

Ellen G. White Estate

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ELLEN G. WHITE

Manuscript Releases
Volume Twelve [Nos.
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Ellen G. White

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Information about this Book

Overview

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About the Author

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

Further Links

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A Word of Explanation

When Ellen White died in 1915, she left her manuscripts and letters in the custody of a small group of ministers and administrators in the Seventh-day Adventist church whom she had appointed to serve as Trustees of her estate. As the years passed, these Trustees and their successors became increasingly aware of the potential usefulness to the church of this gold mine of unpublished materials. Procedures were developed whereby church entities, or even individuals, could request the “release” of specified excerpts from Ellen White’s writings for use in books, articles, class lectures, or sermons. For details of the release process the reader is referred to the preface to *Manuscript Releases*, Vol. 1.

As in the earlier volumes, materials currently available elsewhere in published form have not been included in the present volume. In a few cases materials under consideration and assigned a release number were not processed. And the number was not reassigned. Until 1983, only the excerpts requested for public use were “released.” Starting with manuscript release No. 970, the White Estate began “releasing” Entire letters or manuscripts, so far as possible, even if only particular paragraphs were requested.

Copy for this volume has been sent to the publisher camera-ready, which means that any typographical mistakes or other inaccuracies which may appear are the responsibility of the White Estate, not the publisher.

We take pleasure in making these materials available in this form, and trust that the counsels, warnings, and principles put forth by the author will bring a blessing to every reader.

The Trustees of the

Ellen G. White Estate.

Washington, D.C.

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MR No. 921—Ellen White's Concern for Doctor Kellogg

Should I be considered your enemy, because I will not hold my peace when the Lord instructs me to tell you that you need a work done for yourself which will give you an altogether different experience from that which you are now having?—[Letter 77, 1900](#), p. 3. (To Dr. J. H. Kellogg, Dec., 1899.)

You feel that Sister White has turned away from you, but it is exactly the opposite. Sister White has no different testimony to bear from the testimony she has borne for the last fifty years. It is you who have changed and changed decidedly. You have refused to accept the light which the Lord has been pleased to give you, that you were to work in harmony with your brethren.—[Letter 85, 1900](#), p. 2. (To Dr. J. H. Kellogg, May, 1900.)

According to the light God has given me, sore and troublesome annoyances will come. I have been instructed that for a time your presence is needed at the sanitarium in Battle Creek. There are trials to come to the sanitarium. Its help is not all that it should be. I am instructed, Look not to human beings for wisdom. If we trust in the Lord, nothing can prevail against us. There is a tree of life in Battle Creek, to which all have free access. All may pluck and eat of it. My brother, look constantly to Jesus. Eat His flesh and drink His blood. Draw nigh to God and He will draw nigh to you. If you will walk in the light, your heart and your mind will be under the supervision of God.... [2]

I do not want you to have any wrong upon your soul. I want you to come off more than conqueror. God wants you to stand on the high platform of eternal rectitude. Let not your good be evil spoken of. You have a living Saviour. Cling fast to Him. Pray, Oh, pray that the Lord will reveal Himself to you, and will maintain you ever to work for Him. You must often feel the necessity of dying to self. Then you will not yield to [any] influence but the influence of the Lord Jesus Christ.

I have the greatest interest in you. I understand you much better than you understand yourself. It is not only your privilege, but it is your duty to seek a character so consistent that sin will find no place in your words or actions. Walk wisely in your home. Walk wisely before your patients and your students, that when you bow in prayer, the Lord can hear and answer you. Walk wisely in a perfect way. Let your words be seasoned with the grace of Christ. Let the Christlikeness of your words and actions be a sign between you and Christ's followers that you walk with God. Let the peace of Christ rule in your heart. Let its power strengthen and mellow your disposition. In all your associations, reveal the uplifting principles of heaven, that when your work here shall close, only the fragrance of your good works and words may be remembered.

I felt that I must write this now, because at any time I may be called upon to lay off my armor. I am watching and waiting. You need to feel the softening, subduing influence of the grace of Christ. You are certainly in danger of exaggerating your power of authority. This ... you have done many, many times.—[Letter 112, 1901](#). (To Dr. J. H. Kellogg, July, 1901.)

