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4 de enero de 1881

El año Nuevo

EGW

Debemos invitar a nuestros hermanos y hermanas de otras iglesias, no solo en Michigan sino en los diferentes estados, a considerar nuestra situación en Battle Creek. Nuestras instituciones están ubicadas aquí, este es un lugar de no poca importancia para nuestra causa. En una iglesia tan grande, hay muchas más demandas de medios que en las iglesias más pequeñas. Muchos de vuestros pobres, vuestros desgraciados, vuestros enfermos, por alguna razón se han radicado aquí. Nuestro Colegio no es un beneficio financiero para la causa en este lugar, porque en esta fecha tardía tiene una gran deuda, que está a cargo de la Oficina de Revisión. Sin embargo, aquellos que viven lejos se benefician tanto del Colegio como nuestra gente en Battle Creek. RH 4 de enero de 1881, párr. 1

La casa en la que adoramos durante varios años habría alojado a nuestra gente en esta ciudad. Pero nuestras congregaciones han aumentado rápidamente de tamaño desde el establecimiento del Colegio. Las familias se mudaron a Battle Creek para educar a sus hijos y los estudiantes asistieron a la escuela. Estas adiciones, con los pacientes que venían al Sanatorio, hicieron que fuera una necesidad positiva construir una casa de culto más grande. Para satisfacer las demandas creadas por la presencia de nuestras instituciones aquí, se erigió el Tabernáculo. Es un edificio cómodo, pero no es extravagante en su diseño o mano de obra. Nada menos que esto, en arquitectura o gasto, desearíamos ofrecer a nuestro Dios como su casa. RH 4 de enero de 1881, párr. 2

La erección de este edificio requirió necesariamente un gran desembolso de medios. Battle Creek, una iglesia pobre, ha llevado la carga noblemente; otros en los diferentes Estados han respondido a los llamados realizados; y, sin embargo, nuestra casa de adoración está gravada con una deuda, que también está a cargo de la Oficina de Revisión. Esta deuda debe ser levantada. ¿Nuestros hermanos y hermanas nos ayudarán en este momento? RH 4 de enero de 1881, párr. 3

En el intercambio de regalos al comienzo del nuevo año, confiamos en que nuestra gente, no solo en Battle Creek sino en todos los demás lugares, recordará las necesidades de la causa de Dios. El Señor no es honrado por la práctica de otorgar regalos costosos a unos pocos favoritos porque es la costumbre. Estos favoritos rara vez son los pobres del Señor. Hay muy pocos cuyo principal interés en esta temporada festiva es alimentar a los hambrientos, vestir a los desnudos y animar a los desalentados y oprimidos. Muchos están realmente perplejos al decidir qué dones pueden seleccionar que den placer a aquellos que están abundantemente provistos de las cosas buenas de esta vida. Que el dinero que normalmente se gasta en estas dádivas fluya a la tesorería del Señor. Cuando sienta la tentación de comprar adornos costosos u otros artículos innecesarios para complacer la vista y complacer la fantasía, que cada uno se pregunte: "¿Puedo hacer esto para la gloria de Dios, o es simplemente para complacer a mis amigos?" ¿Cuántos, al comienzo del nuevo año, consideran su deuda con Dios mientras hacen sus regalos para las fiestas? RH 4 de enero de 1881, párr. 4

No hay nada de malo en ofrecer a nuestros amigos regalos que realmente necesitan. Pero os ruego, hermanos míos, que no deis dádivas a los que no tienen verdadera necesidad, porque es costumbre, mientras hacéis poco por los pobres, y os olvidáis por completo de hacer vuestras ofrendas a Dios. Todo lo que poseemos pertenece a Dios, y él nos ha hecho sus mayordomos. No gastemos nuestros medios en ídolos para complacer la fantasía y conquistar el afecto de nuestros amigos, mientras que al mismo tiempo descuidamos a nuestro mejor Amigo, a quien le debemos todo. RH 4 de enero de 1881, párr. 5

Ruego a nuestros hermanos y hermanas en todas partes a favor de nuestro Tabernáculo. En este edificio se reúnen semanalmente estudiantes y visitantes de todas partes del país para escuchar la palabra de Dios. Es deber de otras iglesias ayudarnos en nuestros esfuerzos en este campo misionero. Los egoístas y tacaños pueden decir: “Estoy cansado de esta continua solicitud de medios; ¿Nunca cesará? ¡No, nunca, nunca! hasta que Cristo se vista con vestiduras de venganza, y de sus labios salga el fíat: El que es injusto, sea injusto todavía; y el que es justo, practique la justicia todavía. RH 4 de enero de 1881, párr. 6

Cuando nuestro Benefactor Celestial olvida nuestras necesidades de regreso; cuando Dios se olvide de ser misericordioso y ninguno de sus dones fluya hacia nuestros graneros, nuestros graneros y nuestras bodegas, entonces podemos alegar una excusa para retener nuestras ofrendas. Dios nunca nos ha dejado sin expresiones de su amor, “haciendo bien, y dándonos lluvias del cielo y tiempos fructíferos, llenando de sustento y de alegría nuestros corazones”. Ha declarado que “mientras la tierra permanezca, no cesarán la sementera y la siega, el frío y el calor, el verano y el invierno, el día y la noche”. Él nos protege en todo momento con su cuidado y nos sostiene con su poder. Él nos envía el sol alegre y el aire vigorizante; nuestro camino está lleno de las señales de su amor eterno. El pone comida en nuestras mesas; nos da descanso y sueño. Semanalmente nos trae el Sábado, el día que ha bendecido y santificado para el bien del hombre. Disfrutamos de la libertad del ajetreo y el bullicio del mundo y del trabajo agotador, y podemos adorar a Dios en su casa de acuerdo con los dictados de nuestra propia conciencia, sin nadie que moleste o atemorice. Los profetas y apóstoles sufrieron tortura y muerte por su religión; pero no hay una prisión abierta o un tormento cruel esperándonos por nuestra fidelidad a Dios. Y cada vez que elevamos nuestro corazón a él con verdadera penitencia y fe, él nos abre las ventanas de los cielos y nos da las bendiciones de su gracia. El bien y la misericordia nos rodean constantemente. RH 4 de enero de 1881, párr. 7 o dar miedo. Los profetas y apóstoles sufrieron tortura y muerte por su religión; pero no hay una prisión abierta o un tormento cruel esperándonos por nuestra fidelidad a Dios. Y cada vez que elevamos nuestro corazón a él con verdadera penitencia y fe, él nos abre las ventanas de los cielos y nos da las bendiciones de su gracia. El bien y la misericordia nos rodean constantemente. RH 4 de enero de 1881, párr. 7 o dar miedo. Los profetas y apóstoles sufrieron tortura y muerte por su religión; pero no hay una prisión abierta o un tormento cruel esperándonos por nuestra fidelidad a Dios. Y cada vez que elevamos nuestro corazón a él con verdadera penitencia y fe, él nos abre las ventanas de los cielos y nos da las bendiciones de su gracia. El bien y la misericordia nos rodean constantemente. RH 4 de enero de 1881, párr. 7

Dios nos ha dado su santa palabra para que sea lámpara a nuestros pies y lumbrera en nuestro camino. A medida que examinamos sus enseñanzas, nos encontramos con consejos de sabiduría: “No os hagáis tesoros en la tierra, donde la polilla y el orín corrompen, y donde ladrones minan y hurtan; sino haceos tesoros en el cielo, donde ni la polilla ni el orín corrompen, y donde los ladrones no minan ni hurtan.” La lección se nos repite, tanto por la palabra de Dios como por su providencia: “De gracia recibisteis, dad de gracia”, dad para ayudar a los necesitados y para sostener la causa de Dios. Los reclamos del Señor sobre nosotros son primordiales para todos los demás. No debemos consagrarle lo que quede después de haber satisfecho todas nuestras necesidades imaginarias; pero antes de suplir nuestras propias necesidades, debemos presentarle la porción que él ha especificado. Y además de todo esto, la ofrenda de acción de gracias es de obligación perpetua. RH 4 de enero de 1881, párr. 8

Nuestro Redentor nos ha dado un ejemplo en su propia vida, y se nos exige que seamos misericordiosos con nuestros semejantes como él lo ha sido con nosotros, criaturas necesitadas y dependientes de su cuidado. Los llamados a nuestra beneficencia son de Dios. Él trabaja continuamente por nosotros y requiere que trabajemos continuamente por su causa. Cuando deseamos que el Padre Infinito retenga de nosotros sus dones, entonces será más razonable preguntar: "¿No hay fin para dar?" RH 4 de enero de 1881, párr. 9

Cuando María derramó el ungüento precioso sobre la cabeza de Jesús, nuestro Señor elogió el acto y también dijo: “A los pobres siempre los tendréis con vosotros, y en todo lo que queráis, les podréis hacer bien”. En este caso, Cristo enseña a sus seguidores que deben bendecir a los necesitados con sus bienes y devolver a Dios en dones y ofrendas las bendiciones que les ha otorgado. RH 4 de enero de 1881, párr. 10

Mis hermanos y hermanas, les aconsejo que comiencen el nuevo año con un historial limpio. Por el bien de la verdad y por el bien de Cristo, hagan todo el esfuerzo que esté a su alcance para corregir sus errores. Escudriñen críticamente sus corazones, analicen sus sentimientos y eliminen toda causa de disensión. Si has defraudado a tu hermano, los ángeles lo han escrito contra ti. Si no has hecho tuyo su caso y no has manifestado ternura y compasión hacia él, has descuidado tu deber, y así está registrado en tu contra. Cualesquiera que hayan sido los errores y equivocaciones del año pasado, que sean cancelados ahora; que no sean traídos al nuevo año, para estropear la pureza de sus páginas no escritas. Venid al Señor con corazones rebosantes de agradecimiento por las misericordias pasadas y presentes, y manifestad vuestro aprecio por Dios' s dádivas al traerle vuestras ofrendas de acción de gracias, vuestras ofrendas voluntarias y vuestras ofrendas por las transgresiones. RH 4 de enero de 1881, párr. 11

El año nuevo chino se celebra sagradamente durante una semana, con gran ceremonia. Se pagan viejas deudas, se perdonan viejos rencores. Si un individuo no puede pagar sus deudas, sus compatriotas lo ayudan, para que las cuentas viejas no se lleven al nuevo año. Dicen que Joss (su dios) se enojará con ellos si descuidan este trabajo. Aunque estos paganos ignoran al verdadero Dios, sin embargo, en estas cosas su ejemplo es digno de imitación, incluso por parte de los cristianos. RH 4 de enero de 1881, párr. 12

Los adoradores de ídolos no deben adelantarse a los hijos del Dios vivo. ¿No se confesarán las faltas y se desecharán las diferencias antes de entrar en el nuevo año? ¡Oh, que en cada iglesia de nuestra tierra se solucionen viejas dificultades, que se corrijan los celos y los males entre hermanos! ¿No mirarían con placer el Redentor del mundo y los santos ángeles una escena así? ¿No sonarían los arcos celestiales con la dulce música, Paz en la tierra, buena voluntad para los hombres? Tratemos de poner las cosas en orden entre nosotros, para que tengamos la aprobación del Cielo. Llevemos todos nuestros diezmos al alfolí, y probemos con ellos a nuestro Señor, y veamos si no abre las ventanas de los Cielos, y derrama sobre nosotros una bendición tal que no haya espacio suficiente para recibirla. RH 4 de enero de 1881, párr. 13

Aconsejo a mis hermanos y hermanas que se abastezcan el próximo año de una caja misionera en el hogar, donde depositar pequeñas cantidades de dinero para ofrendas a Dios, además del diezmo regular. Siempre que haya un desembolso extra para la gratificación del apetito, que también se deposite una cantidad igual en esta caja de ahorros. Las hermanas deben tener una caja separada; y por cada gasto innecesario en cintas, volantes o adornos de cualquier clase, deben arrojar la misma cantidad en este receptáculo. Que los padres preparen una caja para cada uno de sus hijos, y después de explicarles el principio, déjenlos con su conciencia y su Dios. RH 4 de enero de 1881, párr. 14

Viejos y jóvenes frecuentemente gastan sus recursos en dulces y otras indulgencias dañinas, y en golosinas de las que realmente no tienen necesidad. Que depositen la misma cantidad en estas cajas de ahorros el próximo año y se sorprenderán del resultado. Encontrarán una buena suma, que representa lo que han derrochado irreflexivamente para complacer el gusto y satisfacer el orgullo, cuando si hubieran practicado la abnegación, habrían tenido para fines benévolos una cantidad apenas doble de la que han ahorrado. RH 4 de enero de 1881, párr. 15

Como cristianos, mostremos nuestra fe por nuestras obras; y al comienzo del año, emprendamos un curso de acción que contará con la aprobación de Dios. No os olvidéis de proveeros a vosotros y a vuestros hijos de los pequeños bancos. El mismo hecho de que por cada centavo gastado innecesariamente otro debe ser depositado aquí, evitará muchos desembolsos innecesarios. RH 4 de enero de 1881, párr. dieciséis

Ahora pido a mis hermanos y hermanas un regalo de Año Nuevo, no para mí, sino para la causa de Dios. Esta petición llegará a muchos después de la llegada del nuevo año, pero confío en que no se excusarán pensando que es demasiado tarde para presentar sus ofrendas. Deja que tus regalos entren durante todo el mes de enero; y si no puede controlar los medios ahora, envíe sus promesas, indicando lo que hará, y luego canjee estas promesas tan pronto como sea posible. RH 4 de enero de 1881, párr. 17

Apelo a la congregación que regularmente se reúne en nuestro Tabernáculo: ¿No traerán sus ofrendas para saldar la deuda de la casa del Señor? Hago un llamado a aquellos que envían a sus hijos a Battle Creek, donde se unen con nosotros en la adoración a Dios: ¿No nos ayudarán a saldar esta deuda? Invito a todos a ser especialmente liberales en este momento. Traigamos alegres ofrendas voluntarias al Señor, consagrémosle todo lo que somos y todo lo que tenemos, y entonces unámonos todos para entonar los cánticos, RH 4 de enero de 1881, párr. 18

“Alabado sea Dios, de quien brotan todas las bendiciones;

Alábenlo, todas las criaturas de aquí abajo;

Alabadlo en lo alto, huestes celestiales;

Alabado sea el Padre, el Hijo y el Espíritu Santo”. RH 4 de enero de 1881, párr. 19

11 de marzo de 1909

Notas de viaje

EGW

La sesión anual de la Conferencia de California, celebrada en Oakland, fue una reunión importante. Se decidió la cuestión de quién debería ser presidente de esta conferencia para el año 1909. El élder SN Haskell fue elegido para el cargo, sin un voto en contra. RH 11 de marzo de 1909, párr. 1

El élder Haskell y su esposa trabajan juntos en armonía, y esta conferencia aprecia mucho sus labores unidas. Los resultados de sus esfuerzos durante el año pasado muestran que se ha logrado mucho bien en muchos aspectos. RH 11 de marzo de 1909, párr. 2

No asistí a ninguna de las reuniones de negocios, pero pude dar consejos en algunas líneas. Nos complació mucho el espíritu de armonía que prevalecía en las reuniones celebradas para el asesoramiento y la elaboración de planes para el trabajo futuro. RH 11 de marzo de 1909, párr. 3

El lunes 8 de febrero el Señor me dio un mensaje claro para el pueblo, y todos los presentes tuvieron evidencia de que la voz del Espíritu Santo estaba en el mensaje que llevaba en el nombre del Señor. Presenté ante nuestro pueblo principios que eran sagrados y santos, principios que el Señor espera que su pueblo lleve a cabo. Este discurso fue informado por uno de mis trabajadores y aparecerá en la Review. RH 11 de marzo de 1909, párr. 4

En las reuniones de la conferencia presenté a nuestro pueblo la necesidad de comprometernos a avanzar en el trabajo de nuestra experiencia religiosa. El pueblo de Dios debe buscar ahora, como nunca antes, ser purificado y santificado, un pueblo santo que, por la ejemplificación de la verdad en sus palabras, su propósito y sus acciones, comunique su conocimiento de la verdad y honre a los Uno que murió para que ellos pudieran ser una alabanza entre todas las personas. Solo la gracia de Cristo puede lograr esto, haciendo de los creyentes no solo profesantes de la verdad, sino hombres y mujeres que viven la verdad, y así revelan los principios del evangelio. Dios puede hacer de su pueblo una alabanza en la tierra solo en la medida en que se deje santificar por su creencia en la verdad. RH 11 de marzo de 1909, párr. 5

El Espíritu del Señor reposó sobre mí, y se manifestó en las palabras que me fueron dadas para hablar. Pedí a los presentes que sintieron la urgencia del Espíritu de Dios, y que estaban dispuestos a comprometerse a vivir la verdad y enseñar la verdad a otros, y trabajar por su salvación, que la manifestaran poniéndose de pie. Me sorprendió ver a toda la congregación levantarse. Entonces pedí a todos que se arrodillaran y elevé mi petición al cielo por ese pueblo. Quedé profundamente impresionado por esta experiencia. Sentí el profundo mover del Espíritu de Dios sobre mí, y sé que el Señor me dio un mensaje especial para su pueblo en este momento. Me di cuenta de que tenía conmigo la presencia de aquel a quien los judíos tomaron y crucificaron, pero que resucitó de entre los muertos y declaró a sus seguidores: “Toda potestad me es dada en el cielo y en la tierra. Id, pues, y enseñad a todas las naciones, bautizándolas en el nombre del Padre, y del Hijo, y del Espíritu Santo: ... y he aquí, yo estoy con vosotros todos los días, hasta el fin del mundo.” ¡Alabado sea el Señor, alma mía! RH 11 de marzo de 1909, párr. 6

Después de esta reunión sentí que mi trabajo había terminado y decidimos regresar a casa al día siguiente. El élder JD Rice nos llevó a la estación de tren en su carruaje. Llevé un cojín conmigo, pensando en dormir en los autos en el viaje de regreso a casa; pero mi mente había sido tan poderosamente forjada que no podía dormir; y durante el camino ofrecí en silencio mi oración a Dios, pidiéndole que me diera fuerza física y espiritual para llegar a la gente con el mensaje de vida que Cristo ha dado a sus pastores fieles para proclamar. RH 11 de marzo de 1909, párr. 7

Cristo declaró a sus discípulos que debían ir por todo el mundo y predicar el evangelio a toda criatura. Su vida de generosidad y amor iba a ser copiada por ellos. En su nombre debían dar al mundo un servicio desinteresado. El conocimiento de su sufrimiento en la cruz del Calvario y su amor inmutable por la humanidad debía darse a conocer a todas las personas. Y Cristo declaró además: “Recibiréis poder, cuando haya venido sobre vosotros el Espíritu Santo, y me seréis testigos en Jerusalén, en toda Judea, en Samaria, y hasta lo último de la tierra. ” “Pero quedaos en la ciudad de Jerusalén, hasta que seáis investidos de poder desde lo alto”. RH 11 de marzo de 1909, párr. 8

El pueblo de Dios debe estar constantemente alcanzándolo en oración. Fue después de que los primeros discípulos hubieron pasado diez días en súplicas, después de que todas las diferencias hubieron sido desechadas, y se hubieron unido en un profundo examen de corazón, y en la confesión y la represión de los pecados, y en unirse en santa comunión, que el El Espíritu Santo descendió sobre ellos y se cumplió la promesa de Cristo. Hubo un maravilloso derramamiento del Espíritu Santo. De repente vino del cielo un estruendo como de un viento recio que soplaba, y llenó toda la casa donde estaban sentados. “Y en el mismo día se les añadieron como tres mil almas”. RH 11 de marzo de 1909, párr. 9

Estos discípulos no se limitaron a ninguna clase de personas o lugares. “Ellos salieron y predicaron en todas partes, ayudándoles el Señor y confirmando la palabra con las señales que la seguían”. A pesar de la feroz oposición que encontraron los discípulos, en poco tiempo el evangelio del reino había sido proclamado a todas las partes habitadas de la tierra. En la providencia de Dios, grandes multitudes se reunieron en Jerusalén en ese momento, y muchos se convirtieron. Éstos, volviendo a sus casas, llevaban la maravillosa nueva a todos los lugares. RH 11 de marzo de 1909, párr. 10

La comisión dada a los primeros discípulos se da a aquellos que en estos últimos días han recibido mayor luz del cielo. Era el deseo de Dios que todas las naciones se despertaran al arrepentimiento y la obediencia por la obra del Espíritu Santo. El mensaje de la gracia salvadora debe ser predicado a todas las naciones, tribus, lenguas y pueblos. Que toda alma siga ahora los moveres del Espíritu de Dios; que la verdad salga como una lámpara que arde. RH 11 de marzo de 1909, párr. 11

No todos pueden ocupar el mismo lugar; pero todo aquel que se entregue a la influencia consagradora del Espíritu Santo estará bajo el control de Cristo; y para los hombres y mujeres consagrados Dios ha hecho plena provisión. El servicio real determinará el carácter de la obra de aquellos ordenados por Dios para traer la salvación a los corazones y las mentes humanas. RH 11 de marzo de 1909, párr. 12

La obra de Dios necesita los dones y ofrendas de su pueblo. Estos deben ser otorgados para el avance de su reino. Mientras los hombres y mujeres sean dirigidos y guiados por el Espíritu Santo para la magnificación de la ley de Dios y el avance del reino de la gracia, la obra seguirá adelante. Con la misma seguridad que dan evidencia de los frutos del Espíritu en el corazón, la vida y el carácter, las almas serán alcanzadas y salvadas. Id a todas las naciones, dice Cristo; mi Espíritu irá con vosotros; y ángeles de Dios que sobresalen en fuerza estarán presentes para ayudar a toda alma que por fe viva haga de Dios su fortaleza. RH 11 de marzo de 1909, párr. 13

Oro para que cada alma pueda ver la necesidad de usar toda capacidad en una obra sabia y ferviente para Dios. Que nadie se detenga por ninguna prohibición de los hombres, sino que todos busquen al Señor con todo el corazón y con toda el alma, y ​​trabajen en el espíritu de Cristo. RH 11 de marzo de 1909, párr. 14

Manuscrito 45, 1904

“Para que todos sean uno”

Washington DC

14 de mayo de 1904

Partes de este manuscrito están publicadas en UL 148; 1RM 15; 6MR 389; 5Bio 326-327. +NotaUna o más copias mecanografiadas de este documento contienen interlineados adicionales escritos a mano por Elena de White que se pueden ver en la oficina principal del Patrimonio de Elena G. de White.

