but from among the lowly. With these humble men he could cooperate. He could educate and train them to do the highest work ever given to mortals. {KC 160.1}

"Behold my servant, whom I uphold, mine elect in whom my soul delighteth. I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor

cause his voice to be heard in the streets. A bruised reed shall he not break and a smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged till he hath set judgment in the earth: and the Isle shall wait for his law. Thus saith God the Lord, he that created the heavens, and stretcheth them out: He that spread forth the earth, and that which cometh out of it: He that giveth breath unto the people upon it, and Spirit to them that walk therein. I the Lord hath called thee in righteousness and will hold thy hand and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sat in darkness from the prison house. I am the Lord: that is my name, and my glory will I not give to another, neither my praise to graven images. Behold, the former things have come to pass, and new things do I declare: before they spring forth I tell you of them. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. The Lord is well pleased for his righteousness sake: he will magnify the law and make it honorable. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Connected with this work was his ministry of healing. He went about "healing all manner of sickness and all manner of disease among the people, and his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments and those which were possessed with devils, and those which were lunatic, and those which had the palsy, and he helped them. And there followed him a great multitude of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." "And seeing the multitude, he went up into a mountain and when he was set, his disciples came unto him." On this mountain the beatitudes were given to the people. {KC 160.2}

Here I wish to impress upon all interested in missionary work that first the truth is to be presented, and the warning given to the people, "The kingdom

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of God is at hand." Nothing will so impress the people as the lifting up of the Saviour before them as Christ and him crucified. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." In the wilderness the word was given, sounded by the trumpet, caught up by appointed men, and the trumpet was given a certain sound. Every one today who is bitten by the sting of the serpent is to look and live. This is the special work that is to be accomplished. Said John as he saw Jesus, "Behold the Lamb of God, which taketh away the sin of the world." All who look upon him will live. Then the question, "What shall I do to be saved?" is answered. {KC 160.3}

The message that God gives to his longing, starving people, is the same that Jesus gave to the palsied man, who was brought to him, and let down through the roof, as the only way in which he could reach the Great Physician, is given us. "Behold, they brought to him a man sick of the palsy, lying on a bed." There was a crowd about the house, and the sick man's friends sought means to bring him directly to Christ, that they might lay him before Him." "And when they could not find by what way they might bring him in, because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus." Christ saw the man suffering with bodily disease. He also saw him suffering with a sin-sick soul. In order to heal the bodily maladies, he must bring relief to the mind, and cleanse the soul from sin. The Saviour was not unmindful of the efforts that had been made to bring the man to him.

His heart of love and pity was at once moved. "When he saw their faith, "It was enough." He said to the sick man, "Son, thy sins are forgiven thee." Many were watching with bated breath every movement in this strange transaction. Many felt that Christ's words were an invitation to them. Were they not soul-sick because of sin? Were they not anxious to get rid of this burden?

{KC 161.1}

But the anger and the frowning countenance of the Pharisees could not be concealed. Apparently their looks expressed holy horror. They began to reason, saying, "Who is this which speaketh blasphemy? Who can forgive sin but God alone?" But who was it that had uttered the words, "Thy sins are forgiven thee?"--The Son of the Living God. Had the Pharisees not been blinded, they would have seen that God alone could forgive sin, and that he was Christ that was before them. Christ was in the Father and the Father in Christ, "I and my Father are one," he declared. {KC 161.2}

Christ took the very course he designed to take toward the afflicted one. He needed health of soul before he could appreciate health of body. "When Jesus perceived their thoughts, he answering said unto them, why reason ye in your hearts? Whether is it easier to say, Thy sins be forgiven thee; or to say, Rise up and walk. But that ye may know that the Son of God hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto you, Arise, take up thy couch, and go into thine house. And immediately he arose up before them, and took up that whereon he lay, and departed to his own house glorifying God." He was healed of the leprosy of sin, healed of the maladies that afflicted his body, healed every whit. "And they were all amazed, and they glorified God, and were filled with fear, saying, we have seen strange things today." What an evidence was this to the priests, rulers and Pharisees. {KC 161.3}

Christ said to the reasoning Pharisees, "That ye may know that the Son of God hath power upon earth to forgive sins." He had that power in heaven.