Me entrego a mí mismo y todos mis poderes a Jesucristo, pidiéndole que me ayude hoy a presentar a la gente su responsabilidad personal ante Dios. La sagrada verdad que profesamos creer debe tener su influencia santificadora en nuestro corazón y nuestro carácter. Todos los días debemos ejercer una actividad personal en la búsqueda de la salvación de las almas que perecen en sus pecados. Debemos procurar con toda humildad de corazón estimular a los miembros de nuestra iglesia, mostrarles la necesidad del trabajo personal activo, o de la consagración y devoción personal, y despertar en ellos un ferviente deseo de salvar las almas que perecen en el pecado. Desechen todo egoísmo y trabajen por las almas. Despierten a los valientes. Aumentar los esfuerzos espirituales por el trabajo organizado para la difusión del conocimiento de la verdad. Que haya una decidida reforma en los obreros que se han descarriado. Hay un mundo para ser advertido, y ahora se debe hacer todo esfuerzo para exaltar la verdad. 19 LtMs, Ms 45, 1904, párr. 1

Durante varios años ha habido una inclinación a separar y edificar la obra médico misionera, separándola de la obra religiosa y colocándola por encima del ministerio. Cada vez que ha prevalecido este sentimiento, Satanás ha logrado introducir sus teorías engañosas que han impedido la realización de la obra que Cristo nos encomendó en Su comisión. “Entonces los once discípulos se fueron a Galilea, al monte donde Jesús les había ordenado. Y cuando lo vieron, lo adoraron: Pero algunos dudaron” si este era en verdad el Salvador resucitado. “Y Jesús se acercó y les habló, diciendo: Toda potestad me es dada en el cielo y en la tierra. Id, pues, y haced discípulos a todas las naciones, bautizándolos en el nombre del Padre, y del Hijo, y del Espíritu Santo; enseñándoles a guardar todas las cosas que os he mandado; y he aquí, Yo estaré con vosotros todos los días, hasta el fin del mundo.” [Mateo 28:16-20.] 19 LtMs, Ms 45, 1904, párr. 2

Estas palabras de Cristo deben ser obedecidas en todas partes de nuestro mundo donde el evangelio ha sido estudiado y renunciado a sí mismo, y donde Cristo se ha convertido en el poder salvador. Cuando la verdad se recibe plenamente en la vida y se revela en palabras y hechos, todos los sofismas de las invenciones de Satanás son impotentes para conducir por caminos extraños. Cuando se mira a los hombres y se considera que sus sentimientos son la verdad, entonces la verdad será recibida a través de canales impuros, reuniendo ideas no santificadas, y la confusión será el resultado seguro. Los problemas científicos se infiltrarán, como los que sugirió a los ángeles el primer pecador, Satanás. 19 LtMs, Ms 45, 1904, párr. 3

15 de mayo de 1904, Encuentro con las Iglesias en Washington

Ayer por la mañana tenía una cita para hablar con los miembros de la iglesia que adoran en la antigua iglesia en la calle [8]. Mi hijo instó al hermano Washburn a que nos acompañara en el carruaje y lo dejara estudiar y descansar. Nos esforzamos por salir de las calles principales y, al hacerlo, atravesamos los terrenos del Hogar Nacional del Soldado. Los edificios conectados con este Hogar son los más extensos. Varios de ellos son de mármol, y los hospitales están amueblados al estilo más caro. Los terrenos comprenden doscientos o trescientos acres, embellecidos por una variedad de árboles ornamentales y de otro tipo y muchas flores. 19 LtMs, Ms 45, 1904, párr. 4

Los caminos a través de los terrenos eran muy agradables, y era conveniente ir por este camino al centro de reuniones. No pasaban carruajes; todo estaba tranquilo y era refrescante contemplar los hermosos árboles y la hierba verde, así que este será el camino que de ahora en adelante recorreré para llegar a este centro de reuniones en Washington. 19 LtMs, Ms 45, 1904, párr. 5

El lugar de reunión era la antigua iglesia que se ha utilizado durante algún tiempo. La casa estaba llena. Los hermanos probablemente anticiparon que así sería. Estaban sentados juntos blancos y morenos, habiendo más morenos que blancos. El canto estuvo bueno. El élder Washburn abrió los servicios con una oración después de la segunda canción. 19 LtMs, Ms 45, 1904, párr. 6

Hablé a la gente de Juan 17. Les dije que deseaba que tuvieran esa preciosa última oración de Cristo antes de dejar a Sus discípulos para pasar Su gran agonía en el jardín de Getsemaní, antes de Su crucifixión. Parecía haber un interés muy ferviente, y muchos lo sintieron profundamente y demostraron que sus corazones estaban conmovidos. El hermano Clarence Crisler informó sobre el discurso. No creí conveniente demorarme en hablar con la gente presente, porque sudaba tanto que tuve que protegerme con todas las vendas que tenía conmigo. Me subí al carruaje para emprender el camino de regreso a casa, pero estábamos rodeados de gente blanca y gente de color para que no pudiéramos seguir adelante. Conocí al Dr. Maxson de Oakland. Había cambiado tanto de apariencia que no lo reconocí. Me saludó cordialmente dándome la mano y hablando algunas palabras. Uno tras otro se presentaron como antiguos conocidos míos. Vino una madre con sus dos hijos, hombres muy bien parecidos, y me los presentó. Ambos expresaron gran satisfacción al escuchar el discurso. El hijo mayor tomó mi mano y dijo: “Mi corazón se derrite dentro de mí. Nunca escuché un discurso como el que has dado hoy. Nunca escuché algo así. Me emocionó de principio a fin”. Este hombre tenía unos treinta años de edad, debo juzgar. Otros hombres y mujeres de aspecto noble se apiñaron en el carruaje, pero no conseguí sus nombres. El color vino así como el blanco; Les estreché la mano cordialmente y luego tuvimos que irnos. 19 LtMs, Ms 45, 1904, párr. 7 Ambos expresaron gran satisfacción al escuchar el discurso. El hijo mayor tomó mi mano y dijo: “Mi corazón se derrite dentro de mí. Nunca escuché un discurso como el que has dado hoy. Nunca escuché algo así. Me emocionó de principio a fin”. Este hombre tenía unos treinta años de edad, debo juzgar. Otros hombres y mujeres de aspecto noble se apiñaron en el carruaje, pero no conseguí sus nombres. El color vino así como el blanco; Les estreché la mano cordialmente y luego tuvimos que irnos. 19 LtMs, Ms 45, 1904, párr. 7 Ambos expresaron gran satisfacción al escuchar el discurso. El hijo mayor tomó mi mano y dijo: “Mi corazón se derrite dentro de mí. Nunca escuché un discurso como el que has dado hoy. Nunca escuché algo así. Me emocionó de principio a fin”. Este hombre tenía unos treinta años de edad, debo juzgar. Otros hombres y mujeres de aspecto noble se apiñaron en el carruaje, pero no conseguí sus nombres. El color vino así como el blanco; Les estreché la mano cordialmente y luego tuvimos que irnos. 19 LtMs, Ms 45, 1904, párr. 7 Otros hombres y mujeres de aspecto noble se apiñaron en el carruaje, pero no conseguí sus nombres. El color vino así como el blanco; Les estreché la mano cordialmente y luego tuvimos que irnos. 19 LtMs, Ms 45, 1904, párr. 7 Otros hombres y mujeres de aspecto noble se apiñaron en el carruaje, pero no conseguí sus nombres. El color vino así como el blanco; Les estreché la mano cordialmente y luego tuvimos que irnos. 19 LtMs, Ms 45, 1904, párr. 7

Pasamos por los terrenos del Hogar de Soldados cuando regresábamos. Vimos que las nubes se acumulaban y se oscurecía más y más. Tan pronto como entramos en la casa, la ducha se abrió. Estábamos agradecidos de estar protegidos. Tuvimos algunos relámpagos y algunos truenos, pero estábamos alojados a salvo. 19 LtMs, Ms 45, 1904, párr. 8

Había muchos forasteros en la reunión, y todos parecían escuchar con intenso interés. Traté de convencer a la gente de que no teníamos tiempo ni poderes vitales para dedicar a criticarnos unos a otros. Nuestra gran obra es mantener nuestras almas en el amor de Dios, aprender de Cristo su mansedumbre y humildad de corazón, si queremos encontrar el descanso que deseamos. Será necesario que haya tal vigilancia continua de nuestro ser individual que haremos todo lo que podamos para vencer nuestras tendencias hereditarias y cultivadas para que no contristemos en palabra o espíritu la posesión adquirida por el Señor al hablar de los errores y faltas de otros, porque al hacerlo estábamos contristando al Espíritu Santo de Dios. No se debe pronunciar una palabra para causar dolor o tristeza en otro corazón. Podemos tratar de aliviar al que tiene el alma agobiada, pero no tenemos permiso de la Palabra de Dios para recopilar informes y decirles que dañen la influencia de otro. Necesitamos mantener nuestras propias almas en el amor de Dios, que en la conversación social demos fuerza, demos palabras de valor y esperanza, aumentemos la fe, y no desanimemos ni derribemos; porque esta obra fue de Satanás, y él está constantemente ocupado en esta obra de encontrar faltas si hay alguna posibilidad de hacer parecer que otros tienen la culpa. 19 LtMs, Ms 45, 1904, párr. 9 y él está constantemente comprometido en este trabajo de encontrar fallas si hay alguna posibilidad de hacer parecer que otros tienen la culpa. 19 LtMs, Ms 45, 1904, párr. 9 y él está constantemente comprometido en este trabajo de encontrar fallas si hay alguna posibilidad de hacer parecer que otros tienen la culpa. 19 LtMs, Ms 45, 1904, párr. 9

¡Oh, qué trabajo descansa sobre cada uno para mantener su propia alma inmaculada e incorrupta, preparándose para participar en la obra misionera cristiana, impartiendo la luz que brilla de la Palabra a los que están en tinieblas! El gran deseo de Cristo al venir a nuestro mundo fue erigir Su cruz de abnegación, y el sacrificio propio se desarrolló estrictamente en la obra de Su vida. El objeto principal de Su instrumento fue dispensar a los seres humanos Sus bendiciones para salvar almas humanas muertas en delitos y pecados. 19 LtMs, Ms 45, 1904, párr. 10

16 de mayo de 1904, Un cambio necesario

Debo instar a nuestras iglesias a que hagan una demostración decididamente diferente de la que han estado haciendo en el pasado. Algunos de los que se han destacado como líderes en la obra médica misionera se han confundido y no han dado a la trompeta del evangelio un sonido certero, y se han introducido principios pervertidos y anticristianos que han confundido la mente de muchos, tanto viejos como jóvenes. Y hasta que estos hombres encuentren su suerte y lugar y se controlen y se arrepientan y se conviertan, deben desconectarse de los sanatorios. Su obra no es aceptable a Dios, porque revelan que su propósito es bloquear las ruedas y confundir el juicio, sembrando cizaña entre el trigo. Debe venir un cambio, de lo contrario seremos incapaces de llevar a cabo la gran y sagrada obra que el Señor nos ha encomendado. 19 LtMs, Ms 45, 1904, párr. 11

Muchos de los obreros médicos misioneros están confundidos, y no mejorarán a menos que se conviertan y las influencias que les han sido impartidas por el engañador satánico, quien ha concluido que él trabajará cada alma que se dé a sí mismo para ser trabajada, son remoto. No se pueden dar tales cosas a los estudiantes para perfeccionarlos en ese conocimiento que es para vida eterna. El Dr. Kellogg ciertamente está confundido y es un hombre inseguro. Hay cantos de grados que se pueden cantar, como cuando subían las gradas del templo judío. Sin embargo, hay una gran falta del Espíritu Santo de Dios. A menos que estos obreros médicos misioneros encuentren su suerte y se mantengan en el lugar que se les ha asignado, y se arraiguen y se cimenten en la verdad, no serán educadores apropiados para los jóvenes y las jovencitas. Su gran obra está dentro, para limpiar el templo del alma de toda contaminación moral y espiritual. Cuando el santuario del alma esté purificado, limpiado de todas las teorías falsas y de toda práctica opresiva, entonces Cristo hará su morada en él. A menos que el Dr. Kellogg se aleje de las maquinaciones de Satanás, nunca se convertirá en un hombre libre, porque se ha aliado con el gran engañador. El trabajo nunca, nunca irá en líneas sagradas, puras y hermosas a menos que la influencia del Dr. Kellogg sea limpiada de su propia invención humana bajo agencias satánicas, o él mismo se lleve, o Dios se lo lleve, para que ya no estropee el pueblo de Dios Cuando rompa con Satanás, todos lo sabremos. El trabajo hecho no será bajo un celemín o una cama. Tuvo grandes influencias para ayudarlo en la primera Conferencia General en Battle Creek. Desde ese tiempo, cuando el Señor Jesús extendió Su mano para ayudarlo, no la tomó, sino que eligió su propio curso de acción. No se reformó y, por lo tanto, no tiene poder para romper con el enemigo. Mientras siga en el mismo curso de acción, el Señor no puede trabajar en la misma sociedad. 19 LtMs, Ms 45, 1904, párr. 12

Es hora de que el pueblo de Dios entre en razón y profundice y coloque el fundamento seguro sobre la Roca de la Eternidad. El Dr. Kellogg no sabe dónde está parado. ¿Por qué? Porque ha perdido su visión espiritual. Sus asociados en la llamada obra médica misionera están engañados y siendo engañados. El elogio de Dios no se basa en la reconstrucción del sanatorio en Battle Creek. Se ha dado advertencia tras advertencia de que no se debe centralizar el trabajo allí, sino que se deben hacer plantas en muchos lugares. El Dr. Kellogg ahora está tan aturdido por las agencias satánicas que no tiene poder de la trampa para salir de Battle Creek. No tiene poder moral para llevar a cabo la obra en Battle Creek como una empresa misionera bajo la santificación del Espíritu Santo de Dios. Ha desafiado a Dios durante tanto tiempo al hacer su propia voluntad que no conoce a Dios ni a Jesucristo a través de un carácter santificado, puro y justo. El Señor dice: “No tendrás dioses ajenos delante de mí”. [Éxodo 20:3.] La idolatría de su propia invención aún está por aparecer. El mismo Legislador divino no es respetado ni obedecido, y se colocan muñecos en el trono. Durante años, las tinieblas morales se han estado acumulando a su alrededor y haciéndose más densas, siendo su intenso propósito idear formas de ocultar sus ingeniosos métodos de conspiración no santificada hasta que su propia conspiración pecaminosa se haya agotado y el desagrado divino haya ido en aumento, listo para descargar sobre él. él en cualquier momento. Aquellos que se han vinculado con él necesitan romper con la comunión de inmediato. No tengo palabras del Señor para recomendar un curso de acción que lo lleve a suponer que están en completa simpatía con él. Ninguno de estos médicos sostendrá una luz en medio de la oscuridad moral, por la cual la gente engañada podría ver que habían sido imbuidos por un espíritu no de Dios, sino de agentes satánicos. 19 LtMs, Ms 45, 1904, párr. 13

Se han abusado de grandes privilegios. El trabajo es ir adelante, no quedarse quieto, contentándose los trabajadores con colonizar y dejar sin trabajar las grandes ciudades. 19 LtMs, Ms 45, 1904, párr. 14

El gran Maestro tenía en Su mano todo el mapa de la verdad. En un lenguaje sencillo, aclaró a sus discípulos el camino al cielo y los temas interminables del poder divino. La cuestión de la esencia de Dios fue un tema sobre el cual mantuvo una sabia reserva, porque sus enredos y especificaciones traerían una ciencia en la que las mentes no santificadas no podrían detenerse sin confusión. En cuanto a Dios y en cuanto a Su personalidad, el Señor Jesús dijo: “¿Tanto tiempo hace que estoy con vosotros, y no me has conocido, Felipe? El que me ha visto a mí, ha visto al Padre”. [Juan 14:9.] Cristo era la imagen expresa de la persona de Su Padre. 19 LtMs, Ms 45, 1904, párr. 15

El camino abierto, el camino seguro para caminar en el camino de Sus mandamientos, es un camino del cual no hay salida segura. Y cuando los hombres siguen sus propias teorías humanas disfrazadas de representaciones suaves y fascinantes, hacen una trampa para atrapar almas. En lugar de dedicar tus poderes a teorizar, Cristo te ha dado una obra que hacer. Su comisión es: Id <por todo el mundo> y haced discípulos a todas las naciones, bautizándolos en el nombre del Padre, y del Hijo, y del Espíritu Santo. Antes de que los discípulos crucen el umbral, debe haber la impresión del nombre sagrado, bautizando a los creyentes en el nombre de los tres poderes en el mundo celestial. La mente humana queda impresa en esta ceremonia, el comienzo de la vida cristiana. Significa mucho. La obra de salvación no es poca cosa, pero tan vasto que las más altas autoridades son tomadas por la fe expresada por la agencia humana. El Padre, el Hijo y el Espíritu Santo, la Deidad eterna, está involucrado en la acción requerida para dar seguridad al agente humano de unir todo el cielo para contribuir al ejercicio de las facultades humanas para alcanzar y abrazar la plenitud de los poderes triples para uniros en la gran obra señalada, confederando los poderes celestiales con los humanos, para que los hombres lleguen a ser, mediante la eficiencia celestial, participantes de la naturaleza divina y obreros juntamente con Cristo. 19 LtMs, Ms 45, 1904, párr. dieciséis la Divinidad eterna está involucrada en la acción requerida para dar seguridad al agente humano para unir todo el cielo para contribuir al ejercicio de las facultades humanas para alcanzar y abrazar la plenitud de los poderes triples para unir en la gran obra designada, confederando los poderes celestiales con lo humano, para que los hombres lleguen a ser, por la eficacia celestial, partícipes de la naturaleza divina y colaboradores con Cristo. 19 LtMs, Ms 45, 1904, párr. dieciséis la Divinidad eterna está involucrada en la acción requerida para dar seguridad al agente humano para unir todo el cielo para contribuir al ejercicio de las facultades humanas para alcanzar y abrazar la plenitud de los poderes triples para unir en la gran obra designada, confederando los poderes celestiales con lo humano, para que los hombres lleguen a ser, por la eficacia celestial, partícipes de la naturaleza divina y colaboradores con Cristo. 19 LtMs, Ms 45, 1904, párr. dieciséis

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Las capacidades del hombre pueden multiplicarse a través de la conexión de las agencias humanas con las agencias divinas. Unidas a los poderes celestiales, las capacidades humanas aumentan según esa fe que obra por el amor y purifica, santifica y ennoblece a todo el hombre. Los poderes celestiales se han comprometido a ministrar a los agentes humanos para hacer del nombre de Dios y de Cristo y del Espíritu Santo su eficiencia viviente, obrando y energizando al hombre santificado, para hacer de este nombre sobre todo otro nombre. Todos los tesoros del cielo están obligados a hacer por el hombre infinitamente más de lo que los seres humanos pueden comprender multiplicando por tres los agentes humanos con los celestiales. 19 LtMs, Ms 45, 1904, párr. 17

Los tres grandes y gloriosos personajes celestiales están presentes con motivo del bautismo. Todas las capacidades humanas han de ser en adelante poderes consagrados para servir a Dios en representación del Padre, el Hijo y el Espíritu Santo de quienes dependen. Todo el cielo está representado por estos tres en relación de pacto con la nueva vida. “Si, pues, habéis resucitado con Cristo, buscad las cosas de arriba, donde está Cristo sentado a la diestra de Dios.” [Colosenses 3:1.] 19 LtMs, Ms 45, 1904, párr. 18

Ahora, en la máxima medida de nuestra capacidad, debemos mantenernos separados de todos los enredos mundanos y proyectos ambiciosos que confunden la mente y dejan perpleja al alma. Los privilegios de la iglesia deben considerarse siempre en un sentido alto y sagrado. Las propensiones pecaminosas de la humanidad han estado luchando desde la caída para entrelazarse con la iglesia. Los hombres profesan mucho, pero diariamente deshonran a Dios aferrándose a sus antiguos pecados. Necesitan ser convertidos por la gracia santificante de Cristo. 19 LtMs, Ms 45, 1904, párr. 19

Carta 102, 1894

Blanco, JE; blanco, emma

Terraza de George, Melbourne, Australia

6 de febrero de 1894

Esta carta se publica en su totalidad en PC 101-107. +NotaUna o más copias mecanografiadas de este documento contienen interlineados adicionales escritos a mano por Elena de White que se pueden ver en la oficina principal del Patrimonio de Elena G. de White.

Queridos niños:

Desde la reunión campestre nos hemos instalado en el edificio de la escuela. Estamos muy agradablemente situados en el segundo piso de la terraza No. 3. Tengo una habitación muy grande con tres amplias ventanas. Duermo en esta habitación y tengo mucho aire. El siguiente apartamento es el comedor, agradable y espacioso. May duerme sola en esa habitación. La hermana Tuxford y May cocinan en otra habitación más. Bajamos media docena de escalones desde el comedor, luego subimos dos o tres escalones; primero llegamos al cuarto de baño, luego a la cocina con una estufa de gas, luego a otra habitación, donde la hermana Tuxford y Emily duermen y Emily hace su trabajo. Nuestra familia está compuesta por la hermana Tuxford, Marlan, Emily, May y yo. Aquí estamos, bien instalados, para quedarnos sólo seis semanas; entonces debemos ser vaciados para que comience el período escolar de otoño. 9LtMs, Lt 102, 1894, párr. 1

Me estoy cansando mucho de moverme. Me inquieta, asentando e inquietando, recogiendo manuscritos y desparramándolos, para ser recogidos de nuevo. Si miro a mi pobre yo finito, pronto me desanimaré; pero al poner los ojos en Jesús, el Autor y Consumador de mi fe, tomo valor y prosigo con Su nombre en mis labios hacia la meta, al premio del supremo llamamiento que es en Cristo Jesús. Si a veces sentimos que nuestras debilidades nos rodean y nos invade el desánimo, debemos dejar de mirarnos a nosotros mismos y mirar a Jesús, y orar por la vista espiritual. Lo necesitamos ahora, para poder entender Su Palabra. Un torrente de luz se vierte en las cámaras de la mente y el templo del alma, para que podamos entender las Escrituras. Hay verdad, verdad preciosa, sagrada. “La exposición de tus palabras alumbra; da entendimiento a los simples.” [Salmo 119:130.] Todos los que son sencillos (mansos y humildes de corazón) se humillarán y buscarán el consejo del Señor en Su Santa Palabra. El sentimiento no es nada fiable, pero la Palabra es roca sólida. Podemos estudiar nuestras Biblias con seguridad, y el Espíritu Santo impresionará nuestras mentes y corazones. 9LtMs, Lt 102, 1894, párr. 2

El Señor tiene una obra para ti, y si escuchas Su voz, no quedarás en la oscuridad. El Salvador dice: “Mis ovejas oyen mi voz, y yo las conozco, y ellas me siguen”. “Y a un extraño no seguirán, porque no conocen la voz de los extraños”. [Juan 10:27, 5]. Estoy seguro de que el Señor te está revelando la perfección y la plenitud de la obra expiatoria, para que todo tu corazón se llene de amor y acción de gracias, y para que reveles a otros lo que el Señor te está revelando. La imagen de Cristo grabada en el corazón se refleja en el carácter, en la vida práctica, día a día, porque representamos a un Salvador personal. El Espíritu Santo se promete a todos los que lo pidan. Cuando buscas en las Escrituras, el Espíritu Santo está a tu lado personificando a Jesucristo. 9LtMs, Lt 102, 1894, párr. 3

La verdad es un principio viviente hecho para brillar con preciosa claridad para el entendimiento, y entonces, ¡oh, entonces!, es el momento de hablar las palabras del Cristo viviente: “Vosotros sois colaboradores de Dios”. [1 Corintios 3:9.] Cristo le dijo a la mujer de Samaria: “Si conocieras el don de Dios, y quién es el que te dice: Dame de beber; tú le habrías pedido, y él te habría dado agua viva... Una fuente de agua que salte para vida eterna.” [Juan 4:10, 14.] Aquellos que tienen el derramamiento del evangelio de Cristo que viene del corazón imbuido por Su Santo Espíritu darán luz y consuelo y esperanza a los corazones que están hambrientos y sedientos de justicia. No es emoción lo que deseamos crear, sino una profunda y seria consideración de que aquellos que escuchan deben hacer un trabajo sólido, real, sólido, obra genuina que perdurará como la eternidad. No tenemos hambre de emoción, de lo sensacional; cuanto menos tengamos de esto, mejor. El razonamiento tranquilo y serio de las Escrituras es precioso y fructífero. Aquí está el secreto del éxito en la predicación de un Salvador personal viviente de una manera tan sencilla y sincera que la gente pueda aferrarse por fe al poder de la Palabra de vida. No presente las producciones de Anna Phillip, sino la verdad, sustentada por la autoridad de la Palabra viva, que es el poder de Dios para salvación. 9LtMs, Lt 102, 1894, párr. 4 Aquí está el secreto del éxito en la predicación de un Salvador personal viviente de una manera tan sencilla y sincera que la gente pueda aferrarse por fe al poder de la Palabra de vida. No presente las producciones de Anna Phillip, sino la verdad, sustentada por la autoridad de la Palabra viva, que es el poder de Dios para salvación. 9LtMs, Lt 102, 1894, párr. 4 Aquí está el secreto del éxito en la predicación de un Salvador personal viviente de una manera tan sencilla y sincera que la gente pueda aferrarse por fe al poder de la Palabra de vida. No presente las producciones de Anna Phillip, sino la verdad, sustentada por la autoridad de la Palabra viva, que es el poder de Dios para salvación. 9LtMs, Lt 102, 1894, párr. 4

Mi querido hijo Edson, me interesa mucho tu experiencia y espero que confíes en el Señor continuamente. Espero que no permitas que tus sentimientos te controlen. Dios te ha dado una obra que hacer; sé fiel a tu Redentor. Dios puede abrir el camino ante ti. Él puede colocar tus pies en caminos seguros y conducirte a la victoria. Queremos entender diariamente el significado de estas palabras: “Convertidos a Dios”. [Hechos 15:19.] Aquí están la verdadera santidad, el descanso y la paz, la gracia y la gloria. No recurráis a ningún hombre viviente para que os ayude. Cuéntale todo a Jesús. Conoce todos los rumbos, todos los resultados de cada propósito y cada plan. Su sabiduría es infalible, y ha dado evidencia de cuánto ama a Su posesión adquirida, y cuán dispuesto, cuán complacido está para ayudar a Sus hijos, para guiarlos en el juicio. Mi Dios suplirá todas vuestras necesidades, conforme a sus riquezas en gloria en Cristo Jesús. 9LtMs, Lt 102, 1894, párr. 5

Entonces ven a Jesús aunque sientas tu indignidad. La vida de simple dependencia de Dios es una lección diaria para conocer a Dios ya Jesucristo, a quien Él ha enviado. “El que no escatimó ni a su propio Hijo, sino que lo entregó por todos nosotros, ¿cómo no nos dará también con él todas las cosas?” [Romanos 8:32]. La voz de invitación es: “Venid a mí todos los que estáis trabajados y cargados, y yo os haré descansar. Llevad Mi yugo sobre vosotros, y aprended de Mí; porque soy manso y humilde de corazón; y hallaréis descanso para vuestras almas. porque mi yugo es fácil y ligera mi carga”. [Mateo 11:28-30.] A Dios, sólo a Dios, derramad los dolores, las grandes necesidades y angustias de vuestra alma. Él te ayudará. “Alma mía, espera solamente en Dios; porque mi esperanza es de El. El solo es mi roca y mi salvación; Él es mi defensa; Preferiría que no me movieran." [Salmo 62:5, 6. ] 9LtMs, Lt 102, 1894, párr. 6