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{KC 161.4}

"And after these things he went forth, and saw a publican named Levi sitting at the receipt of custom; and he said unto him, Follow me. And he left all, arose up, and followed him." Just such invitations will be given by Christ's ambassadors. General invitations are given; but not definite and personal invitations, as in this case. If more personal calls were given, more decided movements would be made to follow Christ. {KC 162.1}

"And Levi made him a great feast in his own house. He felt himself highly honored by Christ's call, and gave expression to his feelings, by making an effort in calling his friends; for he was to be no longer engaged in the business he had followed. Jesus and his disciples were invited, and "many publicans and sinners came and sat down with his disciples." Jesus never refused invitations of this kind, because here he could ask and answer questions that would diffuse light. He came to sow the seeds of truth in human hearts, knowing that the time would come when hearts would respond to the truth that fell from his lips. {KC 162.2}

"But the Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with sinners and publicans and sinners? And Jesus answered and said unto them, They that are whole (or claim to be whole) need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance." {KC 162.3}

This is a lesson for all our churches. The Lord went into the busy thoroughfares of travel that he might find souls, that he might speak words that would reach sinners. They needed a Saviour. They were sick, and needed a physician that could portray before them in parables their true

condition. Thus Christ reached to the very depths of human woe and misery. {KC 162.4}

The Lord has not sent his people at great expense to different parts of the globe, among idolatrous and heathen nations, in order that they may use large amounts of money in building medical missionary hospitals. Their first work is to bear the message, Christ the crucified one is our risen Saviour. They are to awaken a decided interest in Christ's power to forgive sins. "This is life eternal that they might know thee, the only true God, and Jesus Christ whom he hath sent." Christ's work was a marked work. People flocked and crowded around him wherever he went. His first work was to teach the truth, then to mingle with his teaching, by demonstration of the Spirit, the work of healing. {KC 162.5}

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." "And as ye go," he said, "preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses." "And they departed, and went through the towns, preaching the gospel, and healing everywhere." {KC 162.6}

This is the work that is being done today. Missions should be established, not merely in one or two cities in America, but in various localities. These buildings should be as inexpensive as possible. It is not the expensive buildings that give character to our work; it is the spirit of the workers who show that they have the cooperation of the Holy Spirit that gives power to their influence. It is the spirit revealed in those who bear the message of truth, through whom God works, that give character to the work.

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{KC 162.7}

Jesus gave to his disciples an example of the work they should do. In the New Testament is recorded the life of Christ and his way of working. "And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know it, but he could not be hid; for a certain woman, whose daughter had an unclean Spirit, came and fell at his feet." This woman was a Greek. Her daughter was possessed by an evil Spirit. She followed Jesus and besought him to cast the devil out of her daughter. In answer Jesus said, let the children first be filled; for it is not meat to take the children's bread, and to cast it unto the dogs. This was the sentiment of the disciples. And she answered and said unto him, yes, Lord: yet the dogs under the table eat of the children's crumbs. And He said unto her, for this saying, go thy way. The devil is gone out of thy daughter. And when she was come to her house she found the devil gone out, and her daughter laid upon the bed. {KC 163.1}

"And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech. And they beseeched him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looked up to heaven, he sighed, and saith unto him, Ephphatha, that is, be opened. And straightway his ears were opened and the spring of his tongue loosed, and he spake plain." The deaf was made to hear, the blind to see. {KC 163.2}

"And he charged them that they should tell no man, but the more he charged them, so much the more the great deal they published it; and were beyond measure astonished, saying, he hath done all things well: he maketh both the deaf to hear and the dumb to speak. {KC 163.3}

This was Christ's work. Our churches have not filled their place in cooperating with God in

this great work. Every position in life is permitted in the providence of God. Every sphere of action requires most thorough consecration to God. Those who are hid with Christ in God will become instruments in God's hands for the development of Christian virtues. All classes have a part to act. God's people are not to sit, Sabbath after Sabbath hearing the word, and then do nothing to communicate to others what they have heard. They are to be laborers together with God. The Lord has given every one a work to do. Not one will He excuse who cherishes the least inclination to fold his hands and make himself a center. Truth is to be proclaimed. It is to go forth as a lamp that burneth. Not a thread of selfishness is to be woven into the work. We must see light in God's light.