Bajo los aguaceros de la lluvia tardía, las invenciones del hombre, la maquinaria humana, a veces serán barridas, los límites de la autoridad del hombre serán como cañas quebradas, y el Espíritu Santo hablará por medio del agente humano viviente con poder convincente. Entonces nadie mirará para ver si las oraciones están bien redondeadas, si la gramática es impecable. El agua viva fluirá en los propios canales de Dios. Pero tengamos cuidado ahora de no exaltar a los hombres, sus dichos y hechos; y que nadie considere un gran punto tener una experiencia sorprendente para relatar, porque aquí hay un campo fructífero donde se dará crédito a personas indignas. Los hombres y mujeres jóvenes serán exaltados y se considerarán maravillosamente favorecidos, llamados a hacer algo grande. Habrá muchas conversiones, según un orden peculiar, pero no llevarán la firma divina. Entrará la inmoralidad y la extravagancia y muchos naufragarán en la fe. Nuestra única seguridad es mantenernos firmemente asidos a Jesús. Nunca debemos perderlo de vista. Él dice: “Separados de mí nada podéis hacer”. [Juan 15:5.] Debemos cultivar un sentido permanente de nuestra propia ineficacia e impotencia y confiar totalmente en Jesús. Esto debería mantenernos individualmente calmados y firmes en palabras y conducta. La emoción en el hablante no es poder sino debilidad. La seriedad y la energía son esenciales para presentar la verdad bíblica, el evangelio, que es poder de Dios para salvación. 9LtMs, Lt 102, 1894, párr. 7 ] Debemos cultivar un sentido permanente de nuestra propia ineficiencia e impotencia y confiar totalmente en Jesús. Esto debería mantenernos individualmente calmados y firmes en palabras y conducta. La emoción en el hablante no es poder sino debilidad. La seriedad y la energía son esenciales para presentar la verdad bíblica, el evangelio, que es poder de Dios para salvación. 9LtMs, Lt 102, 1894, párr. 7 ] Debemos cultivar un sentido permanente de nuestra propia ineficiencia e impotencia y confiar totalmente en Jesús. Esto debería mantenernos individualmente calmados y firmes en palabras y conducta. La emoción en el hablante no es poder sino debilidad. La seriedad y la energía son esenciales para presentar la verdad bíblica, el evangelio, que es poder de Dios para salvación. 9LtMs, Lt 102, 1894, párr. 7

16 de marzo

No puedo dormir esta mañana, y me levanto de mi cama a las dos para escribirles, mis queridos hijos. En la última carta que le envié le hice sugerencias en referencia a su venida a este país, pero me temo que nuestro curso de acción será tal que no será aconsejable en este momento. Creo que sus planes en referencia a trabajar para la gente de color son correctos. Pero, Edson, no acumules responsabilidades sobre ti mismo. El enemigo buscará involucrarte en planes e invenciones que te avergonzarán. Emprenda el trabajo en alguna línea en la que pueda trabajar con un propósito. El talento que Dios te ha dado en la habilidad de comprender las verdades de Su palabra es un regalo precioso. Si se mejoran sus oportunidades, su mente será conducida a un estudio fructífero, a una comprensión inteligente del gran, elevado, verdades santificadoras para este tiempo, y puedes bendecir a otros en tu trabajo. 9LtMs, Lt 102, 1894, párr. 8

Evidentemente, el Señor se propone liberarte de cualquier dependencia terrenal y enseñarte las preciosas lecciones de la confianza total en Él. El Espíritu Santo se ha entristecido porque no habéis entregado vuestra voluntad a la voluntad de Dios, y han pasado años a la eternidad que podrían haber sido ricos en buenas obras para la salvación de las almas. Quisiera poder comunicar todo lo que tengo en mente sobre algunos puntos, pero hoy sale el correo para América, y no he podido escribir tanto como deseaba. 9LtMs, Lt 102, 1894, párr. 9

Desde que llegué a Melbourne, el trabajo me ha apremiado con urgencia. He hablado en Brighton y en Williamstown, donde el interés es excelente y el campo está maduro para la cosecha. El clima ha sido muy cálido y ha sido agotador hablar debajo de la carpa, pero tengo motivos para alabar a mi Padre celestial porque me concede tanto de su Espíritu Santo que puedo continuar llevando el mensaje de su gracia y amor en demostración de su Espíritu. Las congregaciones escuchan con profundo interés. ¿No debería alabar a Dios por esto con el corazón, el alma y la voz? 9LtMs, Lt 102, 1894, párr. 10

En Brighton, varios han tomado sus posiciones en sábado. En Williamstown, también, algunos han decidido obedecer la verdad. No había un observador del sábado en el lugar cuando se instaló la tienda allí, pero el interés ha aumentado constantemente desde la reunión campestre; varios están ahora en el valle de la decisión. Hablaré en el salón de ese lugar el próximo domingo por la tarde, oh hijo mío, oro para que el Señor obre a Su manera en la mente de la gente, para que se levante una iglesia saludable en Williamstown. Ya se está considerando seriamente el asunto de erigir un edificio de iglesia en este lugar. Se puede hacer, y se debe hacer de una vez. Además de trabajar para aquellos que apenas están escuchando la verdad, encontramos trabajo que hacer para poner las cosas en orden entre nosotros, para que la maquinaria funcione sin fricción. 9LtMs, Lt 102, 1894, párr. 11

Edson, I feel a deep interest for your prosperity, and I know that your only safe course is to break away from every business transaction, and put your mind and soul into the exposition of the Word. Be determined that you will not fail nor be discouraged. If you trust in the Lord moment by moment, if you search the Scriptures with earnest prayer, you will have opened to you the richest treasures from the Word of God. In humility, as a learner in the school of Christ, you will learn His meekness and lowliness of heart. God is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts unto their children. I am sure that there is a heaven full of the richest enduring treasures to be freely given to all who will appropriate them to themselves, and becoming enriched thereby, will impart freely to others. I know this to be truth. I have many things to say; my heart is full of thankfulness. I often awake in the night season praising the Lord that He has given me the measure of health I now enjoy, and that His hand, in loving, pitying tenderness, has laid hold upon you, my son, and placed your feet upon the solid Rock. And in this I see how much can be done in saving other poor souls that are ready to perish. 9LtMs, Lt 102, 1894, par. 12

But there are presented to me dangers and quicksands that must be carefully avoided. While those who are obeying the Word in Isaiah, “Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.” [Isaiah 58:1.] In this work so essential to be done, things will be encouraged that will result in marring the work of God, unless the messengers are endued with heavenly wisdom. We must act like men in earnest. We need to obtain a rich daily experience in prayer; we should be like the importunate widow, who, in her conscious need, overcame the unjust judge by the bare force of her determined pleading. God will be enquired of to do these things for us, for this is giving depth and solidity to our experience. The soul that seeks God will need to be in earnest. He is a rewarder of all those that seek Him diligently. 9LtMs, Lt 102, 1894, par. 13

There are quicksands upon which many are in danger of being swamped. It is always safe to seek for the earnest of the Spirit of God, if we do not mingle with the force and presumption that is not heaven born. There is need of caution in all our utterances lest some poor souls of ardent temperament shall work themselves up into a zeal not according to knowledge. They will act as though it was their prerogative to use the Holy Spirit instead of letting the Holy Spirit use them, and mold and fashion them after the Pattern of the divine. There is danger of running ahead of Christ. We should honor the Holy Spirit by following where it shall lead. “Lean not to thine own understanding.” [Proverbs 3:5.] This is one danger of those who teach the truth to others. To follow where Christ leads is a safe path for our feet. His work will stand. Whatsoever God saith is truth. 9LtMs, Lt 102, 1894, par. 14

But ministers who bear the last message of mercy to fallen men must utter no random words; they must not open doors whereby Satan shall find access to human minds. It is not our work to experiment, to study out something new and startling that will create excitement. Satan is watching his chance to take advantage of anything of this order, that he may bring in his deceiving elements. The Holy Spirit, moving upon the human agents, will keep the mind well balanced. There will not be a wrought up excitement, to be followed by reaction. 9LtMs, Lt 102, 1894, par. 15

Satan will make use of every extravagant expression to the injury, not only of the speaker, but of those who shall catch the same spirit and infuse others to their harm. Calmness and solemnity should be cultivated; the solemn truths we dwell upon will lead us to manifest deep earnestness. How can we do otherwise when weighted with the most sacred message to bear to perishing souls—weighted by the sense of the nearness of our Saviour’s coming. 9LtMs, Lt 102, 1894, par. 16

If we are constantly looking unto Jesus and receiving His Spirit, we shall have clear eyesight. Then we shall discern the perils on every side, and shall guard every word we utter, lest Satan find opportunity to weave in his deceptions. We do not want to have the minds of the people wrought up into an excitement. We should not encourage an expectation to see strange and wonderful things. But teach them to follow Jesus, step by step. Preach Jesus Christ, in whom our hope of eternal life is centered. 9LtMs, Lt 102, 1894, par. 17

The enemy is preparing to deceive the whole world by his miracle working power. He will assume to personate the angels of light, to personate Jesus Christ. Every one who teaches the truth for this time is to preach the Word. Those who cling to the Word will not throw open the doors for Satan by making unguarded statements in reference to prophesying or to dreams and visions. To a greater or less degree, false manifestations have been coming in, here and there, since 1844, after the time when we looked for the second coming of Christ. We have had them in the Garmire case, in the statements of E. R. Jones, in the Stanton movement. We shall have them more and more, and like faithful sentinels we must be on guard. Letters are coming to me from many persons concerning visions which they have had and feel it their duty to relate. May the Lord help His servants to be cautious. 9LtMs, Lt 102, 1894, par. 18

When the Lord has a genuine channel of light, there are always plenty of counterfeits. Satan will surely enter any door thrown open for him. He will give messages of truth, mingling with the truth ideas of his own, prepared to mislead souls, to draw the mind to human beings and their sayings, and prevent it from holding firmly to a “Thus saith the Lord.” In God’s dealings with His people, all is quiet; with those who trust in Him, all is calm and unpretending. There will be simple, true, earnest believers in the Bible, and there will be doers of the Word as well as hearers. There will be sound, earnest, sensible waiting upon God. The believer will hang his helpless soul on Jesus Christ. Christ will be exalted. Working and praying, watching and waiting, is our position. We should not desire to be recognized and to have our work appreciated in the fullest measure. Heaven is the best and safest place in which to hear from the lips of our Redeemer the result of our work. 9LtMs, Lt 102, 1894, par. 19

It is not necessary or helpful, nor is it pleasing to the spiritual worker, to have the name paraded in the papers with flattering words concerning his talents and efficiency. God knows all about the work accomplished by every laborer in His vineyard. I plead not for less earnestness, for every soul needs now the vitalizing power of God; but if the Holy Spirit works through the human agent it is because he hides self in Jesus and becomes in Christ a laborer together with God. 9LtMs, Lt 102, 1894, par. 20

My son, walk humbly with God. Your power and efficiency are in Jesus. The mighty tide of spiritual power will come upon the men who preach the Word, uplifting Jesus. This inspires in the hearer a living faith, which brings forth fruit abundantly. We want the truth spoken to human hearts by men that have been baptized with holy love for Christ, and for the purchase of His blood, men who are themselves thoroughly impressed with the truth they are presenting to others; and who are practicing the same in their own life. The Word of God is sure, and every speaker should seek to link the hearer to Christ read John 17:22-24; Ephesians 1:3-8. 9LtMs, Lt 102, 1894, par. 21

Here are presented to us the riches of heaven’s blessings. We cannot conceive of anything greater or more blessed. We have here the possibility before the human agent. It is the will of God that we should be so thoroughly identified with His Son that we shall be one with Christ as Christ is one with the Father. Through faith we may be wholly one with Christ; we may have our entire soul, body, and spirit bound up with Christ in God, so that we shall share in the very same love wherewith Christ is loved by the Father. 9LtMs, Lt 102, 1894, par. 22

And we are to be sharers in His glory, for Christ says, “The glory which thou givest Me I have given them.” [John 17:22.] What is that glory? The character of Christ, Can we ask any greater endowment? To have any place in heaven, to be in the presence of Christ, seems a blessing too great for sinful human beings to enjoy. But the marvelous mercy and goodness and love of God are beyond our comprehension. By accepting Christ as his personal Saviour, man is brought into the same close relation to God, and enjoys His special favor as does His own beloved Son. He is honored and glorified and intimately associated with God, his life being hid with Christ in God. O what love, what wondrous love! (Read the Scripture referred to. [My] copiest left them out for want of time.) 9LtMs, Lt 102, 1894, par. 23

This is my teaching of moral purity. The opening of the blackness of impurity will not be one-half as efficacious in uprooting sin as will the presentation of these grand and ennobling themes. The Lord has not given to women a message to assail men, and charge them with their impurity and incontinence. They create sensuality in place of uprooting it. The Bible; and the Bible alone has given the true lessons upon purity. Then preach the Word. 9LtMs, Lt 102, 1894, par. 24

Such is the grace of God, such the love wherewith He hath loved us, even when we were dead in trespasses and sins, enemies in our minds by wicked works, serving divers lusts and pleasures, the slaves of debased appetites and passion, servants of sin and Satan. What depth of love is manifested in Christ, as He becomes the propitiation for our sins. Through the ministration of the Holy Spirit souls are led to find forgiveness of sins. 9LtMs, Lt 102, 1894, par. 25

The purity, the holiness of the life of Jesus as presented from the Word of God, possess more power to reform and transform the character than do all the efforts put forth in picturing the sins and crimes of men and the sure results. One steadfast look to the Saviour uplifted upon the cross will do more to purify the mind and heart from every defilement than will all the scientific explanations by the ablest tongue. 9LtMs, Lt 102, 1894, par. 26

Before the cross the sinner sees his unlikeness of character to Christ. He sees the terrible consequences of transgression; he hates the sin that he has practiced, and he lays hold upon Jesus by living faith. He has judged his position of uncleanness in the light of the presence of God and the heavenly intelligence. He has measured it by the standard of the cross. He has weighed it in the balances of the Sanctuary. The purity of Christ has revealed to him his own impurity in its odious colors. He turns from the defiling sin; he looks to Jesus and lives. 9LtMs, Lt 102, 1894, par. 27

He finds an all-absorbing, commanding, attractive character in Jesus Christ, the One who died to deliver him from the deformity of sin, and with quivering lip and tearful eye he declares, “He shall not have died for me in vain. Thy gentleness hath made me great.” How prone we are on all occasions to look to our fellow men for sympathy for uplifting, instead of looking to Jesus. How ready is the human agent to forsake the fountain of living waters, the cool snow waters of Lebanon, and drink of the turbid streams of our valley. O, in his mercy and faithfulness, God will cause our fellow men [in] whom we place confidence to fail us in order that we my learn the folly of trusting in man and making flesh our arm. Listen to the words of the prophet see Jeremiah 17:5-6. Talk of heavenly things, talk of the eternal weight of glory that will be awarded to the overcomer, and you will have success in your work. 9LtMs, Lt 102, 1894, par. 28

HONOR , n. on'or. L. honor, honos.NWAD HONOR.11. The esteem due or paid to worth; high estimation.

A prophet is not without honor, except in his own country. Matthew 13:57.

2. A testimony of esteem; any expression of respect or of high estimation by words or actions; as the honors of war; military honors; funeral honors; civil honors.

3. Dignity; exalted rank or place; distinction.

I have given thee riches and honor. 1 Kings 3:13.

Thou art clothed with honor and majesty. Psalm 104:1.

In doing a good thing, there is both honor and pleasure.

4. Reverence; veneration; or any act by which reverence and submission are expressed, as worship paid to the Supreme Being.

5. Reputation; good name; as, his honor is unsullied.

6. True nobleness of mind; magnanimity; dignified respect for character, springing from probity, principle or moral rectitude; a distinguishing trait in the character of good men.

7. An assumed appearance of nobleness; scorn of meanness, springing from the fear of reproach, without regard to principle; as, shall I violate my trust? Forbid it, honor.

8. Any particular virtue much valued; as bravery in men, and chastity in females.

9. Dignity of mien; noble appearance.

Godlike erect, with native honor clad.

10. That which honors; he or that which confers dignity; as, the chancellor is an honor to his profession.

11. Privileges of rank or birth; in the plural.

Restore me to my honors.

12. Civilities paid.

Then here a slave, or if you will, a lord,

To do the honors, and to give the word.

13. That which adorns; ornament; decoration.

The sire then shook the honors of his head.

14. A noble kind of seignory or lordship, held of the king in capite.

On or upon my honor, words accompanying a declaration which pledge one's honor or reputation for the truth of it. The members of the house of lords in Great Britain are not under oath, but give their opinions on their honor.

Laws of honor, among persons of fashion, signify certain rules by which their social intercourse is regulated, and which are founded on a regard to reputation. These laws require a punctilious attention to decorum in external deportment, but admit of the foulest violations of moral duty.

Court of honor, a court of chivalry; a court of civil and criminal jurisdiction, having power to redress injuries of honor, and to hold pleas respecting matters of arms and deeds of war.

HONOR, v.t. on'or. L. honoro.NWAD HONOR.281. To revere; to respect; to treat with deference and submission, and perform relative duties to.

Honor thy father and thy mother. Exodus 20:12.

2. To reverence; to manifest the highest veneration for, in words and actions; to entertain the most exalted thoughts of; to worship; to adore.

That all men should honor the Son, even as they honor the Father. John 5:23.

3. To dignify; to raise to distinction or notice; to elevate in rank or station; to exalt. Men are sometimes honored with titles and offices, which they do not merit.

Thus shall it be done to the man whom the king delighteth to honor. Esther 6:9.

4. To glorify; to render illustrious.

I will be honored upon Pharaoh, and upon all his host. Exodus 14:4.

5. To treat with due civility and respect in the ordinary intercourse of life. The troops honored the governor with a salute. NWAD HONOR.1 - NWAD HONOR.37

Why Be Lifted Up? June 19

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. Philippians 2:3, 4. TMK 176.1

There is nothing which will weaken the strength of a church like pride and passion.... Christ has given us an example of love and humility and has enjoined upon His followers to love one another as He has loved us. We must in lowliness of mind esteem others better than ourselves. We must be severe upon our own defects of character, be quick to discern our own errors and mistakes, and make less of the faults of others than of our own. We must feel a special interest in looking upon the things of others—not to covet them, not to find fault with them, not to remark upon them and present them in a false light, but to do strict justice in all things to our brethren and all with whom we have any dealings. A spirit to work plans for our own selfish interest so as to grasp a little gain, or to labor to show a superiority or rivalry, is an offense to God. The spirit of Christ will lead His followers to be concerned not only for their success and advantage, but to be equally interested for the success and advantage of their brethren. This will be loving our neighbor as ourselves.... TMK 176.2

Jesus alone is to be exalted. Whatever may be the ability or the success of any one of us, it is not because we have manufactured these powers ourselves; they are the sacred trust given us of God, to be wisely employed in His service to His glory. All is the Lord's entrusted capital. Why, then, should we be lifted up? Why should we call attention to our own defective selves? What we do possess in talent and wisdom is received from the Source of wisdom, that we may glorify God.... TMK 176.3

Pride of talent, pride of intellect, cannot exist in hearts that are hid with Christ in God.... Then let us humble ourselves, and adore Jesus, but never, never, exalt self in the least degree.... If the motive of all our life is to serve and honor Christ and bless humanity in the world, then the dreariest path of duty will become a bright way—a path cast up for the ransomed of the Lord to walk in.27The Review and Herald, September 4, 1900. TMK 176.4

September 4, 1900

Christ Man's Example

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EGW

There is nothing which will weaken the strength of a church like pride and passion. If one engaged in the work of God does things in contradiction to another engaged in the same work, that is strife and variance. If we do this to be esteemed or to exalt self, it is vain-glory, and death to spirituality and to Christian love and unity of action. Let there be no spirit of opposition among Christians. Christ has given us an example of love and humility, and has enjoined upon his followers to love one another as he has loved us. We must in lowliness of mind esteem others better than ourselves. We must be severe upon our own defects of character, be quick to discern our own errors and mistakes, and make less of the faults of others than of our own. We must feel a special interest in looking upon the things of others,—not to covet them, not to find fault with them, not to remark upon them and present them in a false light, but to do strict justice in all things to our brethren and all with whom we have any dealings. A spirit to work plans for our own selfish interest, so as to grasp a little gain, or to labor to show a superiority or rivalry, is an offense to God. The Spirit of Christ will lead his followers to be concerned, not only for their success and advantage, but to be equally interested for the success and advantage of their brethren. This will be loving our neighbor as ourselves; and an opposite spirit from this creates differences and alienations and want of love and harmony. RH September 4, 1900, par. 1

Oh, how out of place is all this strife for supremacy! Jesus alone is to be exalted. Whatever may be the ability or the success of any one of us, it is not because we have manufactured these powers ourselves; they are the sacred trust given us of God, to be wisely employed in his service to his glory. All is the Lord's intrusted capital. Why, then, should we be lifted up? Why should we call attention to our own defective selves? What we do possess in talent and wisdom, is received from the Source of wisdom, that we may glorify God. RH September 4, 1900, par. 2

The apostle would call our attention from ourselves to the Author of our salvation. He presents before us his two natures, divine and human. Here is the description of the divine: “Who, being in the form of God, thought it not robbery to be equal with God.” He was “the brightness of his glory, and the express image of his person.” RH September 4, 1900, par. 3

Now, of the human: “He was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death.” He voluntarily assumed human nature. It was his own act, and by his own consent. He clothed his divinity with humanity. He was all the while as God, but he did not appear as God. He veiled the demonstrations of Deity, which had commanded the homage, and called forth the admiration, of the universe of God. He was God while upon earth, but he divested himself of the form of God, and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes he became poor, that we through his poverty might be made rich. He laid aside his glory and his majesty. He was God, but the glories of the form of God he for a while relinquished. Though he walked among men in poverty, scattering his blessings wherever he went, at his word legions of angels would surround their Redeemer, and do him homage. But he walked the earth unrecognized, unconfessed, with but few exceptions, by his creatures. The atmosphere was polluted with sin and curses, in place of the anthem of praise. His lot was poverty and humiliation. As he passed to and fro upon his mission of mercy to relieve the sick, to lift up the depressed, scarce a solitary voice called him blessed, and the very greatest of the nation passed him by with disdain. RH September 4, 1900, par. 4

Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration. But he humbled himself, and took mortality upon him. As a member of the human family, he was mortal; but as a God, he was the fountain of life to the world. He could, in his divine person, ever have withstood the advances of death, and refused to come under its dominion; but he voluntarily laid down his life, that in so doing he might give life and bring immortality to light. He bore the sins of the world, and endured the penalty, which rolled like a mountain upon his divine soul. He yielded up his life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by his own free will. This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. He brought into his human nature all the life-giving energies that human beings will need and must receive. RH September 4, 1900, par. 5

Wondrous combination of man and God! He might have helped his human nature to withstand the inroads of disease by pouring from his divine nature vitality and undecaying vigor to the human. But he humbled himself to man's nature. He did this that the Scripture might be fulfilled; and the plan was entered into by the Son of God, knowing all the steps in his humiliation, that he must descend to make an expiation for the sins of a condemned, groaning world. What humility was this! It amazed angels. The tongue can never describe it; the imagination can not take it in. The eternal Word consented to be made flesh! God became man! It was a wonderful humility. RH September 4, 1900, par. 6

But he stepped still lower; the Man must humble himself as a man to bear insult, reproach, shameful accusations, and abuse. There seemed to be no safe place for him in his own territory. He had to flee from place to place for his life. He was betrayed by one of his disciples; he was denied by one of his most zealous followers. He was mocked. He was crowned with a crown of thorns. He was scourged. He was forced to bear the burden of the cross. He was not insensible to this contempt and ignominy. He submitted, but, oh! he felt the bitterness as no other being could feel it. He was pure, holy, and undefiled, yet arraigned as a criminal! The adorable Redeemer stepped down from the highest exaltation. Step by step he humbled himself to die,—but what a death! It was the most shameful, the most cruel,—the death upon the cross as a malefactor. He did not die as a hero in the eyes of the world, loaded with honors, as men in battle. He died as a condemned criminal, suspended between the heavens and the earth,—died a lingering death of shame, exposed to the tauntings and revilings of a debased, crime-loaded, profligate multitude! “All they that see me laugh me to scorn; they shoot out the lip, they shake the head.” Psalm 22:7. He was numbered with the transgressors, he expired amid derision, and his kinsmen according to the flesh disowned him. His mother beheld his humiliation, and he was forced to see the sword pierce her heart. He endured the cross, despised the shame. He made it of small account in consideration of the results that he was working out in behalf of, not only the inhabitants of this speck of a world, but the whole universe, every world which God had created. RH September 4, 1900, par. 7