{KC 163.4}

Sanitarium (Napa County) California
November 18, 1909

Dr. D. H. Kress Dear Brother:

Yesterday I received and read a letter from you, and I thank you for explaining your convictions and feelings so fully as you have done. I am glad that you and your wife can be united in your labors. With your varied gifts, you can unitedly do an excellent work.

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{KC 163.5}

The work that you have been doing in connection with Brother and Sister Starr has had a good influence. I am assured that it is right for you and Sister Kress to unite with them in labor. You can be a great help to them and they to you. {KC 164.1}

The work you have been doing in the cities is meeting heaven's approval. This experience is to be a lesson to others besides Elder Starr and Dr. Kress. What you have done demonstrates that if our physicians and our ministers can work together in the presentation of truth to the people, more can be reached than could be influenced by the minister laboring alone. I trust that your example in this respect may be followed by other physicians. {KC 164.2}

Brother Starr has capabilities that fit him to labor in the large cities. I see no light in his being taken from that work. {KC 164.3}

I am sorry for your perplexities regarding leaving Washington. You say that your wife and others feel that you ought not to leave the Sanitarium, and that you do not feel clear to leave. I do not urge that you and your wife separate entirely from the Sanitarium. Your connection with the institution will increase your influence in the field. During your absence, other physicians must carry largely the responsibilities in the Sanitarium. {KC 164.4}

You need not feel that the Lord has separated you from the Sanitarium because you have made more direct efforts to reach the souls in our cities, who need to be converted. You have a burden for this work of presenting the message to the people. Present Christ as the Healer of the sin-sick soul. In your work in the field, you will gain a broader and more extended influence than if you were confined to an institution. {KC 164.5}

Whoever is medical superintendent of the institution, there should be associated with him wise counselors. No one man is to try to carry the responsibility of the Sanitarium at Takoma

Park. One man's mind is not infallible. Capable men are to cooperate. It is safer in most matters to follow the united judgment of several men than of one man. {KC 164.6}

It is not the Lord's plan that you should wholly disconnect from the Sanitarium; but it is His plan that in connection with your wife, you should go into the cities and seek to reach the people with the message of present truth. This work will help to make known the work at the Sanitarium, and it will also establish confidence in the minds of the people in the institution. The acquaintances you make as you attend meetings and present the truth from the physician's standpoint, will help to give you an influence; and this line of work will be the means of bringing to our sanitariums a class of people who can be greatly benefited. Arrange your plans so that you can engage in this line of work with freedom, and so that your absence will not hurt the work of the institution. {KC 164.7}

Present before the people the need of resisting the temptation to indulge appetite. This is where many are failing. Explain how closely body and mind are related, and show the need of keeping both in the very best condition. The health talks which you give in the meetings will be one of the best ways of advertising our sanitariums. This is a work that I have been shown you should do. (This was to reach the higher class).

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{KC 164.8}

I am instructed to say to our sanitarium workers that their light is to go forth as a lamp that burneth. There are ministerial duties devolving upon the head physicians of our sanitariums outside of the purely medical work. They must give heed to the urgent calls that come for soul-winning efforts. Every jot of influence that the Lord has given them is to be used for Him. Our medical superintendents should so live and labor as to be recognized as men who place their trust in God, men who fear the Lord, and depend upon His divine power. {KC 165.1}

The God-fearing surgeon, when required to operate in critical cases, will call upon God for wisdom and help. And the Lord will honor His servant at such times, guiding the instrument he handles in the fear of God. At such times it is of the greatest importance that the physician be calm and able to speak words of faith and trust in the One who is our Creator and our King. Many times this manifestation of calm trust in God will decide the case favorably, for the confidence of the physician in unseen agencies, his faith that his prayers in behalf of the afflicted one will be heard, will give confidence, and balance the mind of the one who is passing through the crisis. And the faith that will lay hold upon the Lord in the hour of peril will be respected.

{KC 165.2}

The minds of the suffering ones must be led to grasp the hope of deliverance from special peril. Speak to them hopeful words, words of courage. There are those patronizing our sanitariums whom the Lord will heal if they will abstain from the use of liquor and drugs, and will use simple and safe remedies to counteract disease brought on through perverted appetite. If they will act their part to break the spell of the enemy by firmly resisting temptation and will surrender themselves to the One who gave His life for sinful souls, they will become sons and daughters of God. {KC 165.3}

All who indulge the appetite, waste the physical energies, and weaken the moral power, will sooner or later feel the retribution that follows the transgression of physical law. {KC 165.4}

Christ gave His life to purchase redemption for the sinner. The world's Redeemer knew that indulgence of appetite was bringing physical debility and deadening the perceptive faculties so that sacred and eternal things could not be discerned. He knew that self-indulgence was

perverting the moral powers, and that man's great need was conversion--in heart and mind and soul, from the life of self-indulgence to one of self-denial and self-sacrifice. May the Lord help you as His servant to appeal to the ministers and to arouse the sleeping churches. Let your labors as a physician and a minister be in harmony. It is for this that our sanitariums are established, to preach the truth of true temperance. {KC 165.5}

In your letter you speak of the rescue work in the poorer parts of the city. I am glad that you feel a burden to help the very ones who need help. Christ desires His work to become the light of the world. He Himself came to make known to all classes the gospel of salvation. But it is not your special duty to make great efforts among the worst classes of society. There may be associated with you some who should work among the unfortunate and the degraded, but you are especially fitted to labor for the higher classes. Your influence with them would be lessened should you be associated largely with the rescue work for those who are generally regarded as outcasts.

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{KC 165.6}

Christ entered upon the test on the point of appetite, and for nearly six weeks resisted temptation in behalf of man. That long fast in the wilderness was to be a lesson to fallen man for all time. Christ was not overcome by the struggling against temptation. Christ has made it possible for every member of the human family to resist temptation. All who would live godly lives may overcome as Christ overcame, by the blood of the Lamb, and the word of their testimony. That long fast of the Saviour strengthened Him to endure. He gave evidence to man that He would begin the work of overcoming just where ruin began--on the point of appetite. {KC 166.1}

As a people, we need to reform, and especially do ministers and teachers of the Word need to reform. I am instructed to say to our ministers and to the presidents of our conferences:--Your usefulness as laborers for God in the work of recovering perishing souls, depends much on your success in overcoming appetite. Overcome the desire to gratify appetite, and if you do this, your passions will be easily controlled. Then your mental and moral powers will be stronger. "And they overcame by the blood of the Lamb and the word of their testimony." {KC 166.2}

We need the influence of the right example of our physicians and our ministers. Let them exercise their powers for the control of appetite, that mental and moral powers may be strengthened. As far as possible, let them adopt such habits of life that the physical and mental powers shall be equally taxed. The exercise of the voice in speaking is a healthful exercise. Teach and live carefully. Hold firmly to the position that all, even our leading men, need to exercise good common sense in the care of their health, securing equal taxation of the body and the brain.

(Signed) Ellen G. White {KC 166.3}

AFTER COMING TO THE SANITARIUM AT TAKOMA PARK, I RECEIVED COMMUNICATIONS FROM SISTER WHITE, DIRECTING ME AS TO HOW TO CARRY FORWARD THE WORK OF THE SANITARIUM, AND IN THE FIELD ALONG EDUCATIONAL LINES. IT MAY BE OF INTEREST TO LEARN HOW THE LORD OPENED THE WAY FOR ME TO LEAVE AUSTRALIA, A FIELD TO WHICH I FELT I WAS CALLED. {KC 166.4}

Sister White, in addressing a letter to Elder O. A. Olsen, who was then President of the Union Conference of Australia, on February 2, 1907, said: "Our Sanitarium at Takoma Park is nearing

completion. We should have a strong medical faculty at the Washington Institution, but where are they to be found? Elder Irwin has spoken to me several times about his convictions that Drs. H. H. and Laretta Kress were needed in Washington to give a mold to the medical and spiritual work to be done there and to influence our medical work throughout the field. I gave my sentence that the time is not yet. The work in Australia must not be crippled. {KC 166.5}

"In my last interview with Elder Irwin I said, if Dr. Kress could be spared from Wahroonga without crippling the work in Australia it would be well to call him to Washington. The work there is very important. It has been delayed too long. Strong physicians will there do much to strengthen our work throughout the field. Therefore, if good, faithful workers can be secured to take their place in Wahroonga, and if their minds are drawn toward Washington to work, secure their transfer if possible. I believe that the Lord has been working to bring about changes that would open the way for Dr. Kress to come to Washington. We need him there very much, and we need him just now at the opening of the work.