Christ was to die as man's substitute. Man was a criminal under the sentence of death for transgression of the law of God, as a traitor, a rebel; hence a substitute for man must die as a malefactor, because he stood in the place of the traitors, with all their treasured sins upon his divine soul. It was not enough that Jesus should die in order to fully meet the demands of the broken law, but he died a shameful death. The prophet gives to the world his words, “I hid not my face from shame and spitting.” RH September 4, 1900, par. 8

In consideration of this, can men have one particle of exaltation? As they trace down the life and sufferings and humiliation of Christ, can they lift their proud heads as if they were to bear no trials, no shame, no humiliation? I say to the followers of Christ, Look to Calvary, and blush for shame at your self-important ideas. All this humiliation of the Majesty of heaven was for guilty, condemned man. He went lower and lower in his humiliation, until there were no lower depths that he could reach, in order to lift man up from his moral defilement. All this was for you who are striving for the supremacy—striving for human praise, for human exaltation; you who are afraid you will not receive all that deference, that respect from human minds, that you think is your due. Is this Christlike? RH September 4, 1900, par. 9

“Let this mind be in you, which was also in Christ Jesus.” He died to make an atonement, and to become a pattern for every one who would be his disciple. Shall selfishness come into your hearts? And will those who set not before them the pattern, Jesus, extol your merits? You have none except as they come through Jesus Christ. Shall pride be harbored after you have seen Deity humbling himself, and then as man debasing himself, till there was no lower point to which he could descend? “Be astonished, O ye heavens,” and be amazed, ye inhabitants of the earth, that such returns should be made to our Lord! What contempt! what wickedness! what formality! what pride! what efforts made to lift up man and glorify self, when the Lord of glory humbled himself, agonized, and died the shameful death upon the cross in our behalf! RH September 4, 1900, par. 10

Who is learning the meekness and lowliness of the Pattern? Who is striving earnestly to master self? Who is lifting his cross and following Jesus? Who is wrestling against self-conceit? Who is setting himself in good earnest and with all his energies to overcome satanic envyings, jealousies, evil-surmisings, and lasciviousness; cleansing the soul temple from all defilements, and opening the door of the heart for Jesus to come in? Would that these words might have that impression upon minds that all who may read them would cultivate the grace of humility, be self-denying, more disposed to esteem others better than themselves, having the mind and Spirit of Christ to bear one another's burdens! Oh that we might write deeply upon our hearts, as we contemplate, the great condescension and humiliation to which the Son of God descended that we might be partakers of the divine nature, and escape the corruption that is in the world through lust! All haughtiness, all self-exaltation, must be put away from us, and we learn the meekness and lowliness of Christ, or we shall find no place in the kingdom of God. The life must be hid with Christ in God. The anchor of every soul is to be cast into the Rock cleft for us, that Rock which bears up a ruined world. Let us keep these things in our minds. RH September 4, 1900, par. 11

Pride of talent, pride of intellect, can not exist in hearts that are hid with Christ in God. There would be no strivings to let self stand forth conspicuously unless Deity and humanity combined had stood in the gap to stay the sentence of a broken law. Its penalty would have fallen, without abating a jot of its severity, upon the sinful. It fell on Jesus, the world's Redeemer, to give man another trial. Then let us humble ourselves, and adore Jesus, but never, never, exalt self in the least degree. God forbid that we should foster in ourselves independence. Make haste that none of us may occupy the fearful position of him for whom Christ died in vain. RH September 4, 1900, par. 12

Will my brethren consider that there is no royal road to heaven? The cross, the cross, lies directly in the path we must travel to reach the crown. Those who will not humble themselves even as a little child, said Jesus Christ, shall have no part in the kingdom of heaven. If the motive of all our life is to serve and honor Christ and bless humanity in the world, then the dreariest path of duty will become a bright way,—a path cast up for the ransomed of the Lord to walk in. If we are children of God, there will be countless opportunities for serving him by active ministry to those for whom he died. Jesus looks upon the wants, the necessities, of every soul, and ministers unto them by standing close beside the one whom he uses to be an instrument to help and bless others. All contentions, all envy, is grievous to Jesus Christ. RH September 4, 1900, par. 13

Ms 57, 1900

Preparation for Baptism, Part 2

NP

August 12, 1900 [typed]

Portions of this manuscript are published in 6T 93-95; FLB 143; 6BC 1074, 1114-1115. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

The Parents’ Work

Parents whose children desire to become candidates for baptism have a work to do, both in self-examination and in giving faithful instruction to their children. Baptism is a most sacred and important ordinance, and there should be a thorough understanding as to its significance. It means repentance of transgression and sin, and the entrance upon a new life in Christ Jesus. There should be no undue haste to receive the ordinance. Let both parents and children count the cost. Parents, in consenting to the baptism of their children, have sacredly pledged themselves to be faithful stewards over these children, to guide them in their character building. They have pledged themselves to guard with special interest these lambs of the flock, that they may not dishonor the truth they have professed to accept. 15LtMs, Ms 57, 1900, par. 1

Religious instruction should be given to children from their earliest years. It should be given, not in a condemnatory spirit, but in a cheerful, happy spirit. Mothers need to be on the watch constantly, lest temptation shall come to the children in such a form as not to be recognized by them. The parents are to guard the fort with wise, pleasant instruction. As the very best friends of their inexperienced children, they should help them in the work of overcoming, for it means everything to them to be victorious. 15LtMs, Ms 57, 1900, par. 2

The parents should consider that their own dear children, who are seeking to do right and to be followers of Christ, are the younger members of the Lord’s family, and they should feel not merely a casual but an intense interest in helping these inexperienced children to make straight paths in the King’s highway of obedience. With loving interest they should teach them day by day what it means to be a child of God and to yield the will in obedience to the will of God. Teach them that obedience to God involves obedience to their parents. This must be a daily and hourly work. Watch, watch and pray, and make your children your companions. 15LtMs, Ms 57, 1900, par. 3

When the happiest period of their life is come and they in their hearts love Jesus and want to be baptized, then deal faithfully with them. Before they receive the ordinance, ask them if they feel that it is their first purpose in life to work for God. Then, fathers and mothers, if you are Christians, tell them how to begin. It is the first lessons that mean so much. Teach them how to do their first service for God. Come right down in simplicity and make the work as easy to be understood as possible. Explain what it means to give up self to the Lord, to do His way, submit to do just as His Word directs, under the counsel of Christian fathers and mothers. 15LtMs, Ms 57, 1900, par. 4

After faithful labor, if you as parents are satisfied that your children understand the meaning of conversion and baptism, and are indeed converted to God, then let them be baptized. But you are not to give consent to this unless you yourselves are prepared to act your part as faithful shepherds over the lambs of the flock, guiding their inexperienced feet in the strait and narrow way of obedience. God must work in the parents that they may give to their children a right example, an example in words, in unity, in acts of love, courtesy and Christian humility, and in an entire giving up of self to Christ. If you consent to the baptism of your children and then leave them to do as they choose, feeling no special burden to keep their feet in the straight path, then you are responsible if they lose faith and courage and interest in the truth. 15LtMs, Ms 57, 1900, par. 5

The Pastor’s Work

Candidates who have grown to manhood and womanhood understand their duty better than do the younger ones; but the pastor of the church has a duty to do for these souls. Have they wrong habits and practices that they have not reformed? It is the duty of the pastor to have special meetings with them. Give them Bible readings, converse and pray with them, and plainly show the claims of the Lord upon them. If they give evidence that a change of heart has taken place, let them be baptized. Let the teaching of the Bible in regard to conversion be solemnly read to them. Show what is the fruit of conversion, the evidence that they love God. 15LtMs, Ms 57, 1900, par. 6

True conversion is a change of heart and thoughts and purposes. Evil habits, tobacco-using, liquor-drinking will be given up. Coffee is a stimulant, and its use is a warring lust, destructive to soul and body. This also is to be put aside. As the candidate enters upon the work of serving the Lord, the sins of evil-speaking, of jealousy, of disobedience are seen in their true character. The warfare is begun, to be continued against every evil trait of character. Then the believing one can understandingly take to himself the promise, “Ask and ye shall receive.” [John 16:24.] 15LtMs, Ms 57, 1900, par. 7

All who come to Christ sincerely receive a full, precious, gracious welcome. All who will believe the words of Christ unwaveringly will surely receive. All who accept Christ as their personal Saviour are received as children of God. The sinner who takes God at His Word and trusts His promises has the assurance that he is accepted. And if he will rely implicitly upon God he will have a most precious experience in giving up self to God, to do Him service. Our first business is to work for God. We are to bring God into every business transaction. Ever should we bear in mind the words of the Holy Spirit, “Ye are not your own; ye are bought with a price.” [1 Corinthians 6:19, 20.] 15LtMs, Ms 57, 1900, par. 8

He who studies and obeys the Word of God is like a man following a light which goes before him amid the moral darkness of this world. Christ’s righteousness goeth before him. Therefore the Lord says to every soul, “My son, give me thine heart.” [Proverbs 23:26.] “You have a work presented to you. Go labor in My vineyard. Occupy till I come.” [Matthew 21:28; Luke 19:13.] Here is presented our stewardship. We are to work for the Master. 15LtMs, Ms 57, 1900, par. 9

In baptism we are given to the Lord as a vessel to be used. Baptism is a most solemn renunciation of the world. Self is by profession dead to a life of sin. The waters cover the candidate, and in the presence of the whole heavenly universe the mutual pledge is made. In the name of the Father, the Son, and the Holy Spirit, man is laid in his watery grave, buried with Christ in baptism, and raised from the water to live the new life of loyalty to God. The three great powers in heaven are witnesses; they are invisible but present. 15LtMs, Ms 57, 1900, par. 10

Election

In the first chapter of Second Peter is presented the progressive work in the Christian life. The whole chapter is a lesson of deep importance. If man, in acquiring the Christian graces, works on the plan of addition, God has pledged Himself to work in his behalf upon the plan of multiplication. “Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.” [Verse 2.] The work is laid out before every soul that has acknowledged his faith in Jesus Christ by baptism, and has become a receiver of the pledge from the three persons—the Father, the Son, and the Holy Spirit. 15LtMs, Ms 57, 1900, par. 11

“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 15LtMs, Ms 57, 1900, par. 12

“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall.” [Verses 2-10.] 15LtMs, Ms 57, 1900, par. 13

Here is the condition of the only saving election in the Word of God. We are to become partakers of the divine nature, having escaped the corruption that is in the world through lust. We are to add grace to grace, and the promise is, “If ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [Verses 10, 11.] 15LtMs, Ms 57, 1900, par. 14

There is no such thing in the Word of God as unconditional election—once in grace, always in grace. In the second chapter of Second Peter the subject is made plain and distinct. After a history of some who followed an evil course, the explanation is given: “which have forsaken the right way, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; ... These are wells without water, clouds that are carried with the tempest; to whom the mist of darkness is reserved forever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. 15LtMs, Ms 57, 1900, par. 15

“While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning.” Here is a class of whom the apostle warns, “For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.” [Verses 15, 17-21.] 15LtMs, Ms 57, 1900, par. 16

The condition of salvation is plainly stated: “Behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is God; but if thou wilt enter into life, keep the commandments.” [Matthew 19:16, 17.] 15LtMs, Ms 57, 1900, par. 17

Just before His ascension, Jesus gave the message to His disciples, “All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: And lo, I am with you alway, even unto the end of the world.” [Matthew 28:18-20.] 15LtMs, Ms 57, 1900, par. 18

There is truth to be received if souls are saved. The keeping of the commandments of God is life eternal to the receiver. But the Scriptures make it plain that those who once knew the way of life and rejoiced in the truth are in danger of falling through apostasy and being lost. Therefore there is need of a decided, daily conversion to God. 15LtMs, Ms 57, 1900, par. 19

All who seek to sustain the doctrine of election do this against a plain, “Thus saith the Lord.” In Ezekiel we read, “If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.” “When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.” [Ezekiel 18:21; 33:13.] This is plain, decided Bible truth. 15LtMs, Ms 57, 1900, par. 20

Let every soul be careful how he shall conduct himself after he has made his profession before many witnesses. Who are these witnesses? The Father, the Son, and the Holy Spirit, and all the heavenly universe are witnesses of that burial in the water in the likeness of Christ’s death. Those who have been truly converted have been buried with Christ in the likeness of His death, and raised from the watery grave in the likeness of His resurrection, to walk in newness of life. By faithful obedience to the truth these are to make their calling and election sure. 15LtMs, Ms 57, 1900, par. 21

Christ’s Example in Baptism

John, the forerunner of Christ, administered baptism to large numbers who repented under his administration and his prophetical warnings and appeals. Christ received baptism at the hand of John. When John drew back from performing this ordinance, saying, “I have need to be baptized of thee, and comest thou to me?” Christ answered him, “Suffer it to be so now; for thus it becometh us to fulfil all righteousness.” [Matthew 3:14, 15.] The steps to be taken in conversion are repentance, faith, baptism. Christ as the Head of humanity was to take the same steps that we are required to take. Although sinless, He was our example in fulfilling all the requirements for the redemption of the sinful race. He bore the sins of the whole world. His baptism was to embrace the whole sinful world who by repentance and faith would be pardoned. 15LtMs, Ms 57, 1900, par. 22

“After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.” [Titus 3:4-8.] 15LtMs, Ms 57, 1900, par. 23

Man was brought again into favor with God by the washing of regeneration. The washing was the burial with Christ in the water in the likeness of His death, representing that all who repent of the transgression of the law of God receive purification, cleansing, through the work of the Holy Spirit. Baptism represents true conversion by the renewing of the Holy Spirit. 15LtMs, Ms 57, 1900, par. 24

Ms 57, 1900

Preparation for Baptism, Part 2

NP

August 12, 1900 [typed]

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The condition of salvation is plainly stated: “Behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is God; but if thou wilt enter into life, keep the commandments.” [Matthew 19:16, 17.] 15LtMs, Ms 57, 1900, par. 17

Just before His ascension, Jesus gave the message to His disciples, “All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: And lo, I am with you alway, even unto the end of the world.” [Matthew 28:18-20.] 15LtMs, Ms 57, 1900, par. 18

There is truth to be received if souls are saved. The keeping of the commandments of God is life eternal to the receiver. But the Scriptures make it plain that those who once knew the way of life and rejoiced in the truth are in danger of falling through apostasy and being lost. Therefore there is need of a decided, daily conversion to God. 15LtMs, Ms 57, 1900, par. 19

All who seek to sustain the doctrine of election do this against a plain, “Thus saith the Lord.” In Ezekiel we read, “If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.” “When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.” [Ezekiel 18:21; 33:13.] This is plain, decided Bible truth. 15LtMs, Ms 57, 1900, par. 20

Let every soul be careful how he shall conduct himself after he has made his profession before many witnesses. Who are these witnesses? The Father, the Son, and the Holy Spirit, and all the heavenly universe are witnesses of that burial in the water in the likeness of Christ’s death. Those who have been truly converted have been buried with Christ in the likeness of His death, and raised from the watery grave in the likeness of His resurrection, to walk in newness of life. By faithful obedience to the truth these are to make their calling and election sure. 15LtMs, Ms 57, 1900, par. 21

Christ’s Example in Baptism

John, the forerunner of Christ, administered baptism to large numbers who repented under his administration and his prophetical warnings and appeals. Christ received baptism at the hand of John. When John drew back from performing this ordinance, saying, “I have need to be baptized of thee, and comest thou to me?” Christ answered him, “Suffer it to be so now; for thus it becometh us to fulfil all righteousness.” [Matthew 3:14, 15.] The steps to be taken in conversion are repentance, faith, baptism. Christ as the Head of humanity was to take the same steps that we are required to take. Although sinless, He was our example in fulfilling all the requirements for the redemption of the sinful race. He bore the sins of the whole world. His baptism was to embrace the whole sinful world who by repentance and faith would be pardoned. 15LtMs, Ms 57, 1900, par. 22

“After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.” [Titus 3:4-8.] 15LtMs, Ms 57, 1900, par. 23

Man was brought again into favor with God by the washing of regeneration. The washing was the burial with Christ in the water in the likeness of His death, representing that all who repent of the transgression of the law of God receive purification, cleansing, through the work of the Holy Spirit. Baptism represents true conversion by the renewing of the Holy Spirit. 15LtMs, Ms 57, 1900, par. 24

Ms 141, 1908

Sermon/Lessons from John 15

Healdsburg, California

November 15, 1908

Previously unpublished.

John 15:1. “Purgeth it.” Now consider this, how they come in their order. Verse 2. What does He mean by purging it? He permits trials to come to these very ones that they shall seek Him in their trials, and that they shall have the refinement and purification of His Holy Spirit. He says He purgeth it. He causeth some trial to come upon them. He taketh away anything that would seem to be a hindrance, that they think is an advantage. Sometimes we think that things are an advantage when they are not. 23LtMs, Ms 141, 1908, par. 1

Verses 3, 4. Now let us bear that in mind, abiding in Christ, seeking to understand His will, that you may do His will. If we will abide in Him, then He will give light, He will let them discern what the hindrances are to prevent their abiding in Him so that they will be very careful of the privileges that God is giving them. 23LtMs, Ms 141, 1908, par. 2

Verses 5-7. Praise the Lord. Praise the Lord for this advantage, for this promise. And be sure and not forget it, because when we get into some trial we frequently lose sight of the precious promise. Now, we want to keep in view every word of encouragement that Christ was giving to His disciples just prior to His leaving them, and prior to His great affliction. He does not keep before them all the time the great sufferings He was going to go through, but He was gathering all the comforts, all the blessings that He could bring before them, that they shall bring to their minds the last lessons that He gave them. 23LtMs, Ms 141, 1908, par. 3

Verse 7. Precious, precious promise. 23LtMs, Ms 141, 1908, par. 4

Verse 8. The fruit bearing. Now we want to be sure that we are bearing fruit to the glory of God. We do not wish to consult our own feelings; we do not wish to be depressed if we feel that a discouragement comes upon us. We are not to allow ourselves to be depressed, because the promises are for us, and we are to take them. We are to rejoice in the promises, and we are to be made glad in Jesus Christ. Why, it is everything to us whether we are in a living connection with Jesus Christ, or not. It is everything. And if we do not always feel that we are in an exalted position of enjoyment, that is no evidence that we are not the Lord’s. 23LtMs, Ms 141, 1908, par. 5

Trials will come upon us. Others’ trials will come upon us; as we see that there is danger, any danger to any of Christ’s disciples, we shall feel sad, we shall feel grieved and distressed. But we can go to them just as Christ has told us in the early part of the history, and just tell your difficulties or tell how you feel between Him and you alone. And then you may be reconciled to your brother or your sister, and they to you. You may remove a great difficulty out of their way by a little explanation, so that you can be in harmony. 23LtMs, Ms 141, 1908, par. 6

Verse 8. Now what is our fruit? Our fruit is to reveal an abiding Christ in our hearts and [to have] His works revealed in our characters, that we are in harmony with Christ and that His blessing is resting upon us. 23LtMs, Ms 141, 1908, par. 7

Verse 9. Just see the comparison. The Father loving the Son. Now such words of instruction as these should be of great importance and value to every soul. 23LtMs, Ms 141, 1908, par. 8

Verses 9, 10. Now you see, He keeps Himself ready as it were, that we must be right in harmony with His experience, and He is telling you what His experience is and we must appreciate it, and we must consider these lessons of the highest value to us, and that we may know what course to pursue when tried and tempted and afflicted. Here we have our lessons. 23LtMs, Ms 141, 1908, par. 9

Verse 11. O, how careful He was to guard every point of the union of the disciples with Him, and the union of Christ with His disciples, and how precious these things are to be to us when we come and ask the Lord for the very things that we need. 23LtMs, Ms 141, 1908, par. 10

Verse 11. And if Christ’s joy remains in us that which rejoiced His heart is upon us, that your joy might be full. It is a living connection with the living, tenderhearted God. Jesus Christ is our heavenly Father. Jesus Christ is the Father with us. God is the Father, and there is the link of the chain brought right down to bind His children in connection with the Father. 23LtMs, Ms 141, 1908, par. 11

Verses 11, 12. What a representation is that! Greater love hath no man than this, that a man lay down his life for his friends. 23LtMs, Ms 141, 1908, par. 12

Now the main thing in all this chapter is that Christ has died on the cross of Calvary to save the perishing that they might have eternal life. Just let us consider these things. 23LtMs, Ms 141, 1908, par. 13

Then it means a good deal what we are doing day by day. We are to watch the tone of our thoughts, and we are to watch the words that we speak. We are to watch unto prayer. 23LtMs, Ms 141, 1908, par. 14

Verses 15, 16. Now here He is trying to bind us up in the faith through Jesus Christ and obedience to His requirements. 23LtMs, Ms 141, 1908, par. 15

Verses 17-19. Why? Because they will not follow in the path of transgression and disobedience so as to offend God. They hate the disciples. There are those that do have hatred in their hearts. 23LtMs, Ms 141, 1908, par. 16

Verses 20-23. Now here He gives the portion of His work. Verse 24. Because they are one, and we are to be one in Christ, through Christ in God to do that obedience that Christ has given to the Father, to have that honor that the Father giveth the Son. Verses 25-27. 23LtMs, Ms 141, 1908, par. 17

Now here we have a chapter that we would do well to practice. We shall walk humbly with God. We shall not be exalted. We shall not climb up, climb up on our own merits, but we will hide our life Christ Jesus, and when we see how He walked in this world, we need make no mistake. 23LtMs, Ms 141, 1908, par. 18

Now, I want that every one of us in this church shall understand their responsibilities to God. I want everyone that is here to feel whatever the circumstances are, if you be broken up, or whatever the circumstances are, we are to put our trust in God. He will care for us. And we must have a living experience in the things of God every day. It becomes us to hang our helpless souls upon Jesus Christ, and unless we do that, then we shall certainly fail. He says in this chapter, “I am the true vine, and my Father is the husbandman, every branch in me that beareth not fruit he taketh away.” Verses 1, 2. 23LtMs, Ms 141, 1908, par. 19

Now, we want a living experience in the things of God. We want all the mists and clouds of darkness swept away. We may be a people that shall be tried, but in the trial, whatever character it is, we are not to lose our hold on God. No. We are to remember that God lives, that He is our Helper, that He is our strength, that He is our Friend, front guard, and our rereward. We want in every way possible to keep the truth in circulation, and to have our minds uplifted to God. He knows every sorrow. He knows what produces it. He know every grief, and He knows what causes that grief. Then can we not cast our helpless souls upon Him? He loves us with a love that is infinite. 23LtMs, Ms 141, 1908, par. 20

The first night that I came here, I had been riding all day, and I was up. I could not sleep after half past two in the morning, and after riding all day, I lay down to sleep. This cheekbone set up. I had an accident years ago with that cheekbone, and the suffering that I have endured at times, I thought had left me. It came on at once upon me, and it seemed to me I should go frantic. I thought I would call Sara, and then it came to me, what can she do for me? She can do nothing for you. Then I knelt down and I told the Lord all about it, and I asked Him to relieve that terrible nervousness, and twitching, and that He would give me relief, for it seemed as though I should lose my senses. I lay down, thinking that perhaps I should not sleep a wink all night. The next morning I woke up; there was a little soreness, but the pain was gone. 23LtMs, Ms 141, 1908, par. 21

Now, the Lord heard my prayer. Just as much had I gone to Sara, I might have thought it was something she had done. But the Lord wanted me to know that He was a living God, that He was my helper, and I want to say to every afflicted soul that is here today, do not lose your hold of the only One that can understand your case, and that can bring you through every trial. I know that the Lord is our God and He wants us to do all that we can. We are to be in communion with God. Ye are laborers together with God. Now let us bear that in mind. All our sorrows, all our griefs, all our perplexities, it is laid upon the Burden-bearer. He gave His life for us, and He wants us to just trust in Him as One that can help us in our necessities. I have felt it decidedly time and again through the years that are past, and I know by experience that I have a living Helper. I know that He will be a Helper to every one of us if we will trust in Him. 23LtMs, Ms 141, 1908, par. 22

Circumstances will occur that we cannot hinder. It seemed as though the enemy was determined to cut us right off from having faith in God. God lives. God reigns, and that which we think may be the most terrible calamity may prove a blessing in the end. Now we want to have that tenderness, that compassion, that Christ had. And we want to love Him and we want to serve Him and we want to bear testimony for Him. We want to honor His name. 23LtMs, Ms 141, 1908, par. 23

Now we are going to pass through I do not know what. In changing the school we do not know what trials may come. But they will come just as sure, they will come. Now put on your armor. Just have a spirit of prayer, and believe that the Lord God is our helper. 23LtMs, Ms 141, 1908, par. 24