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I have written to you as early as possible, and have written hurriedly. I wish that Dr. Kress could get there before the opening of the Sanitarium." {KC 166.6}

IN A LETTER ADDRESSED TO ME BY ELDER DANIELLS, HE SAID: "I MAY SAY THAT SOME MONTHS AGO IT BECAME VERY APPARENT TO THE MEMBERS OF THE BOARD THAT WE OUGHT TO SECURE A MAN OF EXPERIENCE AND LOYALTY TO HEAD OUR WASHINGTON SANITARIUM. AS WE STUDIED AND PRAYED OVER THE MATTER WE WERE CONTINUALLY IMPRESSED THAT IF YOU COULD BE SPARED FROM AUSTRALIA YOU WOULD BE THE MAN TO TAKE THE PLACE. AT LAST THE BOARD PASSED A RESOLUTION REQUESTING ME TO PLACE THE MATTER FULLY BEFORE SISTER WHITE. I DID SO, WITH THE RESULT THAT SHE ADVISED US TO CALL YOU TO THIS POSITION." I HAD JUST RECEIVED THEIR LETTER WHEN YOUR COMMUNICATION CAME. AS SOON AS THESE WERE RECEIVED, ELDER EVANS, THE VICE-PRESIDENT OF WASHINGTON SANITARIUM BOARD, CALLED THE MEMBERS TOGETHER, AND IT WAS UNANIMOUSLY VOTED THAT YOU SHOULD BE CHOSEN SUPERINTENDENT OF THE WASHINGTON SANITARIUM, THAT WE SHOULD SEND YOU A CABLE REQUESTING YOU TO COME IMMEDIATELY." {KC 167.1}

After the work was well started here at Takoma Park, I received a communication from Sister White, urging me to give attention to the large cities of the East; especially New York, Boston, and Portland, Maine, were mentioned. She said: "I have been shown that Dr. Kress is too closely confined to his work at the Washington Sanitarium. He should be given an opportunity to have his influence more widely felt. {KC 167.2}

On the strength of this I aimed to arrange my work so that I could do some work in the field, especially in connection with the large gatherings of our people and in conducting special efforts in the cities. While at the camp meeting in New York City, Sister White called me into her room. She was lying upon a cot. She looked up into my face and said: "Doctor, this is the work that I have been shown that you should do." I said to her: "Sister White, do you think that I had better sever my connection from the Sanitarium in order to be able to do this work?" She replied: "No, that is not it. Your connection with the Sanitarium will give you an influence in the field, and your work in the field will bring patients to the Sanitarium. But arrange the work in such a way

that you can leave it without it being harmed during your absence." {KC 167.3}

February 22, 1909, she said: "The Lord will bless Brother and Sister Kress if they will in the name of the Lord go forth in connection with the gospel ministry to labor in the cities. The cities in the East should now receive special attention." "It is the Lord's plan that physicians well versed in the Bible truths shall unite with ministers laboring in the cities and aid in giving as a whole the harmonious message of warning that should be given to the world. Some of the very best qualified men in our institutions should be chosen for this work. To some it may seem unwise to take men qualified for the position of head physician and put them to labor in the cities and choose men to take their places in the institution; but we need to take a broader view of the work, and to consider that the Lord is calling for a special line of work to be done in the cities,--a work which requires the efforts of men of clear perception and who in the power of the Holy Spirit can present before large congregations the principles of health reform. The presenting of Bible principles by intelligent physicians will have great weight with many people. The efficiency and power of one who can combine in his influence the work of a physician and of the gospel minister who can estimate? This work commends itself to the good judgment of the people. If Dr. Kress will labor as a medical evangelist under the Lord's direction and go forward in humility, a good work will be accomplished."