Time is very short. We can see by what is being transacted that the Spirit of God is being withdrawn from men. Just in the last paper you see there an attempt to kill one while they were in the trial halls in the court. Anywhere you are, the Spirit of God, unless it restrains the human agent, may reveal to us the dangers and the sufferings that will come. Now let us put our whole trust in God. And let us praise Him for His goodness and His mercy and His longsuffering, and His compassion, and if we do this, we shall see of His salvation. 23LtMs, Ms 141, 1908, par. 25

Now I want others to bear their testimony here, that are here today, and I pray God that when our school [is moved], if God opens the way that it shall be moved—every one will need to pray—that He will take charge of every movement. 23LtMs, Ms 141, 1908, par. 26

I have not been able to sleep nights, considering how we should move, and what we should do. Night after night I cannot sleep after one or two o’clock. And then my time is spent in telling the Lord of our necessities as a people, and begging of Him that not one will fall out by the way. We are His people; we are His children, and therefore we want to glorify His name upon the earth. 23LtMs, Ms 141, 1908, par. 27

Now perhaps there are some here that would like to bear testimony. Here is W. C. White and here is Dores Robinson and here is a people that love God and keep His commandments. We want to draw nigh to God. We want Him to draw nigh to us. We want a living religion, and to act as though we had a Saviour that could sustain us in every trial and in every difficulty. We cannot see the end from the beginning, but God can. And we want to know that He will not afflict us willingly, nor grieve the hearts of the children of men. “Behold what manner of love ... as he is.” [1 John 3:1, 2.] As a living Saviour, He will reward every man or woman according to their works. Then let us be careful what our work shall be. God help us. But we want to remember what manner of love the Father has bestowed us that we should be called the children of God. 23LtMs, Ms 141, 1908, par. 28

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan’s purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. “God so loved the world, that He gave His only-begotten Son.” John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word. “Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder.” God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the “Son of man” who shares the throne of the universe. It is the “Son of man” whose name shall be called, “Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” Isaiah 9:6. The I AM is the Daysman between God and humanity, laying His hand upon both. He who is “holy, harmless, undefiled, separate from sinners,” is not ashamed to call us brethren. Hebrews 7:26; 2:11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love. DA 25.3

August 31, 1887

“Search the Scriptures.” John 5:39

EGW

This injunction is from the eternal Son of God. Neglect of the study of God's word leads many to neglect the great salvation, and proves the ruin of thousands. When this command was given, reference was had to the Old-Testament Scriptures only, but we now have the New-Testament Scriptures besides. If God has done for us the utmost that Deity could do; if all the divine attributes, unlimited as they are, have combined and even exhausted themselves in the great plan of redemption, then every child and youth should make the Scriptures their study, that they may not be ignorant of this wonderful scheme. You should open the Scriptures with a solemn interest to hear what the voice of God bids you do and be in order to be saved. YI August 31, 1887, par. 1

The subject of redemption is plainly revealed in the Scriptures. Nature and the Bible agree perfectly: but the minds of finite beings are not agreed in their suppositions as to what these teach, and hence there are many erroneous theories concerning religion. We see God in nature; he is speaking to our senses continually. The heavens declare his glory; and if our faculties of observation were awake, we could see the impress of God everywhere. YI August 31, 1887, par. 2

When you open the Guide Book, and there hear God's voice speaking to your senses, it is then you should open the understanding to take in his instruction. You read there the plan for saving a lost world. You can but tax your mind to the utmost to become acquainted with this greatest of subjects. It is wonderful! The mystery of godliness is unsearchable as well to angels as to men. YI August 31, 1887, par. 3

The world's Redeemer has said, “Search the Scriptures.” In them is laid open the bounteous provisions for human necessities, and the strongest motives are set forth to influence to repentance and obedience. Here the seeker for truth may read, contemplate, and be stirred to the very depths of his being by that which a good and gracious God has done and is continually doing for him. He will be amazed that he should ever have treated with indifference the marvelous love and pardon proffered; for in redeeming man, God gave the greatest that he could offer. And if the objects of so great a love neglect salvation, there is nothing that Heaven can do more in their behalf. YI August 31, 1887, par. 4

If you neglect so great salvation, is it not certain that the magnitude of that which you turn away from and are indifferent to is a sure proof that the one who neglects so great salvation must be lost? You need to study, to contemplate these great themes, lest you cherish indifference and become too hardened to yield to the conditions of the wonderful plan of salvation, and too proud to be humbled by a realization of your own fallen conditions. YI August 31, 1887, par. 5

There are many who are easily amused with story books. The mind is filled with a cheap kind of food for meditation, so that it becomes powerless to search and comprehend the very things which concern eternal interests. The Lord enjoins upon children and youth to search for truth as for hidden treasure, and to be attracted and fascinated by that which unites the human with the divine. Story books are read with assiduity; fictitious tales are eagerly devoured; and a large class, not only of children and youth, but of men and women of mature age, are mental inebriates. They seem more or less indifferent upon religious matters, for their moral taste is perverted; and as they give their mind cheap food, it becomes enfeebled, just as the body becomes weak when deprived of healthful nourishment. As the mind becomes habituated to contemplate subjects which do not draw upon its powers, the sensibilities of the mind become dwarfed, and grow cold and unimpressible. The mind then has no appetite for serious and divine contemplation, and takes no interest in the study of the deep, hidden truths of God's word. There is need for penetrating minds to dig for the truth as for hidden treasure. The mind that is allowed to read story books and novels, will not be interested in searching the Scriptures. The heart will be too cold to burn with the compassion of Him who loved us and gave his life for us that we might be saved. YI August 31, 1887, par. 6

My heart is sad when I think how many will miss the way to heaven because they did not study the guide God has given them. There is no possible arrangement whereby these souls can be saved who, having the voice of God speaking to them in his word, have not interest sufficient to search and become acquainted with the directions God has given them, pointing out the only path that leads heavenward. Well may the apostle ask, “How shall we escape if we neglect so great salvation?” Our youth should be presented with a pledge to sign that they will not touch idle tales, but that they will make diligent search of the Scriptures, that they will give their minds the most nourishing, wholesome food, in order to become strong in contemplating the works of Christ who became surety for the fallen race. YI August 31, 1887, par. 7

The power of an angel could not make an atonement for our sins. The angelic nature united to the human could not be as costly, as elevated, as the law of God. It was the Son of God alone who could present an acceptable sacrifice. God himself became man, and bore all the wrath that sin had provoked. This problem, How could God be just and yet the justifier of sinners? baffled all finite intelligence. A divine person alone could mediate between God and man. Human redemption is a theme which may well tax the faculties of the mind to the utmost. The reason that Christianity is not more elevated is because there is so little effort put forth in the great, grand, holy work of struggling for immortality. Satan is constantly trying to make the salvation of the soul an indifferent matter,—that man has but little to do to secure this priceless treasure. This is why eternal things are not discerned; this is why there is a cheap, spurious article passed off as religion. There are many who say, “I am saved; I am sanctified; I have nothing to do, Jesus has done it all,” and they care not to search the Scriptures or to hear the voice of God in his word, or to be doers of the word. This belief is like a building erected on sliding sand. It is a refuge of lies, and the storm and tempest sweep it away, and “great,” says Christ, “is the fall of it;” because the false hopes were built so high, and the builder felt so perfectly secure. It was a delusive hope. Our faith, the hope we claim of one day obtaining immortality, calls for the stretch of every muscle, and the strain of every nerve. We cannot be saved in sin and in transgression of God's law. We cannot be saved in indolence and inactivity. We must search the Scriptures if we would have spiritual enlightenment. We have to wrestle against pride and against the human passions, which the light of God's word reveals. Every soul saved will present unwearied petitions for the assistance of Jesus Christ, and will use thankfully and appreciate all the helps which God has provided for them. YI August 31, 1887, par. 8

There can no such evil as idleness exist in the heart, mind, or character of the champion of faith who is actuated by the consciousness that he cannot repent or be pardoned without Christ. But the task, to the soul seeking for heaven, is prescribed, that he go under all and every circumstance to Christ for help. And though the path is obstructed through existing inclination, he must press, he must urge his way; he must abase his will, his desires; he must feel his helplessness, his nothingness, and look alone to the Author and finisher of his faith. It is noble to seek repentance and salvation through the merits of Jesus Christ. We cannot say to the youth or those of mature age, You have nothing to do yourself in this great work. We urge to constant effort. You must be diligent to make your calling and election sure, else you will be found without God and without hope. The youth must become intelligent in the Scriptures; they may, if sanctified through the truth, become living channels of light, and they must strive for the mastery. There will be a work done in the hearts by the Spirit of God, a change wrought in the character. “I thought on my ways, and turned my feet to Thy Testimonies.” The great danger with many of our youth is, they do not study the Scriptures and meditate, like David, upon His testimonies. So far as eternity is concerned, they seldom think of it. If they will make the Scriptures the subject of careful study, they will make it a subject of meditation. Once make them anxious for their souls, and they will labor to be saved; and when this point is reached, angels in heaven sweep their harps in exultation that a soul is saved. YI August 31, 1887, par. 9

Mrs. E. G. White

Faith in Christ is not the work of nature, but the work of God on human minds, wrought in the very soul by the Holy Spirit, who reveals Christ, as Christ revealed the Father. Faith is the substance of things hoped for, the evidence of things not seen. With its justifying, sanctifying power, it is above what men call science. It is the science of eternal realities. Human science is often deceptive and misleading, but this heavenly science never misleads. It is so simple that a child can understand it, and yet the most learned men cannot explain it. It is inexplainable and immeasurable, beyond all human expression.48Manuscript 44, 1904. OHC 117.2

Ms 44, 1904

Preach the Word

NP

1904

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Satan came to Adam and Eve with the temptation, “Ye shall be as gods.” [Genesis 3:5.] This same temptation comes to all the members of the human family. Naturally, man is not willing to be what God desires him to be. He is not willing to act his part in meekness and lowliness, as did the great Exemplar. Christ laid aside His royal robe and kingly crown and clothed His divinity with humanity, that He might stand at the head of the human race. 19LtMs, Ms 44, 1904, par. 1

In man’s behalf Christ volunteered to pass over the ground where Adam fell and, by living a life of perfect obedience, place the race on vantage ground. Power was vested in Him for the redemption of mankind. Yet He did not exalt Himself. He humbled Himself, becoming obedient to death, even the death of the cross. “Wherefore God also hath highly exalted Him, and given Him a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Christ is Lord, to the glory of God the Father.” [Philippians 2:9-11.] 19LtMs, Ms 44, 1904, par. 2

Only through faith in Christ’s name can the sinner be saved. He is the head of the new creation. He is the Way, the Truth, and the Life. He is the prophet, priest, and king of all regenerate humanity. He is Emmanuel, God with us. The eternal Word became flesh and dwelt among us, and of His fulness have all we received. He is the author and finisher of our faith. “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” [John 1:12.] 19LtMs, Ms 44, 1904, par. 3

Faith in Christ is not the work of nature, but the work of God on human minds, wrought in the very soul by the Holy Spirit who reveals Christ as Christ revealed the Father. Faith is the substance of things hoped for, the evidence of things not seen. With its justifying, sanctifying power, it is above what men call science. It is the science of eternal realities. Human science is often deceptive and misleading, but this heavenly science never misleads. It is so simple that a child can understand it, and yet the most learned men cannot explain it. It is inexplainable and immeasurable, beyond all human expression. 19LtMs, Ms 44, 1904, par. 4

All who search the Scriptures with humility of heart will be taught of God. “Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves [of] the holy city, and stay themselves upon the God of Israel; the Lord of hosts is His name. I have declared the former things from the beginning; and they went forth out of my mouth; and I showed them; I did them suddenly, and they came to pass.” [Isaiah 48:1-3.] 19LtMs, Ms 44, 1904, par. 5

Read the whole of this chapter—the forty-eighth of Isaiah. It has been pointed out to me as a representation of the true condition of those who, though they have had the truth line upon line, precept upon precept, have refused to hear and receive the testimonies of warning that God has given. They have hindered the work and cause of God with representation, falsehood, and heresy, and when the Spirit of God has spoken, they have said, “It is naught, it is naught.” [Proverbs 20:14.] 19LtMs, Ms 44, 1904, par. 6

“Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image hath commanded them. Thou hast heard, see all this; and will ye not declare it? I have showed thee new things from this time, even hidden things, and thou didst not know them. ... Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened, for I knew that thou wouldst deal very treacherously.” [Isaiah 48:4-6, 8.] 19LtMs, Ms 44, 1904, par. 7

“For My name’s sake will I defer Mine anger, for My praise will I refrain for thee, that I cut thee not off. ... For Mine own sake, even for Mine own, will I do it; for how should My name be polluted? And I will not give My glory to another. Hearken unto Me, O Jacob and Israel, My called; I am He; I am the first, I also am the last.” [Verses 9, 11, 12.] 19LtMs, Ms 44, 1904, par. 8

The Lord continues to carry forward His work of redemption in the hearts of His people, not because of the goodness and devotion and purity that He sees in those in high places; not because they have feared the Lord; but for the glory of His name, lest the enemies of the truth should triumph. 19LtMs, Ms 44, 1904, par. 9

The Lord has borne long with the waywardness of His people, with their persistency in carrying out their own way, a way of self-exultation suggested by the tempter. If they repent, and turn decidedly from their evil ways, they will become monuments of His almighty power and His abounding grace. They will become witnesses for the truth, establishing that which they once tore down. If they will repent, and make straight paths for their feet, that the lame be no longer turned out of the way, God will have mercy upon them. 19LtMs, Ms 44, 1904, par. 10

The Lord desires those who have the light of truth to be wholly worked by the Holy Spirit. The truth is to be taught as Christ taught it. If He had desired us to cherish new views of God and heavenly things, He would have plainly given them to us by revelation. Let not God’s servants allow their eyes to be blinded by the sophistries of the enemy. Let them not allow themselves to be led to accept theories that are contrary to the Word of God. 19LtMs, Ms 44, 1904, par. 11

The Word of the Lord is yea and amen. Teach the truth in the way that it is taught in the Bible. Teach it with clearness and in the fervency of the Spirit, because you have first talked with God and have had the burden of the message laid upon your soul by the ministration of the Spirit. Then the truth will be proclaimed in its purity. There will be no tares mingled with the seed sown. The truth will commend itself to men and women of good judgment. 19LtMs, Ms 44, 1904, par. 12

Thousands who have never heard the truth are starving for the bread of life. They want light from heaven. Were the truth presented to them in love, the Holy Spirit would move upon their hearts, leading them to accept it. But while these are waiting for the truth, there are backsliders in our churches, men and women who are acting as sinners. These, if not soundly converted, will soon be punished as sinners. 19LtMs, Ms 44, 1904, par. 13

Let no one present beautiful, scientific sophistries to lull the people of God to sleep. Clothe not the solemn, sacred truth for this time in any fantastic dress of man’s wisdom. Let those who have been doing this stop and cry unto God to save their souls from deceiving fables. 19LtMs, Ms 44, 1904, par. 14

It is the living energy of the Holy Spirit that will move hearts, not pleasing, deceptive theories. Fanciful representations are not the bread of life; they cannot save the soul from sin. 19LtMs, Ms 44, 1904, par. 15

Christ was sent from heaven to redeem humanity. He taught the doctrines that God gave Him to teach. The truths that He proclaimed, as found in the Old Testament and the New, we today are to proclaim as the Word of the living God. 19LtMs, Ms 44, 1904, par. 16

Let those who want the bread of life go to the Scriptures, not to the teaching of finite, erring man. Give the people the bread of life that Christ came from heaven to bring to us. Do not mix with your teaching human suppositions and conjectures. Would that all knew how much they need to eat the flesh and drink the blood of the Son of God—to make His words a part of their very lives. “Except ye eat the flesh of the Son of man,” Christ declared, “and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood, hath eternal life; and I will raise him up at the last day. ... As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me. ... It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.” [John 6:53, 54, 57, 63.] 19LtMs, Ms 44, 1904, par. 17

We need spiritual strength. If we eat the Word of God, if we practice the teachings of Christ, we shall have life in ourselves. We shall be strong in the strength of God. 19LtMs, Ms 44, 1904, par. 18

January 30, 1900

Christ or Barabbas?

EGW

The scene in the judgment hall in Jerusalem is a symbol of what will take place in the closing scenes of this earth's history. The world will accept Christ, the Truth, or they will accept Satan, the first great rebel, a robber, apostate, and murderer. They will either reject the message of mercy in regard to the commandments of God and the faith of Jesus, or they will accept the truth as it is in Jesus. If they accept Satan and his falsehoods, they identify themselves with the chief of all liars, and with all who are disloyal, while they turn from no less a personage than the Son of the infinite God. RH January 30, 1900, Art. A, par. 1

God has a controversy with those who accept the fallacies of the great apostate, which are prepared to suit every class in the Christian world, and who discard the law of God, pronounced by Inspiration to be “holy, and just, and good.” By the death of Christ the changeless character of this moral standard of righteousness is shown. Christ lived the law of God's government; he was an expression of God's character; and he died to save men from the penalty of the transgression of this law. Those who reject God's law crucify the Son of God afresh. They identify themselves with those who crucified him between two thieves on the cross of Calvary. RH January 30, 1900, Art. A, par. 2

The world is asleep. The people know not the time of their visitation. To them the words apply; “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.” All need to be aroused. We can not afford to be rocked to sleep in the cradle of carnal security or indifference; for we are deciding our eternal destiny. The record of the shameful trial in the judgment hall has passed up to heaven, and is the standard by which all are measured, whether they stand under the blood-stained banner of Christ, or under the black banner of the prince of darkness. RH January 30, 1900, Art. A, par. 3

There can be only two classes. Each party is distinctly stamped, either with the seal of the living God, or with the mark of the beast or his image. Each son and daughter of Adam chooses either Christ or Barabbas as his general. And all who place themselves on the side of the disloyal are standing under Satan's black banner, and are charged with rejecting and despitefully using Christ. They are charged with deliberately crucifying the Lord of life and glory. RH January 30, 1900, Art. A, par. 4

Each one has an important question to answer for himself: Are you on the side of Satan, a transgressor of God's law, or are you loyal to that God who declared himself to be, “The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.” God's character is here displayed as his glory. God has delivered all judgment into the hands of his Son; and as a righteous judge, Christ must pass sentence on every work whether it be good or bad. Justice is as much an expression of love as mercy. RH January 30, 1900, Art. A, par. 5

The world is not improving. Evil men and seducers shall wax worse and worse, deceiving and being deceived. By rejecting the Son of God, the personification of the only true God, who possessed goodness, mercy, and untiring love, whose heart was ever touched with human woe, and choosing a murderer in his stead, the Jews showed what human nature can and will do when the restraining power of the Spirit of God is removed, and men are under the control of the apostate. Those who choose Satan as their ruler will reveal the spirit of their chosen master. RH January 30, 1900, Art. A, par. 6

The world will not improve till God goes out of his place to punish her for her iniquity. Then the earth shall disclose her blood, and shall no more cover her slain. Christ warned his disciples, “Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.” RH January 30, 1900, Art. A, par. 7

When Christ was upon this earth, the world preferred Barabbas. And today the world and the churches are making the same choice. The scenes of the betrayal, the rejection, and the crucifixion of Christ have been re-enacted, and will again be re-enacted on an immense scale. People will be filled with the attributes of the enemy, and with them his delusions will have great power. Just to that degree that light is refused will there be misconception and misunderstanding. Those who reject Christ and choose Barabbas work under a ruinous deception. Misrepresentation and false witness will grow to open rebellion. The eye being evil, the whole body will be full of darkness. Those who give their affections to any leader but Christ will find themselves under the control, body, soul, and spirit, of an infatuation that is so entrancing that under its power souls turn away from hearing the truth to believe a lie. They are ensnared and taken, and by their every action they cry, Release unto us Barabbas, but crucify Christ. RH January 30, 1900, Art. A, par. 8

Even now this decision is being made. The scenes enacted at the cross are being re-enacted. In the churches that have departed from truth and righteousness it is being revealed what human nature can do and will do when the love of God is not an abiding principle in the soul. We need not be surprised at anything that may take place now. We need not marvel at any developments of horror. Those who trample under their unholy feet the law of God have the same spirit as had the men who insulted and betrayed Jesus. Without any compunction of conscience, they will do the deeds of their father, the devil. They will ask the question that came from the traitorous lips of Judas, What will you give me if I betray unto you Jesus the Christ? Even now Christ is being betrayed in the person of his saints. RH January 30, 1900, Art. A, par. 9

In view of the history of the life and death of Christ, can we be surprised if the world is hollow and insincere? Can we in our day trust in man, or make flesh our arm? Shall we not choose Christ as our leader? He alone can save us from sin. RH January 30, 1900, Art. A, par. 10

When the world is at last brought up for trial before the great white throne, to account for its rejection of Jesus Christ, God's own messenger to our world, what a solemn scene it will be! What a reckoning will have to be made for nailing to the cross One who came to our world as a living epistle of the law. God will ask each one the question, What have you done with my only begotten Son? What will those answer who have refused to accept the truth?—They will be obliged to say, We hated Jesus, and cast him out. We cried, Crucify him, crucify him. We chose Barabbas in his stead. If those to whom the light of heaven is presented reject it, they reject Christ. They reject the only provision whereby they may be cleansed from pollution. They crucify to themselves the Son of God afresh, and put him to an open shame. To them it will be said, “I never knew you: depart from me.” God will assuredly avenge the death of his Son. RH January 30, 1900, Art. A, par. 11

Ms 44, 1898

The Pearl of Great Price

NP

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Among the Jews, the pearl is estimated as the most valuable of precious stones. Our Saviour compared the blessing of redeeming love to a pearl of great price. He illustrated this truth by the parable of a merchantman seeking goodly pearls, “who when he had found the pearl of great price, went and sold all that he had, and bought it.” [Matthew 13:46.] 13LtMs, Ms 44, 1898, par. 1

Christ is the pearl of great price. He is the Way, the Truth, and the Life. His gospel is to be preached as a witness to all nations. Christ does not say that all nations will receive the gospel and accept the pearl of great price. Many will not appreciate it, because things of minor importance take their attention. Yet the gospel is to be preached, as a witness to all. The light is to shine in the moral darkness, truth is to be placed in contrast with error. 13LtMs, Ms 44, 1898, par. 2

In Christ’s day many great men of the earth heard the gospel, but they did not become sufficiently interested to search for the pearl of great price. But on the Day of Pentecost five thousand were converted in one day by the presentation of the gospel. Christ’s witnesses proclaimed the truth, telling men the wonderful news of the precious pearl. And what a remarkable communication was on that day made from heaven to earth. The great assembly of people who witnessed this scene had recently witnessed in this same city the crucifixion of the world’s Redeemer. How little those who saw that scene understood what it meant. How few realized that “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.] God in human flesh died that He might bring life and immortality to light. 13LtMs, Ms 44, 1898, par. 3

When Christ came forth from the tomb, he proclaimed over the rent sepulcher of Joseph, “I am the resurrection and the life.” [John 11:25.] Thus the Lord had appointed. In His wisdom He was fulfilling His plan of infinite magnitude, the unfolding and announcement of which commenced at the fall. In Eden, before the heavenly universe, before the unfallen worlds, and before satanic agencies, God declared that the pearl of great price was to be given as the ransom of a fallen world. The seed of the woman should bruise the serpent’s head, and it should bruise His heel. 13LtMs, Ms 44, 1898, par. 4

This is the vital all-absorbing truth on which God would have mankind in all ages fix their attention. He would have the death of His Son the great center of attraction. 13LtMs, Ms 44, 1898, par. 5

The crucifixion of Christ took place at the time when the Passover was commemorated. At this time representatives from all the nations of the world were assembled at Jerusalem. Representatives from foreign courts, princes, presidents, men exerting a wide influence, kings and noblemen, witnessed the scenes of the crucifixion. “Lo, the kings were assembled: they passed by, they saw it, they trembled.” [See Psalm 48:4, 5.] It was then that the Lord Jehovah struck a blow which was transmitted by strangers to the remotest borders of the earth. 13LtMs, Ms 44, 1898, par. 6

“For their sakes,” said Christ, “I sanctify myself,” in fulfillment of My previous engagement, made before the foundations of the world were laid. [John 17:19.] Thou, O Lamb of God, didst come, and offer Thyself as a living sacrifice, withdrawing Thyself from the heavenly universe, and setting Thyself apart to make a complete sacrifice. Having taken a survey of all that would be required of Him, Christ summed up the guilt to be cancelled. God’s wrath against sin and the punishment for sin must be exhausted. Christ gathered the entire responsibility to His heart, and bent His whole being to the task. He clothed His divinity with humanity and prepared Himself for the sword that was to smite Him as our substitute and surety. “Therefore doth my Father love me,” He said, “because I lay down my life that I might take it again.” [John 10:17.] He was wounded for our iniquities, bruised for our iniquities; the chastisement of our peace was upon Him, and by His stripes we are healed. 13LtMs, Ms 44, 1898, par. 7

“Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great king. God is known in her palaces for a refuge. ... Mark ye well her bulwarks; consider her palaces, that ye may tell it to the generation following. For this God is our God for ever and ever. He will be our guide, even unto death.” [Psalm 48:2, 3, 13, 14.] 13LtMs, Ms 44, 1898, par. 8

Christ is the pearl of great price. After His resurrection, He ascended to His appointed honor. Before the heavenly universe and the worlds unfallen He was to be enthroned. The Father would impress the minds of the believers with the glorious reception of His Son in the home He had left. For our sake He became poor, that we thought His poverty might be made rich. He had conquered the world, and His ascension to heaven was made with great honor. Commander of all the heavenly host, He returned to His own dominion amid great demonstrations. The chariots of God are twenty thousand, even thousands of thousands. These escorted Him who was the Resurrection and the Life, with a multitude of captives, raised from their graves to join the armies of heaven. 13LtMs, Ms 44, 1898, par. 9

As Christ ascended, His hands were outstretched in blessing upon His disciples. While they stood gazing upward to catch the last glimpse of their ascending Lord, He was received by the heavenly throng into the rejoicing ranks of cherubs and seraphs. And as they escorted Him to His heavenly home, they sang in triumph, “Sing unto the Lord, ye kingdoms of the earth: O sing praises unto the Lord, that rideth upon the heaven of heavens.” [See Psalm 68:32, 33.] 13LtMs, Ms 44, 1898, par. 10

Christ determined to bestow a gift on those who had been with Him and on those who should believe on Him, because this was the occasion of His ascension and inauguration, a jubilee in heaven. What gift could Christ bestow rich enough to signalize and grace His ascension to the mediatorial throne? It must be worthy of His greatness and His royalty. Christ gave His representative, the third person of the Godhead, the Holy Spirit. This gift could not be excelled. The divine Spirit, converting, enlightening, sanctifying, would be His donation, because He would give all gifts in one. 13LtMs, Ms 44, 1898, par. 11

On the Day of Pentecost Christ gave His disciples the Holy Spirit as their Comforter. It was ever to abide with His church. During the whole Jewish economy the influence of this Spirit had often been revealed in a marked manner, but not in full. The Spirit had been waiting for the crucifixion, resurrection, and ascension of Christ. For ages prayers had been offered for the fulfillment of the promise, for the impartation of the Spirit; and not one of these earnest supplications had been forgotten. Now for ten days the disciples sent up their petitions, and Christ in heaven added His intercession. He claimed the gift of the Spirit, that He might pour it out upon His people. He ascended on high, leading captivity captive, and gave gifts unto men. Having reached His throne, the Spirit was given as He had promised, and like a rushing, mighty wind, it fell upon those assembled, filling the whole house. It came with a fullness and power, as if for ages it had been restrained, but was now poured forth up on the church, to be communicated to the world. 13LtMs, Ms 44, 1898, par. 12

What followed this outpouring? Thousands were converted in a day. As a flaming, two-edged sword, the truth flashed conviction into human hearts. The news was carried to the uttermost bounds of the inhabited world. Human hearts were brought unto Christ’s control. The church beheld converts flocking to her from all directions. The altar of the cross, which sanctified the gift, was rebuilt. Believers were reconverted. Sinners united with Christians in seeking the pearl of great price. The prophecy was fulfilled: “The weak shall be as David, and David as an angel of the Lord.” [Zechariah 12:8.] Every Christian saw in his brethren and sisters the divine similitude of benevolence and brotherly love. One interest prevailed. One object swallowed up every other. The only ambition of the believers was to see who could express most perfectly the likeness of Christ’s character, who could do most for the enlargement of His kingdom. 13LtMs, Ms 44, 1898, par. 13

“The whole multitude of them that believed were of one heart and of one mind.” [Acts 4:32.] The Spirit of Christ animated the whole congregation they had found the pearl of great price. Every individual’s spiritual pulse beat in healthful concert. 13LtMs, Ms 44, 1898, par. 14

The value of a gift is proportionate to its adaptability to the needs of perishing souls. When Christ gave Himself, the One precious pearl of great price, He opened up a spiritual fountain of divine influence, that fallen man through faith might be a partaker of the divine nature. Standing near His trial, rejection, condemnation, and crucifixion, He said, “Nevertheless, I tell you the truth, It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, and when he is come, he will reprove the world of sin, and of righteousness, and of judgment.” [John 16:7, 8.] This is a wonderful announcement. 13LtMs, Ms 44, 1898, par. 15

Christ longed to be in a position where He could accomplish the most important work by few and simple means. The plan of redemption is comprehensive. Its parts are few, and each part depends on each other, while all work together with the utmost simplicity and in entire harmony. Christ is represented by the Holy Spirit, and when the Holy Spirit is appreciated and accepted, when those controlled by the Spirit communicate to others the energy with which they are imbued, an invisible chord will be touched, and will electrify the whole. Would that we could all understand how boundless are the divine resources. 13LtMs, Ms 44, 1898, par. 16

Jesus, the truth, the pearl of great price, is not changeable. He is the same yesterday, today, and forever. He is our salvation, the one of great price for which all may seek and be successful in their search. Those who find this pearl do not need to be told how valuable it is; for they appreciate it, and will sell all they have to possess it. They will say, I count all things but loss that I may win Christ. 13LtMs, Ms 44, 1898, par. 17

There are but two classes in our world, the obedient and the disobedient; and at this time the warning comes to us, Take heed that in seeking for the goodly pearl, you are not deceived into accepting the spurious for the genuine. Christ brings every one to the point, saying, “Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it. If ye love me, keep my commandments. 13LtMs, Ms 44, 1898, par. 18

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, which the world cannot receive, because it seeth him not, neither knoweth him. But ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. ... He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me shall be loved by my Father, and I will love him, and will manifest myself to him. ... If a man love me, he will keep my words, and my Father will love him, and we will come upon him, and make our abode with him.” [John 14:13-18, 21, 23.] 13LtMs, Ms 44, 1898, par. 19

The test is plainly defined: “He that loveth me not keepeth not my sayings, and the words which ye hear is not mine, but the Father’s which sent me.” “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.” [John 14:24; 15:10, 11.] 13LtMs, Ms 44, 1898, par. 20

In Christ is gathered all the glory of the Father. In Him is all the fullness of the Godhead bodily. He is the brightness of the Father’s glory, and the express image of His person. The glory of the attributes of God are expressed in His character. The gospel is glorious because it is made up of His righteousness. It is Christ unfolded, and Christ is the gospel embodied. Every page of the New Testament Scriptures shines with His light. Every text is a diamond, touched and irradiated by the divine rays. We are not to praise the gospel, but praise Christ. We are not to worship the gospel, but the Lord of the gospel. Christ is a perfect representation of God on the one hand, and a perfect specimen of sinless humanity on the other hand. Thus He has combined divinity and humanity. 13LtMs, Ms 44, 1898, par. 21

The world estimates a man by the amount of money he has, by the value of his residence and its furniture, or by the number of acres in his estate. Christ places upon His people a different estimate. He calls those who obey His commandments His jewels. “Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.” [Malachi 3:16, 17.] 13LtMs, Ms 44, 1898, par. 22

“For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.” [Isaiah 62:1-3.] “And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.” [Zechariah 9:16.] 13LtMs, Ms 44, 1898, par. 23

Those here represented have found in Christ the one precious pearl of great price, for which all other pearls should be sold. Those who try to find peace and rest will be unsuccessful unless they find the One of whom John said, Behold the Lamb of God, who taketh away the sin of the world. [John 1:29.] But the soul that finds Jesus feels that his wants are entirely satisfied. Christ says, A new heart will I give you. [Ezekiel 36:26.] This is the reward of obedience. 13LtMs, Ms 44, 1898, par. 24

The pearl of great price cost God’s only begotten Son the deepest humiliation, human agony, and a shameful death. This precious pearl is presented to those for whom Christ made this great sacrifice. Yet many refuse to accept it. 13LtMs, Ms 44, 1898, par. 25

In His sermon on the mount our Lord compared the truth to pearls, and He warned His disciples to beware how they wasted or threw away truths of the highest value upon those who would not appreciate them, but would trample them under their feet. “Give not that which is holy to dogs, neither cast ye your pearls before swine,” He said. [Matthew 7:6.] 13LtMs, Ms 44, 1898, par. 26

Satan’s power is wholly destructive; God’s power is constructive. Thus the kingdom of God is a kingdom of continual progress. If we follow on to know the Lord, we shall know that his going forth is prepared as the morning, like the sun, which in the morning sheds its mild beams in the east, and keeping on increasing in strength until it reaches the perfect day. How much need, then, there is for us to keep a sharp watch unto prayer, and be earnest and zealous in the effort to secure the pearl of great price. 13LtMs, Ms 44, 1898, par. 27

When this pearl is held up to our view, we should be personally and intensely interested, lest we lose the opportunity offered us. The value of salvation is being tested. The precious jewels of truth are being opened before us. But many listen with weariness to the presentation of the most precious and important truths. Their countenances do not glow with animation. They are listless and uninterested. Who would believe that they were themselves deciding their eternal destiny by their life practice? They should be wide awake, earnestly seeking for the kingdom of God and His righteousness. But do they look like people to whom precious pearls are being presented? 13LtMs, Ms 44, 1898, par. 28

To all who believe on Christ, He is precious, but how many choose the spurious in the place of the genuine. Many a woman adorns herself with rings and bracelets and ornaments of gold, and thinks that she will be esteemed because of these ornaments. But she does not seek for the pearl of great price. It is not esteemed by her as of as much value as the ornaments with which she adorns her poor, mortal body. The one jewel of great price has no value in her eyes. 13LtMs, Ms 44, 1898, par. 29

Is it not wondrously strange that the perversity of the human heart makes poor souls ignorant of what is worth seeking for they think themselves possessed of superior wisdom. They set more value upon gold and silver and diamonds than on the crown of glory that fadeth not away. “Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number. Yet in Me is found the pearl of great price.” [See Jeremiah 2:32.] 13LtMs, Ms 44, 1898, par. 30

In the parable, the pearl is not represented as a gift. The merchantman, trading in goodly pearls bought it as the price of all he had. Many question what this means, when Christ is represented as a free gift. He is a free gift to all who give themselves, soul, body, and spirit to Him, without reserve. We are to give ourselves to Jesus, to live a life of full obedience to all His requirements. All that we are and all the talents and capabilities we possess are the Lord’s to be consecrated to His service. Salvation is a free gift, and yet it is to be bought and sold. The great and precious pearl is represented as being bought without money and without price in the market which divine mercy has the management of where His voice is heard saying, “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see.” [Revelation 3:18.] 13LtMs, Ms 44, 1898, par. 31

In this market all may obtain the goods of heaven, which are lent on trust. “Behold I have set before thee an open door,” the Lord declares, “and no man can shut it.” [Verse 8.] No sword guards the way. Voices from within and at the door say, “Come.” The treasury of the jewels of truth is indeed opened. The Saviour’s voice earnestly and lovingly invites us, “I counsel thee to buy of me.” [Verse 18.] The pearl of great price is presented. The gospel of Christ is a blessing which all may possess. It takes men as they are, poor, wretched, miserable, blind, and naked. The only condition Christ imposes on those who come to Him for riches and to be clothed with His righteousness is obedience to His commandments. The true, strong, joyous life of the soul begins when Christ is formed within, the hope of glory. The law is found by the obedient soul to be a law of perfect liberty, liberty to lay hold by faith upon the hope that is sure and steadfast. 13LtMs, Ms 44, 1898, par. 32

No amount of worldly treasure can purchase salvation. It is by willing obedience that it is purchased, by giving ourselves to God as his own purchased possession. When we render back to God His own, when we wash our robes of character and make them white in the blood of the Lamb, then we shall be entitled to a celestial crown. Earthly wealth is of no value to purchase salvation for it is a lent treasure. Thus the poorest has just as good a chance as the richest. Education of the highest class, or itself, will not bring any man into favor with God. The Pharisees had been favored with every temporal and spiritual advantage, and with boastful pride they said, I am rich, and increased in goods, and have need of nothing. Yet they were wretched and poor and miserable. Christ offered them the pearl of great price, but they disdained to accept it, and He said to them, “Verily I say unto you, That publicans and harlots go into the kingdom of God before you.” [Matthew 21:31.] 13LtMs, Ms 44, 1898, par. 33

We are to seek for the pearl of great price, but not in worldly marts or in worldly ways. The price we are required to pay is not gold or silver, for this belongs to God. It is not spiritual advantages. Abandon the idea that these things are your own. God calls for your willing obedience. You are to seek to save the souls that are perishing out of Christ. “As many as I love, I rebuke and chasten,” Christ declares, “be zealous therefore and repent. Behold, I stand at the door and knock. If any man will open the door, I will come in to him, and will sup with him, and he with me.” [Revelation 3:19, 20.] This is your work. Open the door, and let Jesus in. Christ asks you to give up your sins. “He that will come after me, let him deny himself, and take up his cross, and follow me.” [Mark 8:34.] “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” [Revelation 3:21.] 13LtMs, Ms 44, 1898, par. 34

To deny ourselves daily is our work. We are not saved in sin, but from sin. We cannot buy salvation, but we must seek it as interestedly and perseveringly as though we would abandon everything in the world for it, and sell all that we have to obtain the pearl of great price. By accepting Christ, making Him all and in all, we shall obtain an invaluable experience, for good works will surely follow all who receive Christ. 13LtMs, Ms 44, 1898, par. 35

“As many as received him, to them gave he power to become the sons of God, which were born, not of blood, nor of the will of the flesh nor of the will of man, but of God.” [John 1:12, 13.] 13LtMs, Ms 44, 1898, par. 36

Christians are to be careful to maintain good works. Christ says to His followers, “Ye are the light of the world. A city set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.” [Matthew 5:14-16.] 13LtMs, Ms 44, 1898, par. 37

“Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” [Verses 17-20.] 13LtMs, Ms 44, 1898, par. 38

These words are full of meaning to all who claim to be followers of Christ. We are to guard against deception. Every professor of godliness is like the piece of silver which a trader tests by ringing it on the counter, to see if it has the true ring. Christ has given His people the lessons essential for them to practice. Would that all who claim to be Christians would be doers of the words, “Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.” [Matthew 6:33.] There is one who constantly watches over those who seek to work out the principles here involved. 13LtMs, Ms 44, 1898, par. 39

The soul that is seeking for rest and peace and happiness finds all these by coming to Jesus. All his wants are satisfied. He has been seeking peace and rest of conscience, and in Christ he has found a clean heart, a renewed mind. Christ has given His invitation, “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, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [Matthew 11:28-30.] Great indeed are the promises God has given in order to bring salvation within our reach. He gave His life for us, and He offers us the pearl of great price. But so many turn with disdain from the salvation offered. Many give the things of eternal interest only a transient thought. This is the reason that they do not duly estimate the value of the pearl of great price. Shall this state of things continue? 13LtMs, Ms 44, 1898, par. 40

The work of grace is a progressive work. “And besides this,” Peter writes, “giving all diligence, add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ.” [2 Peter 1:5-8.] 13LtMs, Ms 44, 1898, par. 41

There is a wonderful deceitfulness in sin. To the heart unchanged by grace, Satan presents a counterfeit righteousness. But those who trust in this righteousness build on the shifting sand, and one day the storm of test and trial will overcome them. 13LtMs, Ms 44, 1898, par. 42

“Then they that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him.” [Malachi 3:16, 17.] 13LtMs, Ms 44, 1898, par. 43

Service to God is comprehensive. It means much. It means the consecration of all we have, of all the talents that He has lent us. It means that we shall use them to glorify His name. 13LtMs, Ms 44, 1898, par. 44

“Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.” [Verse 18.] How thoroughly in earnest every one should be to be on their guard against being led away by the errors of the wicked. Many who fancy that they are on the way to heaven are walking in strange paths, because they have not given all for the purchase of the pearl of great price. 13LtMs, Ms 44, 1898, par. 45

MR No. 1509—Commentary on the Epistle to the Ephesians; Medical Work to Be Connected to the Church

(Written in 1898 to J.H. Kellogg.)

“Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace: wherein He hath abounded toward us in all wisdom and prudence” [Ephesians 1:1-8]. 21MR 51.1

These promises are not made to a few, but to all who will come to the heavenly banquet that God has prepared by sending His Son to our world to die in our behalf, that through faith in Him we should become one with God. The praise and glory of His grace, power, and wisdom is the effectual salvation of a peculiar people. Wonderful possibilities are provided for every one who has faith in Christ. No walls are built to keep any living soul from salvation. The predestination of which God speaks includes all who will accept Christ as a personal Saviour, who will return to their loyalty, to perfect obedience to all God's commandments. This is the effectual salvation of a peculiar people, chosen by God from among men. All who are willing to be saved by Christ are the elect of God. It is the obedient who are predestinated from the foundation of the world. 21MR 51.2

There is a serious, solemn work to be done at this time. In all places the standard is to be lifted. God has “made known unto us the mystery of His will, according to His good pleasure which He hath purposed in himself: that in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him: in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will: that we should be to the praise of His glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth” [verses 9-13]. The word of truth, Bible truth, present truth, is to be presented calmly, soberly, in the demonstration of the Spirit, for the angels of God are making impressions upon minds. “The gospel of your salvation: in whom also after that ye believe, ye were sealed with that Holy Spirit of promise.” 21MR 51.3

What is the seal of the living God, which is placed in the foreheads of His people? It is a mark which angels, but not human eyes, can read; for the destroying angel must see this mark of redemption. The intelligent mind has seen the sign of the cross of Calvary in the Lord's adopted sons and daughters. The sin of the transgression of the law of God is taken away. They have on the wedding garment, and are obedient and faithful to all God's commands. 21MR 52.1

“Which is the earnest of our inheritance,” Paul continues, “until the redemption of the purchased possession, unto the praise of His glory. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of His glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power” [verses 14-19]. 21MR 52.2

You are engaged in a great work, but you are treating yourself unwisely. You must guard yourself and those who look to you for instruction, that you may not work away [from] the healthy tone and fragrance which reveals the sound, sensible principles that make sound, sensible workers who can advance God's cause. This thing you must remember: every standard raised in the work is to be founded on the Rock, that storm and tempest may be unable to sweep it away. 21MR 52.3

“According to the working of His mighty power, which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all” [verses 19-23]. 21MR 52.4

You must not educate your students to look to and depend on you. Do not tell them, as a master does his servant, what work they are to do. You may advise, but let them go to the Lord for counsel. He has given to every man his work. 21MR 52.5

If you should follow your human judgment, you would do the very things that would be out of harmony with God's purposes and plans. Warn every student against placing dependence on you, for you are not beyond temptation. Even now, though doing the very work the Lord designs to have done, you are embracing too much. The light of Christian instruction may be turned in wrong channels, and the work God would have done may become too scattered, thus bringing confusion and discouragement upon the workers. 21MR 53.1

The Lord alone must be your counselor. Remember that Satan has come down with great power to work with all deceivableness of unrighteousness in them that perish, because they yield to his plans. You are not above temptation. You are not to feel confidence in your own strength. Your only dependence must be in God. Lean hard on Jesus Christ. You have worked hard to bring about good results. Do not now make any mistakes. 21MR 53.2

You must never, never seek to lift one pin, remove one landmark, that the Lord has given to His people as truth. You can manipulate matters to suit your own plans and devices. But just as soon as you allow your influence to lead away from the strait and narrow path that the Lord has cast up for His people, in order to accommodate yourself, your prosperity will cease; for God will not be your guide. The record of Nebuchadnezzar's life has been presented to me again and again to present to you, that you may be warned not to trust in yourself and your own wisdom, or to make flesh your arm. Never seek for popularity. Never let the banner be lowered or drop from your hands in order to blend in the wording of the message for these last days anything but that which will keep the features of our faith prominent. “Here are they which keep the commandments of God, and the faith of Jesus” [Revelation 14:12]. 21MR 53.3

You are in positive danger. You are placing too many duties upon yourself and those connected with you. Unless you give yourself time for prayer and for study of the Scriptures, you will be in danger of accommodating the Scriptures to your own ideas. Take heed that in the work you are doing you do not misapply your powers, giving all you have to a work which is not a whole but only a part of the work to be done. Keep the part you are doing in symmetrical proportion with the other lines of the work, that the structure we are building may be firm and solid, able to withstand the stress of circumstances and temptation. 21MR 53.4

The Lord's church is to Him the dearest object on earth. Creation itself was originated in the purpose of God that He might glorify Himself in the redemption of His people. Your work is not to shape itself. It is not to be separated from the church. Neither are you in any way to demerit the ministry and exalt the work you are doing above the church. You are not to allow the students to suppose your work is separate, because in doing this you will show that you are not a co-worker with God. You may carry things in such a way that those connected with you will be led to think that should you be taken away, all that you had advised, planned, and set in operation would have to go forward just as you had planned. 21MR 53.5

We hope that the blessing of God will attend you because you walk humbly with God, yoked up with Christ, that He will spare your life to accomplish a work that will be as enduring as eternity. The apostle teaches us God's purpose when He calls the gospel “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, according to the eternal purpose which He purposed in Christ Jesus our Lord” (Ephesians 3:9-11). 21MR 54.1

Rest assured that God has a church, and that you are to be a colaborer with Him. “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, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all” [Ephesians 4:1-6]. 21MR 54.2

By Christ the work upon which the fulfillment of God's purpose rests was accomplished. This was the agreement in the councils of the Godhead. The Father purposed in counsel with His Son that the human family should be tested and proved to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God's commandments, and live. God gave to His Son all who would be true and loyal. Christ covenanted to redeem them from the power of Satan, at the price of His own life. We have the condition of this covenant. “Yet it pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities” [Isaiah 53:10, 11]. 21MR 54.3

In giving Christ, God gave heaven's choicest gift. He has given us all the rich blessings presented in the Word. When Christ ascended to heaven, the Holy Spirit took His place, and was a perfect representation of Him. It is the work of the Spirit to minister the richest grace, and make it effectual in the hearts of God's people, that the elect may be gathered into one family. We need more quiet, abiding trust in God, and then the very best and highest activities will be put forth. Not one false movement will be made. We need to cultivate a calm and obedient trust in God. To young and old, this is worth more than tongue can tell. 21MR 55.1

Genuine religion brings its sanctifying influence into all a man thinks, says, and does. Let everyone connected with you, my brother, see that you are discharging aright the duties God has laid upon you, that you are keeping your heart free from every scheme of selfishness. You may say, “What does Sister White mean?” Look carefully, my brother, for there are schemes that savor of selfishness. You may be sure that these must be purged away if, in that work that is a right work, you strive lawfully. Loving God supremely and your neighbor as Christ has loved you, you fulfill the divine law. In any business transaction, in any line of service, be sure that not one thread of selfishness is drawn into the fabric. 21MR 55.2

The work you have entered upon is good, but you are carrying it to excess. Thus you are absorbing talent and means which should be devoted to other lines of work, which are suffering. 21MR 55.3

There are many things that need to be lifted and strengthened in various ways. The amount of work done for the needy and destitute is to be equally divided. You should gather less upon yourself, and do some real work to place workers in destitute fields, where they can work in the same lines in which you are working. You are becoming dizzy; you are losing your clear, firm, healthful conception of the work of God for this time. Know your limitation, for the sake of those who have been trying to plant the standard in fields where they have nothing. Know what you can do and what you cannot do. 21MR 55.4

There is an importance attached to every phase of the work done now. You are not to break the coupling pin. This may seem to you not of much value, but it means a great deal to you. For the safety of those you would educate, God has given the coupling pin, and you and your students need to be educated and trained not to make the mistake some have made by breaking the coupling pin which unites you and your work firmly with the body of God's commandment-keeping people. 21MR 55.5

The spirit of fidelity must be taught and practiced. Remember that in all your work that is done under the sun, the spirit in which the work is done will appear, whether it be good or evil. Work so that your neighbor shall not suffer the least injustice in any particular by any of your arrangements. 21MR 56.1

The work you have hold of is only a piece of the work God would have done. Say to your students, I can give you only what the Lord has given me. As you go forth from this school, look to God as your companion, your counselor. Whether you preach the Word, whether you teach in our schools, whether you practice as a physician, whether you cultivate the soil or follow a trade, look to the Lord as your guide, your helper, your friend. 21MR 56.2

You may be called to act in councils. You may be called upon to go to foreign lands. Remember that you can never go beyond the domain of God. Give to what you do all the tact and strength of mind and heart, sinew and muscle. Do your best. You are not to seek to be controlled by men. Christ is your Master. Remember that you are only one member of the body, and that the different members of the body are to be controlled by the Holy Spirit. “Be ye clean, that bear the vessels of the Lord” [Isaiah 52:11]. Keep yourselves unspotted from the world. It is only as the different members of the body perform their several offices that the unity of the body is preserved. You can never be an independent whole. There is only one head. I am not your master. Call not any man master. You have one Master, who is in heaven. 21MR 56.3

“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: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, 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 joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love” [Ephesians 4:11-16]. 21MR 56.4

“Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savor.... For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them” [Ephesians 5:1, 2, 8-11]. 21MR 56.5

These Scriptures were given me to give to you. Especially were the principles laid down in the twelfth chapter of Romans enjoined upon you for careful study. The men of God's appointment will not be sustained if they are not doers of His Word, in small matters as well as large. You are in positive danger. Satan is trying by every device to weaken you, so that you will become exalted in your own opinion. Thus you will permit the enemy to gain power over you. God, who is high and lifted up, will use men as His instruments as long as they will work humbly, seeking wisdom from Him. 21MR 57.1

The Lord has a church upon this earth. He has a people who are working with an undivided interest, a people who is dear to His heart because they are consecrated to Him. There are also men whose names are on the church books who are not serving God, who are robbing Him by withholding the tithes and offerings which He, as the householder, requires as His portion. But because there are tares among the wheat, shall we disparage the church of God? Never! We may disparage ourselves, but never disparage those who are striving amid temptation and trial. These are the ones whom God loves. 21MR 57.2

The medical missionary work is not to be divorced from the church. Men of power and strength of mind are to grasp every opportunity of becoming acquainted with the Word of God. This Word each individual who would win eternal life must eat and drink as the flesh and blood of the Son of God. All our new converts need training. Well-directed labor should be put forth that they may receive light. There is constant need of men with well balanced minds, who will not step aside either into the fire or into the water. 21MR 57.3

Some who read the Word catch at ideas which they suppose give them great light. They present this supposed light as truth, but as they have not really studied the Word, as some have done, they will, full of ardor and zeal, present theories which, if received, will counterwork the efforts which have been put forth since 1844 to give the people of God a connected chain of truth. They do not know what they are doing, but they disturb those who suppose they have a solid foundation. These crave for new ideas and suppositions, which mar the symmetrical development of character. Under the influence of the Holy Spirit, those with this enthusiastic temperament would be enabled to do the highest service. The quickening influence of the life in their message would give character to the work, and advance it, diffusing the grace and spirit of truth in all its lines. But let such a one put his whole mind upon some idea which is not correct, and deformity rather than symmetry is developed. 21MR 57.4

This is the danger now existing in the medical missionary work. Many who go to school to be educated in this line do not obtain as much as they thought they would. If they had not placed themselves in a school, but had remained where they could be constantly receiving and constantly giving, they would have received increased light. 21MR 58.1

There is a great work to be done in calling for volunteers for the canvassing work. Canvassers are not to be restricted by being told that they must not talk upon subjects of the truth, that they are to give no Bible readings. They are to put all their energies and enlightenment into the work, and if they can help anyone by speaking to him directly and personally, let them do it. They should be perfectly free to speak or to pray with those who are awakened. Some have not the burden to do this work, and they should not try to converse with those they meet, for they would be unable to enlighten them. The truth must go forward. The church militant is not the church triumphant. It has been shown me that those who are fitted to enlighten minds will often have opportunity to read from the Bible or from books which teach the truth, and thus bring the evidence of truth to enlighten souls. 21MR 58.2

The youth should be encouraged to learn what they can do in medical missionary lines. They should be taught how to reach the masses who are sunken so low that their condition is apparently hopeless. And they should not be restricted in regard to working with ministers. This is not the Lord's mind or will. I speak decidedly, for these questions are constantly coming up for decision. The people of God are called now to do a sacred work.—Letter 126, 1898. 21MR 58.3

Ellen G. White Estate

Silver Spring, Maryland,

May 10, 1990.