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{KC 167.4}

In response I arranged my work so as to carry out this instruction, Elder G. B. Starr united with me in a medical missionary effort, in New York City. My wife and daughter, and Miss Cornor, from the Sanitarium, assisted in this effort in conducting a real school of health, giving special attention to diet. The daily papers gave liberal space, devoting in some instances almost a full page in writing "Kress gatherings." Later a letter came from Sister White in which she said: "The work you have been doing in the city is meeting Heaven's approval. This experience is to be a lesson to others besides Elder Starr and Dr. Kress. You have demonstrated that if our physicians and our ministers would work together in the presentation of truth to the people, more can be reached than could be influenced by the ministers laboring alone. I trust that your example in this respect may be followed by other physicians. I do not urge that you and your wife separate entirely from the Sanitarium. Your connection with the institution will increase your influence in the field. During your absence, other physicians must carry largely the responsibilities in the Sanitarium. In your work in the field you will gain a broader and more extended influence than if you were confined to an institution. It is not the Lord's plan that you should wholly disconnect from the Sanitarium, but it is His plan that in connection with your wife you should go into the cities and seek to reach the people with the message of present truth. This work will help to make known the work of the Sanitarium and will also establish confidence in the minds of the people in the institution. The acquaintances you make as you attend meetings and present the truth from a physician's standpoint will help to give you an influence, and this line of work will then be the means of bringing to your sanitarium a class of people who can be greatly benefited. Arrange your plans so that you can engage in this line of work with freedom and so that your absence will not hurt the work of the institution. The health talks which you give in the meetings will be one of the best ways of advertising our Sanitarium. This is the work that I have been shown you should do." {KC 168.1}

In a letter dated January 15th, 1910, she said: "My mind has been burdened in behalf of the large cities of the East, like New York City, where you labored last summer. There is the

important city of Boston, near which is situated the Melrose Sanitarium. I know of no place where there is greater need of rebuilding of the first works than in Boston, and in Portland, Maine, where the first messages were given in power, but where now there is but a little handful of our people. . . . I have not a word to say to hinder you from following the guiding hand of God, but I beg of you to bear in mind the neglected cities. The Lord God of Israel is calling for these cities now to be worked. Results will be seen as an interest is created." {KC 168.2}

I MUST ADMIT THAT I FELT RATHER PERPLEXED IN KNOWING JUST HOW TO ARRANGE MY WORK IN THE SANITARIUM SO THAT I COULD ENGAGE IN THIS CITY WORK WITH FREEDOM. {KC 168.3}

Before graduating from the University of Michigan, during the last year I spent three months in the city of Chicago, where we opened up a medical mission and aimed to help the outcasts and neglected, known as the down-and-outs in the worst part of the city of Chicago. I enjoyed this work, and in my perplexity I thought possibly I should take up that work again. I wrote Sister White telling her of what I had been thinking, and in reply she said, (Nov. 18, 1909) "In your letter you speak of the rescue work in the poorer parts of the city. I am glad that you feel a burden to help the very ones that need help. Christ desires His work to become the light of the world. He Himself came to make

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known to all classes the gospel of salvation. There may be associated with you some who should work among the unfortunate and the degraded, but you are especially fitted to labor for the higher classes. Your influence with them would be lessened should you be associated largely with the rescue work for those who are generally regarded as outcasts." {KC 168.4}

Again, on February 9, 1910, in a communication, she said: "The Lord will assuredly guide you if you will seek to do His will, even though it should interfere with some of your desires and plans. If you walk and work in the counsel of God doors will be opened before you of opportunities for uniting the work of the ministry and that of the physician." "If in the city of Boston and other cities of the East you and your wife will unite in medical evangelistic work, your usefulness will increase; there will open before you clearer views of duty." {KC 169.1}

I AM FULLY CONVINCED THAT THE MEDICAL WORK TODAY WOULD ADVANCE MORE RAPIDLY AMONG OUR OWN PEOPLE AS WELL AS ON THE OUTSIDE BY PLACING IT IN ITS PROPER SETTING IN THE MESSAGE. {KC 169.2}

NEVER HAS MY CONFIDENCE IN THE SPIRIT OF PROPHECY BEEN MORE DECIDED THAN IT IS AT THE PRESENT TIME. I HAVE WITNESSED TO SOME EXTENT THE POSSIBILITIES OF OUR HEALTH MESSAGE, WHEN COMBINED WITH THE THIRD ANGEL'S MESSAGE OF WHICH IT IS A VITAL PART.

D. H. KRESS, M. D. {KC

169.3}