Entire Letter.

MR No. 1487—Privileges and Responsibilities of Christians; Depend on Holy Spirit, Not Self

As we behold the restless ocean and the sea and waves roaring, we think of the mighty power of God with whom we have to do. And all who accept of Jesus Christ are brought into close relationship with God. [John 1:1-14, quoted.] 20MR 323.1

What testimony does John bear? “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not” (1 John 3:1). We have to continue to receive Christ and to confess Christ as our personal Saviour. We must day by day be kept by the power of God. We must in all humility of mind acknowledge in spirit and our actions that we are not “sufficient of ourselves to think any thing as of ourselves.” (2 Corinthians 3:5). We cannot vindicate ourselves before God, or justify ourselves. The Holy Spirit alone can guide us into all truth. 20MR 323.2

Much more needs to be brought before the church, which will be a test of character; and our acceptance is not on our own merits, not on our own capabilities, but on our acceptance of light, which cometh from God and worketh with us to regulate our conduct toward God in complete sanctification of our own mind and our own will by the infallible standard. The expression of His character is in the positive declaration of His law. “Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name?” (Revelation 15:3, 4). 20MR 323.3

There is altogether too little made of the work of the Holy Spirit's influence upon the church. Altogether too much dependence is placed upon the individual human agencies to bring success into the church. Where there is genuine piety in a church, there will be a genuine faith in the manifestations of the Holy Spirit's efficiency. It is depending so largely upon man and his supposed capabilities and his education and his knowledge that eclipses the Lord God, who is All-power and can help, and will help, and longs to manifest himself to every neglected, cast-down soul who feels that he is weak in moral power. He must rely upon the Word of God with unwavering confidence, and not be continually making the arm of flesh his dependence and his trust. 20MR 323.4

The individual Christian will grow in grace just in proportion as he depends not on his or her smartness and supposed natural and acquired capabilities, but on the teachings and leadings of the Holy Spirit, and trains his mind and habituates himself to turning in contemplation and earnest prayer to his heavenly Father for guidance and instruction in righteousness. Every church member will be vigorous and fruitful in proportion as he honors the Father, who is not to be regarded as an essence but as a personal God who made man in His own image and likeness. 20MR 323.5

The Son of God, who is the express image of the Father's person, became man's Advocate and Redeemer. He humbled himself in taking the nature of man in his fallen condition, but He did not take the taint of sin. As the second Adam He must pass over the ground where Adam fell, meet the wily foe who caused Adam and Eve's fall, and be tempted in all points as man will be tempted, and overcome every temptation in behalf of man. To him should man look—to him who endured the “contradiction of sinners against himself, lest ye be wearied and faint in your minds” (Hebrews 12:3). While every human being is to be loved for Christ's sake, not one is to be looked to as supreme in counsel and unerring in wisdom. 20MR 324.1

The Holy Spirit is the Comforter, in Christ's name. He personifies Christ, yet is a distinct personality. We may have the Holy Spirit if we ask for it and make it [a] habit to turn to and trust in God rather than in any finite human agent who may make mistakes. 20MR 324.2

Those who are now our leaders, men in authority in important business transactions in all our institutions, must consider and plan wisely in regard to children and youth who are growing in years and in knowledge. The ones who are now using the school books will fill their places as educators, sit in councils, and have a voice in methods and plans to shape and mold the work. The church will consider that new elements will be connected with it as teachers, as deacons, as workers. Those who are to do this work satisfactorily will have to devote labors to new fields, and trusts and responsibilities will fall upon those who are now students in our schools. How is the work going forward with those who are now learners? How well fitted are they becoming for grave, important responsibilities? 20MR 324.3

The question of the proper training of children and youth is to be understood and acted upon. What is the nature of the studies that are given to the young? 20MR 324.4

The Lord would have every man have a true, living experience that the representation may be of that character as is brought before us in 1 Corinthians 4:1-3: “Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.” Can we say with Paul, “It is a very small thing”? [Verses 4-9, quoted.] 20MR 324.5

Here the deficiencies are apparent before angels and men. This whole chapter contains strong truths to be communicated. How important that every soul shall have His righteousness going before him; then will the glory of God be his rearward (Isaiah 58:8). The most splendid workmanship is God's building in human character. The most splendid building art can produce is liable to come to naught. [1 Corinthians 1:1-10, quoted.] 20MR 325.1

If this is not a possible thing to do, then these words would not be written. This whole chapter may be read and most earnestly taken into the life practice, and so answer the prayer of Christ in John 17. [1 Corinthians 3:9-13, quoted.]—Manuscript 93, 1893. 20MR 325.2

Ellen G. White Estate

Silver Spring, Maryland,

January 11, 1990.

Entire Ms.

Ms 93, 1893

Privileges and Responsibilities of Sons of God.

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1893

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As we behold the restless ocean and the sea and waves roaring, we think of the mighty power of God with whom we have to do. And all who accept of Jesus Christ are brought into close relationship with God. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. 8LtMs, Ms 93, 1893, par. 1

“There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” John 1:1-14. 8LtMs, Ms 93, 1893, par. 2

What testimony does John bear? “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.” 1 John 3:1. We have to continue to receive Christ and to confess Christ as our personal Saviour. We must day by day be kept by the power of God. We must in all humility of mind acknowledge in spirit and our actions that we are not “sufficient of ourselves to think anything as of ourselves.” 2 Corinthians 3:5. We cannot vindicate ourselves before God, or justify ourselves. The Holy Spirit alone can guide us into all truth. 8LtMs, Ms 93, 1893, par. 3

Much more needs to be brought before the church, which will be a test of character; and our acceptance is not on our own merits, not on our own capabilities, but on our acceptance of light which cometh from God, and worketh with us to regulate our conduct toward God in complete sanctification of our own mind and our own will by the infallible standard. The expression of His character is in the positive declaration of His law. “Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints; who shall not fear thee, O Lord, and glorify thy name?” Revelation 15:3, 4. 8LtMs, Ms 93, 1893, par. 4

There is altogether too little made of the work of the Holy Spirit’s influence upon the church. Altogether too much dependence is placed upon the individual human agencies to bring success into the church. Where there is genuine piety in a church, there will be a genuine faith in the manifestations of the Holy Spirit’s efficiency. It is depending so largely upon man and his supposed capabilities and his education and his knowledge that eclipses the Lord God, who is All-power and can help, and will help, and longs to manifest Himself to every neglected, cast down soul who feels that he is weak in moral power. He must rely upon the Word of God with unwavering confidence, and not be continually making the arm of flesh his dependence and his trust. 8LtMs, Ms 93, 1893, par. 5

The individual Christian will grow in grace just in proportion as he depends not on his or her smartness and supposed natural and acquired capabilities, but on the teachings and leadings of the Holy Spirit, and trains his mind and habituates himself to turning in contemplation and earnest prayer to his heavenly Father for guidance and instruction in righteousness. Every church member will be vigorous and fruitful in proportion as he honors the Father, who is not to be regarded as an essence but as a personal God who made man in His own image and likeness. 8LtMs, Ms 93, 1893, par. 6

The Son of God, who is the express image of the Father’s person, became man’s Advocate and Redeemer. He humbled Himself in taking the nature of man in his fallen condition, but He did not take the taint of sin. As the second Adam He must pass over the ground where Adam fell, meet the wily foe who caused Adam’s and Eve’s fall, and be tempted in all points as man will be tempted, and overcome every temptation in behalf of man. To Him should man look—to Him who endured the “contradiction of sinners against himself, lest ye be wearied and faint in your minds.” Hebrews 12:3. While every human being is to be loved for Christ’s sake, not one is to be looked to as supreme in counsel and unerring in wisdom. 8LtMs, Ms 93, 1893, par. 7

The Holy Spirit is the Comforter, in Christ’s name. He personifies Christ, yet is a distinct personality. We may have the Holy Spirit if we ask for it and make it [a] habit to turn to and trust in God rather than in any finite human agent who may make mistakes. 8LtMs, Ms 93, 1893, par. 8

Those who are now our leaders, men in authority in important business transactions in all our institutions, must consider and plan wisely in regard to children and youth who are growing in years and in knowledge. The ones who are now using the school books will fill their places as educators, sit in councils, and have a voice in methods and plans to shape and mold the work. The church will consider that new elements will be connected with it as teachers, as deacons, as workers. Those who are to do this work satisfactorily will have to devote labors to new fields, and trusts and responsibilities will fall upon those who are now students in our schools. How is the work going forward with those who are now learners? How well fitted are they becoming for grave, important responsibilities? 8LtMs, Ms 93, 1893, par. 9

The question of the proper training of children and youth is to be understood and acted upon. What is the nature of the studies that are given to the young? 8LtMs, Ms 93, 1893, par. 10

The Lord would have every man have a true, living experience that the representation may be of that character as is brought before us in (1 Corinthians 4:1-3): “Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man’s judgment: yea, I judge not mine own self.” Can we say with Paul, “It is a very small thing”? 8LtMs, Ms 93, 1893, par. 11

“For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.” Verses 4-9. 8LtMs, Ms 93, 1893, par. 12

Here the deficiencies are apparent before angels and men. This whole chapter contains strong truths to be communicated. How important that every soul shall have his righteousness going before him; then will the glory of God be his rearward (Isaiah 58:8). The most splendid workmanship is God’s building in human character. The most splendid building art can produce is liable to come to naught. 8LtMs, Ms 93, 1893, par. 13

“Paul, called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their’s and our’s: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.” 1 Corinthians 1:1-10. 8LtMs, Ms 93, 1893, par. 14

If this is not a possible thing to do, then these words would not be written. This whole chapter may be read and most earnestly taken into the life practice, and so answer the prayer of Christ in John 17. “For we are laborers together with God: ye are God’s husbandry, ye are God’s building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is.” 1 Corinthians 3:9-13. 8LtMs, Ms 93, 1893, par. 15

Ms 139, 1906

Sermon/Thoughts on Matthew 4

Oakland, California

July 24, 1906

Previously unpublished.

Matthew 4:13-25 [Passage read.] 21LtMs, Ms 139, 1906, par. 1

Now this was the first experience these disciples had of the ministry of Christ as the great Healer. 21LtMs, Ms 139, 1906, par. 2

Matthew 5:1, 2. Read and study the wonderful discourse found in Matthew 5. 21LtMs, Ms 139, 1906, par. 3

Matthew 8:1. There was a very large congregation in the open air, listening to His discourse. 21LtMs, Ms 139, 1906, par. 4

Matthew 7:28, 29. 21LtMs, Ms 139, 1906, par. 5

We are to have our senses quickened by the Holy Spirit that dwelt with Christ. We have to move out and improve our opportunities to reach the people where they are. Men and women can labor in their various capacities. In the home life, in visiting with our books and our publications, when opportunities shall present themselves, improve your chance to give the words of the greatest Teacher this world ever knew. God would have our printing establishments honored with men and with women who will realize they have characters to form after the divine similitude. Let the sanctification of the Holy Spirit take possession of voice, of mind, of strength, and use the gift of the voice to give utterance to words that are indited by the Holy Spirit. 21LtMs, Ms 139, 1906, par. 6

The words of Christ’s discourse from the Mount of Olives is your lesson to take in and impart to the people, high or low. And every sanctified heart and mind can become a channel of light to awaken an interest by taking the discourses and presenting them just as they are given in the Word, and then present them to the people as of the utmost importance, coming from the lips of the divine Teacher. How easy to be understood, how simple. If these discourses were dwelt upon in giving them the exact words, which the disciples did do, they realized that a divine power worked on human minds. If there were not another word often presented on different occasions in outdoor labor, these words would, if received and practiced, be to the saving souls. 21LtMs, Ms 139, 1906, par. 7

Why? Because the Holy Spirit is right beside the ones that are giving the lessons in the Scriptures, so that the right impression be made upon the human mind. 21LtMs, Ms 139, 1906, par. 8

We need in our life practice to preach the Word, to be instant in season, out of season, to have the armor of righteousness on and minister to the souls that need to be converted to Christ. Let every member of the church improve opportunities to speak the truth in love. Let men and women, sound in the faith, obtain acquaintance with that class who know not the truth, and introduce the truth of the Bible doctrine. 21LtMs, Ms 139, 1906, par. 9

We should not just assemble right among ourselves and cluster right among our own selves, but in kindness, in tenderness, in love, become acquainted with those who know not the truth. God wants you to be the salt of the earth. God wants you to be the light of the world. 21LtMs, Ms 139, 1906, par. 10

Let all gossip in the church be expelled from you individually. 21LtMs, Ms 139, 1906, par. 11

Individually, interest yourselves for the unconverted. This is your work. We have no time to gossip; we have no time to censure; we have no power given us of God to be censuring and to be discouraging. We want to encourage every one and sit down together and talk of the best ways to introduce the truth, and to obtain light, so that we shall let that light be reflected upon the pathway of every one that we come in association with. 21LtMs, Ms 139, 1906, par. 12

Stop your efforts to talk nothingness, things that are of no account at all. God wants us to come to our senses. 21LtMs, Ms 139, 1906, par. 13

Talk the truth, precious truth as it is in the Lord Jesus Christ’s teachings, as Christ charged His disciples just before His ascension, “Go ye therefore, and teach all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” [Matthew 28:19.] 21LtMs, Ms 139, 1906, par. 14

When you baptize them, and you see that they are in error in any respect, do you, any one of you that feel that you have a message from God, go to them kindly, and tell them, between them and you alone, where their trouble is, and where their difficulties will come in unless they change the course of their action? This is the work that is to rest upon us. And then what? Why, it says, “Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” [Verse 19.] Three personalities; and these three personalities are the pledged power from God that His people shall have, if they have been baptized in the name of the Father, and of the Son, and of the Holy Ghost. Now there is no excuse for souls to be left in ignorance and weakness if they will be gospel believers, if they will carry out these principles, and know that the three great Worthies, the Powers in heaven, are pledged to the church of God that will work in harmony with Christ’s teachings. 21LtMs, Ms 139, 1906, par. 15

“Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” [Verse 20.] 21LtMs, Ms 139, 1906, par. 16

That is what Christ was teaching in the very last lessons given to His disciples before He ascended up 21LtMs, Ms 139, 1906, par. 17

Christ is our power of efficiency. Work under Christ, controlled by His Holy Spirit, and there will be efficiency and power. In your perplexity to understand the way to take up the work, you can say as did the disciples, “Lord, to whom shall we go but unto Thee? Thou hast the words of eternal life. We have advanced truth.” [See John 6:68.] 21LtMs, Ms 139, 1906, par. 18

God means we shall advance continually. Some phases of the truth in the Word we do not take hold of, and those who do not understand it will come and ask us a question upon it. Then you bow down for a season of prayer, and ask the Lord that you may understand what is in His Word. I think you would have very much more praise to offer to God when you do that way than when you begin a conversation about how this one has done or that one has done, and begin to pick flaws. Had not we better stop right here, and make a vow before God? 21LtMs, Ms 139, 1906, par. 19

Seeing that San Francisco is punished because they did not keep the commandments of God, how many have done their duty in San Francisco? How many have worked as living missionaries in San Francisco? That was the question that has been placed before me that I was to place before the people. How many have been blessed by your missionary effort, when there was a world right in San Francisco, a small world there? Who has done his duty? God help us to arouse ourselves, else there will be a repetition of the wrath of God on others besides those in San Francisco. 21LtMs, Ms 139, 1906, par. 20

There is where in your perplexity you can say, as did the disciples, “Lord, to whom shall we go, but unto Thee? Thou hast the words of eternal life.” [Verse 68.] 21LtMs, Ms 139, 1906, par. 21

Then suppose, as you cannot see Christ in your midst, that you get right down and see Him by faith, that you become humble enough to pray and ask God to give you the right instruction on how to win souls to Christ. 21LtMs, Ms 139, 1906, par. 22

“Ye are the light of the world. ... Let your light so shine before men” [Matthew 5:14, 16]—not just before your church, and tell them over and over something; tell them to let the world alone that is perishing in its sins. But let your light so shine before the world that they see your good works, and glorify your Father which is in heaven. Now, if you shut yourself right in your churches, and preach over and over and over the same things, hadn’t you better stir up every member of the church and organize them and teach them how to become living missionaries, to present the truth to those that are ready to perish? 21LtMs, Ms 139, 1906, par. 23

We have a truth which the nominal churches have not received. The grand truth of the Sabbath, the seventh day, in which the Lord rested after creating the world in six days. The Sabbath is the seventh day, and the holy beings in the heavenly courts observe the sacred hours God has specified should be the day of rest. The holy church in heaven assemble before the throne of God. They worship in the beauty of holiness, crying, Salvation to our God, who sitteth upon the throne, and unto the Lamb. And this divine assembly is looking upon the inhabitants of the earth, who honor God in keeping holy the seventh day, and are in different companies all over the world, who observe the Sabbath of the Lord, and let their light shine amid the moral darkness that follows the transgression of God’s law. 21LtMs, Ms 139, 1906, par. 24

Those who observe the Sabbath of the Lord have a special work to accomplish in our world, and they need to be aroused and baptized with the Holy Spirit, that they may teach the world. This is acknowledged in the heavenly courts as a sign of their allegiance to Jesus Christ who has bought them with the price of His own blood. 21LtMs, Ms 139, 1906, par. 25

There are societies all through the world who are observing the seventh day Sabbath. Thank God for these. It is given as “a sign between Me and you throughout your generations forever.” [Exodus 31:13, 17.] That sign is never to be removed. 21LtMs, Ms 139, 1906, par. 26

Then why are we so inefficient? You have no time to talk. You have no time to tell of wrongs. You have no time to pull down one another. You have a work to do for the Master; and you are to work for those that would have the blood of souls upon their garments, unless they do this work as God would have them do it. Observing the Sabbath day is doing the very thing that came from God after He had created the world in six days, and rested upon the seventh day, and sanctified the day of His rest. He did not take any other day for that sanctification of the day of His rest. It denominates those who observe the Sabbath as the people of God. These people have given themselves to observe the commandments of God, to teach them to their children, and to work efficiently in behalf of the world. What does it do? It tells the story to the whole world that God created the world in six days and rested on the seventh day. And that day He sanctified. 21LtMs, Ms 139, 1906, par. 27

There is the testimony, the sign to be borne, that you are loyal, that you are true, if you will carry it out in character. Just your assenting to it does not amount to anything. It can only bring condemnation if you are not carrying out the principles of love for one another. Souls are perishing. We have no time to heap up treasure upon this earth. We want to extend a missionary influence from place to place. 21LtMs, Ms 139, 1906, par. 28

That is why I came from Australia. I felt that I must see the sanitariums established, the schools established, the educational centers in different parts of America. And we mean to do it. God is helping us, and bringing us into possession of properties for not more than one-fifth of what they cost, that we may have opportunity to work in all parts of the world. 21LtMs, Ms 139, 1906, par. 29

Observing the seventh day Sabbath, given to the world by our God, is His sign that we are His loyal subjects. And when these numbers who bear the sign of God assemble, let all bear in mind they are acknowledged in the heavenly courts; and all who keep the Sabbath, as God has enjoined the seventh day, they are in harmony with the angels in the heavenly courts. It is God’s distinguishing sign that they are loyal, and are preparing the people to become church members for uniting in the loftiest worship in the city of God. Can you take it in? I am awakened in the night with these things presented to me. 21LtMs, Ms 139, 1906, par. 30

These are the results of the missionary efforts to bring God’s holy law before those who are in the darkness of error, that they may keep God’s commandments and live. 21LtMs, Ms 139, 1906, par. 31

Now a little point. As the saints in the kingdom of God are accepted in the beloved, they hear: “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” [Matthew 25:34.] And then the golden harps are touched, and the music flows all through the heavenly host, and they fall down and worship the Father and the Son and the Holy Spirit. And then what? What next did I see? One meets another; and they say, as they fall right upon their necks with their faces shining with the glory of God, “It was you, it was you that brought the truth to me, and I would not hear it at first, but, O I am so glad.” Now that will be acted all through the heavenly courts, thanksgiving and praise to God for those that have been the means of winning others to the truth, that they should come and have an interest for them, and then they are united among the saved. O what a meeting! what a meeting! 21LtMs, Ms 139, 1906, par. 32

Exodus 31:13-16. No change takes place. It is not changed to Sunday; it is the very day that denominates you, that you keep to honor God who created the heavens and the earth in six days, and rested the seventh. 21LtMs, Ms 139, 1906, par. 33

Now sanctification without your having any burden or any weight for souls, it cannot be. God wants the burden to rest upon every soul to make straight paths for his feet, lest the lame be turned out of the way, and that you bring them to show them what the truth is. Wake up, brethren! Wake up, sisters! 21LtMs, Ms 139, 1906, par. 34

Exodus 31:14-16, 18. 21LtMs, Ms 139, 1906, par. 35

Present before the people the strong proofs which Moses was commanded to repeat to the congregation of Israel. 21LtMs, Ms 139, 1906, par. 36

Now here is a great deal of light, that I have not time to go through. 21LtMs, Ms 139, 1906, par. 37

Deuteronomy 7:6-11. 21LtMs, Ms 139, 1906, par. 38

I do not know as I shall attempt to read all I have here. I want to talk a little. 21LtMs, Ms 139, 1906, par. 39

I want to say to each one that we have a solemn, sacred work to do. It is not for you to consider how you can bind about the work for fear it will cost something. I have found that when they did advance to present the truth before new companies, there is where my liberty is. There is where I have strength. They took me when I was unable to move any limb but just this arm, when I could not move without much suffering; they would take me in an easy carriage and carry me to the halls, and then carry me up in an armchair to stand before the people, and speak. Well, the blessing of God rested upon us. It was a severe tax for me, but here are able men and able women, keeping the Sabbath. What are you keeping it for? Do you understand it? If so, in simplicity present to others the truth; and if you want to have strength of influence and power before the people, for Christ’s sake make known the truth. Do not hide it; do not put it under a bushel, nor under a bed. 21LtMs, Ms 139, 1906, par. 40

Your light is to shine forth to all that are in the house, and to whoever you come in contact with. There will be many lost because they do not do this. How? For the very reason that they do not realize the importance of the truth as they might realize it; because everyone that works for God, if it is but one soul that they are working for, they introduce the angels of God; and the angels of God give those workers words to utter, words to speak, as they open the Scriptures. There they see them in a new light, because it is of importance to them to give the clear light to those that they are laboring for. 21LtMs, Ms 139, 1906, par. 41

There is a work to be done. Now, do not watch for fear we are branching out too much. We are not branching out one-hundredth part of what we ought to be. There are places where people never heard the truth, and we want to improve, every soul of us, our mind; we want to improve our intelligence; we want to search the Scriptures; and as we search them, the angels of God will give us a clear understanding of what these Scriptures mean. 21LtMs, Ms 139, 1906, par. 42

“Lo, I am with you, even unto the end of the world.” [Matthew 28:20.] If you give to others the influence I have commanded you, that is the very work to be done. God wants His converting power to come to us in this meeting, and He wants us to humble our souls before Him. 21LtMs, Ms 139, 1906, par. 43

We have schools to be established. In Loma Linda, there should be a first-class school established there, near the sanitarium; and the sanitarium can help the school, and the school can help the sanitarium. I could read it all when I went there and saw the land, nearly one hundred acres of land. “O, this is just the place,” I said. “Now here is where the school can be established; and the sanitarium, the medical work, and the ministry can be worked here, so that it will be the one thing, the perfecting of the work in Jesus Christ, to carry this message to the world. That is our study now.” 21LtMs, Ms 139, 1906, par. 44

Every penny you can save from dress, every penny you can save from any indulgence in your houses—in expensive indulgence—can be used for the simple cottages that shall be erected in the most simple, inexpensive way at once, right upon Loma Linda ground. There can be the higher school, and at the same time the primary class in another department, so there will be two classes of schools right upon the same ground. One is working with an influence upon the medical line, another an influence upon the ministry, and all is to blend. It is one work; it is a great work. And the foundation timbers are to be laid in different places. And we are to see the salvation of God. 21LtMs, Ms 139, 1906, par. 45

I prevailed on Brother Haskell and his wife to come to Loma Linda and labor. And they took up, not the easiest place, Redlands, but the most objectionable place. They went to work right there to see what they could do. They have been sowing the seed; they have been preparing for others to come in and to help to take that work and carry it forward in the right lines; and then they will return again from New England, and the Lord will work. He has wrought wonderfully, and I thank God Brother and Sister Haskell have gone there, and they are fitting up workers that shall go into the field to carry the work. And just as these workers will advance the work, they will see and understand, as their minds are growing stronger. Their intellect is improving. And they have an education by practice. That is what we believe in, an education by practice. And they can carry the work of God intelligently. 21LtMs, Ms 139, 1906, par. 46

Now there are advanced moves to be made in Loma Linda—these small houses to be established on the ground, so as to save the expense of a big building. And the Lord will help us. There are means that shall come from our people to carry on this very work, for just as soon as they are baptized with the Holy Spirit of God, you could no more keep them to put their means in the mechanical business lines of the world, the money-making schemes. You would see they will say, “This is the Lord’s money. He has let us have it, but every dollar of it is the Lord’s.” He says, “The gold and the silver is Mine, and the cattle upon a thousand hills.” [Haggai 2:8; Psalm 50:10.] And therefore the Lord calls upon every one to bring a faithful tithe into His treasury, that the treasury should not be empty. He wants every one to wake up on this point; for when you read Malachi with the Spirit of the Lord resting upon you, you may understand that you have got a responsibility resting upon you, perhaps, that you have not realized before. 21LtMs, Ms 139, 1906, par. 47

If you have been robbing God in tithes and offerings, come right to your senses. God has given you all that you have. He has given you life, and He has given you what wealth you have that you have not destroyed by indulgence of appetite and liquor taking and tobacco-using. Those who destroy the physical and mental and the moral by a perverted appetite, they need to be converted, that the Spirit of God shall come upon them; and let every one of us stand as soldiers. How? With every piece of the armor on. 21LtMs, Ms 139, 1906, par. 48

We war not against flesh and blood, but against principalities and powers and spiritual wickedness in high places. Do you think, when you are talking to this one, that, and the other, it is only just the person? The enemy is trying to divert every effort you may make. You must have the courage that you will not be diverted. You must have a faith that will not be blanketed, that will not be repulsed; and then you take right hold, and you say, “This is the property of Christ, and He has given His blood to purchase these men and these women; and now I must take right hold to impart with all the powers of my being, and I must do everything I can with the means God has given to me to establish the truth in different parts of the world.” And these you will find in the different parts where scarcely anything has been done—not very far off, right in America. 21LtMs, Ms 139, 1906, par. 49

The Lord would have us work intelligently, that we may have some means, that we may establish the work among the people that do not speak our language—in the islands of the sea, and the various missions in foreign countries—they are the ones that we are to work for. There is no end to the work, and God wants us to prepare a people, for the end of all things is at hand. The Lord is coming, and we have no time to lose, no time to waste. God help us that we may take right hold of His work, and that we may do it intelligently. 21LtMs, Ms 139, 1906, par. 50

Here are various things to be considered. Here is the work now at Loma Linda that is to be considered, and the preparations made, so that the school can commence at once, and there will be a place where they can go where there are not companies that are constantly working to undermine the confidence of those who come to the place that has seen the glory of God. But Satan thinks this a nice place for him, and he is working there through those who once stood firmly upon the truth. God wants us to prepare a place for those who shall receive their education, not only in book knowledge, but in agricultural lines, to till the soil; and as they are tilling the soil, they are getting their lessons all the time, how the soil of the Lord should be worked, how they should weed out the wrongs, how they should stir up the fallow ground of the heart, that the seeds of truth may find access to the soil. 21LtMs, Ms 139, 1906, par. 51

What we want is a full religion. What we want is the perfecting of Christian character day after day. And never stop nor hesitate until you can reflect the image of Jesus Christ and are prepared for the next world, which is the heaven above, where there entereth into it nothing that defileth or maketh a lie. Now here is the very work that God calls upon every one of us to do, to understandingly take hold of this work. 21LtMs, Ms 139, 1906, par. 52

We are not to compass ourselves in a little section by ourselves. No. It is the world. They tried to get Christ to stay in one place in His first ministry. “No,” He said, “I must go to other places.” And then He toiled on. What a light shone forth in this place where He went, and numbers were converted to the truth. This is the very work that we are to do. God help us to understand what it means to be converted. Your tongue is to be converted. Your mind is to be converted. There is to be no frivolity by any one that teaches the truth or that takes hold of the truth. 21LtMs, Ms 139, 1906, par. 53

The Lord would have us minutemen. Put on the whole armor of God, every piece of it; and the gospel shoes, be sure to put them on. If you have on the gospel shoes, you will not sit down in your house and do nothing. If you have the gospel shoes, you must go with these gospel shoes on to impart the truth to those that are in darkness. Travel on foot from place to place, and God will give the grace that is so much needed, and the whole heart will be rejoicing. 21LtMs, Ms 139, 1906, par. 54

Then Christ went to another place, and another place, and so He kept traveling. He let the light shine forth in these places that He went to, and I want to say, brethren and sisters, Never open your lips to tattle; never open your lips to condemn and find fault. You have got other business to do. You have got other business than to lay these things before the servants of God, and they have other business to do than to hear you. We want every one to work in his capacity and to do whatever he can do for the Master. My heart has bled as I have seen that there are hindrances, hindrances, hindrances to keep the work from going to perfection, where it should be perfected. 21LtMs, Ms 139, 1906, par. 55

But we want now the Holy Spirit of God to come in. And the Lord will help us. The blessing of the Lord will rest upon us, and I ask you, every one, Pray, pray, pray for the ministers. Do not stop to find fault. Pray for the Holy Ghost to come upon the ministers. There is a world to save. 21LtMs, Ms 139, 1906, par. 56

Look at San Francisco. How many might have been saved in San Francisco if you had put on the whole armor and the gospel shoes and the lamp of salvation? And if you had kept at work for them, there might have been many souls won to the truth. God help us to take hold of the truth here. We know not how soon Oakland may be visited—there is great wickedness in Oakland. There is a truth for them to take hold of. We want Oakland to know that those that are transgressing the Sabbath commandment, and are keeping the first day of the week, are trampling on and disregarding the positive commandments of God. And yet they expect to enter in through the gates into the city. They would create a second rebellion there. No, it never can be so. God help us that we may take up this work. 21LtMs, Ms 139, 1906, par. 57

Humble yourselves under the mighty hand of God. Confess your sins one to another. This is the work of God. Confess your sins one to another. This is the Word of God. Confess your sins and forsake your sins. Humble your souls before God. If you do this, just as surely as you make room so that the Holy Spirit of God shall come right into your midst, before you know it, you will find, when the truth is presented in the congregation, you can no more sit and not open your lips. You will say, Praise God, Amen, Good is the Lord and greatly to be praised, and you will find that there will be open lips; and the mind will be absorbing the truth, and that truth sanctifying the heart of the believer. What we want is pure and undefiled religion. 21LtMs, Ms 139, 1906, par. 58

As I was aroused very early this morning to write out some matters that I have not read to you—I will read it before I leave—I felt such a burning desire to create some kind of a spirit of advancement, to create an earnestness, to create a zeal, to create a proficiency here. Because we are keeping the commandments of God, and He says, It is a sign between Me and you throughout your generations forever. Now, we want to be in touch with Jehovah, we want to be in perfect harmony with the Lord God of heaven who created the world. 21LtMs, Ms 139, 1906, par. 59

I want to tell you, God lives, and Christ is making intercession for us; and when He sees you backsliding, He places His hands before God, saying, “Give them another opportunity. I have graven them upon the palms of My hands. They have forsaken Me, they have gone away from Me. I want to exert an influence over My people, that they shall be brought back again.” Now that is the work that the Lord has presented to me to be done. God help us every one to be wide-awake. 21LtMs, Ms 139, 1906, par. 60

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Brother Kellogg wants me to bring in a word here. Do not any one think that the establishment of the Loma Linda school interferes with the school at Healdsburg one particle. It is to educate medical missionaries to go to all parts of the world, and to carry the truth. It is to bring them up to a high standard in the medical missionary work. And then the only school they have besides that is for the young children that are in Loma Linda that come and settle there. It does not interfere with any school anywhere, or in Healdsburg. 21LtMs, Ms 139, 1906, par. 61

I am glad if they will start the school in Healdsburg and carry it right through on the highest line possible. I am glad if they will take it, and may God put courage into their hearts. But the Loma Linda work has no more bearing on this work at Healdsburg at all. It does not have any bearing. It is to take those that shall go forth in ministry of healing, to act in various places where they have no representation, and there they are to educate, to come in and teach them how to preserve healthful habits and leave off all liquor. 21LtMs, Ms 139, 1906, par. 62

That makes me think, I want someone to bring to me pledges, just the best pledges that you can get, and bring them here so that we can handle them. What we want is that the appetites and passions shall be brought under control to God. We eat these things and we partake of these things; the dead animal creation, you partake of these things, and you act out the animal; and your children will act it out. You are composed of what you eat, and we want the fruits and grains; and the simple fruits and grains, will be all that will satisfy us. The counsel of God has been given, that if I would come to the position on fruits and grains, (and that was many, many years ago), I should overcome the difficulty of the heart that I was suffering under and fainting away every little while. 21LtMs, Ms 139, 1906, par. 63

Well I have; I have overcome it. I came right down to the strictest diet, the simplest diet. I let the meat diet go, as the Lord said; it was not good for me, and it was establishing a weakness in my constitution, so that I could not carry His work. Now I want to say to every one of you that will come right to the fruits and grains and let meat alone, you will not be the disposition of that animal of which you now partake. God wants us to bring heaven into our homes, for we are preparing for the heaven above. We want our children there, and we want to be there ourselves. God help us to work to the point. 21LtMs, Ms 139, 1906, par. 64

Ms 27, 1900

Obedience or Disobedience

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May 6, 1900 [typed]

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Those who are carrying forward the work of God must stand firm and steadfast, as faithful sentinels in the Lord’s army. They must stand under the bloodstained banner of Prince Emmanuel. The truth for the present time is to be made known. The last message of mercy is to be proclaimed. Men and women are to be aroused to prepare for the great issues before them. 15LtMs, Ms 27, 1900, par. 1

At the time of Christ’s first advent to our world, the ambitious projects of men had combined with the cruel inventions of Satan to array the world under the banner of rebellion. Eternal realities were hidden by the things of this earth. 15LtMs, Ms 27, 1900, par. 2

In the face of every species of error and delusion, Christ stood forth, proclaiming, “I am the light of the world.” [John 8:12.] When His ministry commenced, His followers numbered only a few illiterate fishermen. But though the world ignored these humble men, they were connected with the God of heaven. Christ was their Instructor. Drawing their power from the Source of all power, these men were to bear a testimony that would shake the world. 15LtMs, Ms 27, 1900, par. 3

To John the Baptist was given the work of preparing the way for Christ’s coming. By startling messages of warning he was to waken men from worldly dreaming. Through Him God called backslidden Israel to repentance. By His presentation of truth He exposed popular delusions. In contrast with the false teachings of the rabbis, truth stood revealed as an eternal certainty. “Repent ye; for the kingdom of heaven is at hand,” John cried. [Matthew 3:2.] 15LtMs, Ms 27, 1900, par. 4

“And the Jews’ Passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.” [John 2:13, 14.] Priests and rulers were in altercation with the people. The dealers were extorting money from those who had come from afar to attend the Passover, saying as they sold them sheep and oxen for the sacrifices, “It is naught, It is naught.” 15LtMs, Ms 27, 1900, par. 5

Christ looked upon the distraction which had been introduced into the temple courts. Standing before the desecrators, He said in a clear, authoritative voice, “Take these things hence; make not my Father’s house a house of merchandise.” “And when he had made a scourge of small cords, he drove them all out of the temple, ... and poured out the changers’ money, and overthrew the tables.” [Verses 16, 15.] 15LtMs, Ms 27, 1900, par. 6

By expelling those who were profaning the temple of God, Christ taught that a mere profession of religion is nothing in the sight of God. It is a pure, holy character, maintained with the strictest integrity, that is of value in His sight. 15LtMs, Ms 27, 1900, par. 7

In the work of Christ we see our work. In the errors and delusions which flood the world today we see something of what He had to meet. Christ came to give the message of preparation for His kingdom. He calls upon those who live in this age to bear a clear, decided testimony. 15LtMs, Ms 27, 1900, par. 8

Talking with Nicodemus, a member of the Sanhedrin, Christ insisted that he must be born again, or else he would never see the kingdom of heaven. He did not attach the slightest value to worldly position or wealth. In talking with the Samaritan women, He showed how worthless are the hopes of this world, and how necessary the water of life. “If thou knewest the gift of God,” He said to the woman, “and who it is that saith to thee, Give me to drink thou wouldest have asked of him, and he would have given thee living water. 15LtMs, Ms 27, 1900, par. 9

“The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever shall drink of this water shall thirst again; but whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life.” [John 4:10-14.] 15LtMs, Ms 27, 1900, par. 10

Thus Christ declared that earthly blessings, however great or numerous, can never satisfy the mind or cleanse the soul. But every want is satisfied by the water of life which is imparted to the truly penitent, who receive the Word of God as thirsty men receive water. The truth of God is in them as a well of water, springing up unto everlasting life. As bread is to the hungry and water to the thirsty, so is the Word of God to those who love Him. 15LtMs, Ms 27, 1900, par. 11

“If ye love me,” Christ says, “keep my commandments.” [John 14:15.] “He that willeth to do his will shall know of the doctrine.” [John 7:17.] He shall indeed know, not uncertainly, but with a knowledge that makes the soul brave and courageous, anxious to sow the seed of truth and reap the harvest. This work is the source of elevated, holy, and constantly refreshing joy. “The water that I shall give him,” Christ declares, “shall be in him a well of water, springing up into everlasting life.” [John 4:14.] 15LtMs, Ms 27, 1900, par. 12

The reason why men and women today to do believe the truth is because it condemns their life-practices. They see that the truth calls for a reform, and they fight it because they hate the work involved in sanctification. 15LtMs, Ms 27, 1900, par. 13

Today the Lord is speaking to His people, saying, “Repent ye; for the kingdom of heaven is at hand.” [Matthew 3:2.] “Cease to do evil; learn to do well.” [Isaiah 1:16, 17.] When men and women are thoroughly awakened to the need of a reformation, they will believe and do the words of the great Teacher, “Yet a little while is the light with you. Walk while ye have the light; lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth.” [John 12:35.] 15LtMs, Ms 27, 1900, par. 14

We have a message to bear, not only to worldlings, but to church members. Christ bore a message to the Jewish nation; and light is to shine forth from God’s people to church members as well as to worldlings. As we present the Word of God just as it reads, the ministers will say that we are doing an unjust thing, for we are stealing members from their churches. But God has a people in their churches, a people who have been bought with a price. He has given us a message to proclaim to them. 15LtMs, Ms 27, 1900, par. 15

We are not permitted to enter the churches to present the testing truths for this time; therefore we must hold camp meetings, planting in the sight of all the standard which has been trampled down. We are to lift the voice in warning. 15LtMs, Ms 27, 1900, par. 16

God gave Noah a warning message to present in his day. The earth was to be destroyed by a flood, and God gave Noah directions to prepare an ark, into which all might enter who desired to be saved. This immense boat, standing on dry ground, was an evidence of Noah’s faith. For one hundred and twenty years he warned the people of the coming flood, but they laughed him to scorn. 15LtMs, Ms 27, 1900, par. 17

Christ says, “As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, when the flood came and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.” [Luke 17:26-30.] 15LtMs, Ms 27, 1900, par. 18

Of the Jews it is written, “Though he had done so many miracles before them, yet they believed not on him; that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they would not see with their eyes, nor understand with their heart, and be converted, and I should heal them.” [John 12:37-40.] 15LtMs, Ms 27, 1900, par. 19

Christ presented truths which if received would have purified the soul. But the Jews rejected the truth, and in the place of light came darkness. Those who cling to falsehood and error must, as the result, be surrounded by darkness. 15LtMs, Ms 27, 1900, par. 20

“Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God.” [Verses 42, 43.] 15LtMs, Ms 27, 1900, par. 21

In His intense desire that men should receive the truth, and live, Jesus cried, “He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak.” [Verses 44-50.] 15LtMs, Ms 27, 1900, par. 22

There is a most solemn work to be done for the world and for the churches. The message is to be given to them, whether they will hear or whether they will forbear. We are to work for God in a world where the wickedness of the inhabitants has almost filled the measure of their iniquity. This earth has almost reached the place where God will permit the destroyer to work his will upon it. He will not then interpose to save, to lift up a standard against the enemy. 15LtMs, Ms 27, 1900, par. 23

The churches may unite with the world in a corrupt confederacy to reject the light sent from heaven. Yet that light will not be put out. The counsels of heaven will not be thwarted. The efforts made to hinder the advancement of truth will be of no avail. God will overcome for His own name’s glory. The Holy Spirit comes to all, to convince of sin. From those who refuse the truth it passes away. In the onward march of truth, some are left and others are taken. Whether men will hear or whether they will forbear, God will vindicate the work done by His faithful servants. 15LtMs, Ms 27, 1900, par. 24

Receiving the truth means eternal life; rejecting it means eternal death. All are giving opportunity to obtain spiritual knowledge. We should be filled with gratitude to God for letting the light shine upon His Word, giving us spiritual understanding and a correct interpretation of His precepts. Christ declared, “This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.” [John 17:3.] 15LtMs, Ms 27, 1900, par. 25

It is not enough for man to follow the dictates of his own conscience, for his conscience may not be in harmony with the Word. His mind must be enlightened. If a man wills to do the will of God, he will know of the doctrine. The will of man must be under the control of the Holy Spirit. If it is under the control of a spirit that leads him to disregard and disobey the expressed will of God, he cannot serve God. He refuses to obey the divine will, because obedience involves a cross, because in order to obey he would have to separate from the world in faith and practice. 15LtMs, Ms 27, 1900, par. 26

He, who after hearing the truth turns from it because to accept it would retard his success in business lines, turns from God and the light. He sells his soul in a cheap market. His conscience will ever be unreliable. He has made a bargain with Satan, violating his conscience which, if kept pure and upright, would have been of more value to him than the whole world. He who refuses light partakes of the fruit of disobedience, as did Adam and Eve in Eden. 15LtMs, Ms 27, 1900, par. 27

Shall we continue in transgression or shall we so value our peace of mind that we shall cease to transgress, and break off our confederacy with the great apostate? Shall we dare to trifle with our eternal destiny? Shall we not turn away from the companionship of the enemy? “What shall it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?” [Mark 8:36, 37.] 15LtMs, Ms 27, 1900, par. 28

He whose conscience is a sure guide will not stop to reason when light shines upon him out of God’s Word. He will not be guided by human counsel. He will not allow worldly business to stand in the way of obedience. He will lay every selfish interest at the door of investigation, and will approach the Word of God as one whose eternal interest is hanging in the balance. 15LtMs, Ms 27, 1900, par. 29

There is a right side—the side of Him who declared, “I have kept my Father’s commandments.” [John 15:10.] “The law of the Lord is perfect, converting the soul.” [Psalm 19:7.] 15LtMs, Ms 27, 1900, par. 30

There is a wrong side,—the side of the one who in heaven rebelled against God. With his sympathizers he was expelled from the heavenly courts, and from his action we may understand that no matter how high a position a man may occupy in the church or in the world, if he is disloyal to God, if he accepts human laws instead of the laws of Jehovah, he can never enter heaven; for he is living in direct opposition to God. He will receive punishment in accordance with the power of influence which instead of being placed on the side of God was placed on the side of Satan. The greater the talents and influence given him, the greater will be his punishment. God will require at his hands the souls he has turned aside from truth to falsehood. Instead of leading them to God, he led them away from God, and their blood will be charged to him. He will be punished as a seducer from the truth of heavenly origin, which God has commanded all to obey. 15LtMs, Ms 27, 1900, par. 31

Under Satan’s direction men have set up an image to be worshiped, even as Nebuchadnezzar set up an image on the plains of Dura and commanded all men to fall down and worship it. They have exalted the first day of the week, putting it in the place of the Sabbath of the Lord. 15LtMs, Ms 27, 1900, par. 32

“The Lord spake unto Moses, saying, Speak ye also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you. Everyone that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth; and on the seventh he rested and was refreshed.” [Exodus 31:12-17.] 15LtMs, Ms 27, 1900, par. 33

Those who read these words and obey them now will not be obliged to read them with self-condemnation in the day when the books are opened, and every one is judged out of the things written therein. 15LtMs, Ms 27, 1900, par. 34

John writes, “I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.” [Revelation 20:11-15.] 15LtMs, Ms 27, 1900, par. 35

What a terrible day that will be for those who have refused God’s sign, who have exalted a spurious rest day, and have claimed authority over the consciences of their fellow men! They have disregarded the law of Jehovah, and Satan has deceived them, to their ruin. They have received the falsehoods framed by him to make of none effect God’s commands. As they stand before the bar of God, they will see the great sacrifice the Father made in giving His only begotten Son to the world, that men and women might hear the message of salvation, and live. Christ was the light of the world, but when He came to His own, they received him not. Inspired with the spirit of Satan, the Jewish leaders killed the Saviour because He condemned their practices. 15LtMs, Ms 27, 1900, par. 36

In the day of judgment, those who have refused the light and have led others to honor the false Sabbath will see the course Satan has pursued in causing men to transgress the law of God. They will see and fully comprehend the virtue of God’s sign. They will understand that they might have been saved had they accepted God’s message of mercy to a fallen world. But they turned from the truth and rejected the sign of God. 15LtMs, Ms 27, 1900, par. 37

John writes again, “And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had the mark of the beast, and them that worshiped his image. These both were cast into a lake of fire burning with brimstone. And the remnant were slain with a sword of him that sat upon the horse.” [Revelation 19:19-21.] 15LtMs, Ms 27, 1900, par. 38

Then will be seen the persecutions Christians have endured at the hands of those under the control of the apostate. Nothing will be overlooked or forgotten by God, for seeking to compel men to do evil is a most heinous sin in His sight. 15LtMs, Ms 27, 1900, par. 39

Read the nineteenth chapter of Revelation, and be afraid, all ye would insult your God by enforcing upon men the worship of the beast. Read the fifty-eighth chapter of Isaiah, and see whether those who walk in the light of God’s commands are the ones who are to be maligned and persecuted. 15LtMs, Ms 27, 1900, par. 40

God’s people have a serious, solemn work to do. He bids them, “Lift up thy voice like trumpet, and show my people their transgression, and the house of Jacob their sins.” [Verse 1.] 15LtMs, Ms 27, 1900, par. 41