[3] Night after night I am in distress, walking the floor with a burden almost unendurable. I have a deep interest in you, my brother. The Lord has given me messages for you, warning you not to be as Nebuchadnezzar, filled with self-exaltation. You have before you every temptation to sway the work in such a way that God cannot put his signature upon it. Altogether too much power and authority rests in your word. You are not sufficient for these things. The Lord must be the ruler.—[Letter 199, 1901](#), p. 2. (To Dr. J. H. Kellogg, October 15, 1901.)

I must say unto you that trials will come to me and to others, for I have been instructed there will be men and women who are not always wise because they are not sanctified through the truth, and they will not behave judiciously. They will walk and work unwisely, and there will be those who will corrupt the doctrines we now hold. If reprov'd they will falsify and misstate the words spoken. Publications will be multiplied and the world will be warned. But dangers are before us all now in the field. Not one third of the working force of men and women we have in the field are rooted

and grounded in the faith, and to be trusted.—[Manuscript 220, 1902](#). (Diary fragment, January 1, 1902.)

Even if you continue to refuse to accept what I say, I shall not feel that I have nothing more to say to you. I love your soul too well to keep silent. I shall continue to warn you. I promised the Lord that I would do this. And when I see the people of God in danger of accepting your wrong version of things, and of moving blindly, I shall present to them that which I have presented to you, else I shall be held accountable. I love your soul and I want you to have eternal life. I must tell you the truth. And whether you acknowledge it or not, you know that what I tell you is truth. [4]

Shortly before your father died, he called me to him, saying that he had something to say to me. “I feel that John is in great danger,” he said. “But, Sister White, you will not get discouraged, will you, even though he seems to be headstrong? You are the only one who can help him. Do not let him go, even though his case appears discouraging.”

I promised that I would do as the Spirit of the Lord directed me. God’s word to me has always been, “You can help him.”—[Letter 174, 1902](#), p. 8. (To Dr. J. H. Kellogg, November 11, 1902.)

Dear Brother: A scene has been presented before me of actions performed by you, similar to the actions of Satan in the heavenly courts. From time to time I have given warnings to different ones who were being blinded by your sophistries and misrepresentations. Your power of misrepresentation is so continuously exerted that many have been deceived.

In some things you act like a man bereft of his reason. It is a marvel to me how one who has had the light in so many ways, who has received so many warnings and reproofs, can yet go on blindfolding himself and others.

You wrote me that you had surrendered. But wherein have you surrendered? When I received this word from you, I forbore to open before you some things that I shall now have to tell you. I hoped that you would seek to reform. Many times you have been entreated to change your course. You certainly need to do so; for you have been the greatest hindrance to the work that God would have advance in straight lines. Other men have acted a part in some respects similar [5]

to the part that you have been acting, but they have not been so regardless of justice, honesty and truth.

You have not been given occasion to do the things that you have done. For years I have striven to give you every word of encouragement that I dared give you, hoping that you might take hold of the encouragement and make thorough work for eternity. At the General Conference held in Battle Creek in 1901, I treated you as a man who would make every effort to set things right. When your long-drawn-out documents were presented to me to commend and approve, I was shown clearly by the heavenly agencies the sure results of receiving such documents. I was shown the oppression that would be exercised by you and by others linked up with you, who were spiritually blind.

You have made persistent efforts to try to center everything in Battle Creek, after clear light had been given that this should not be done. For years messages have been coming to you, distinctly pointing out the fact that plants should be made in many places, and that so much should not be gathered into Battle Creek. I was surprised that you took so little heed to messages regarding this that the Lord has repeatedly sent you. You were professedly believing the Testimonies, and yet walking and working contrary to them, following your own impulses, turning from the plain, Thus saith the Lord, to carry out your own plans and devisings. You have had little use for those whom you thought would obstruct your way. You would not harmonize with them, and refused to recognize in them any virtue or righteousness.

[6] “Then answered one of the lawyers, and said unto Him, Master, thus saying Thou reproachest us also. And He said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers” (Luke 11:45, 46).

I have no liberty to withhold any longer the matters that I have written. There is much that must be brought out. And yet I say unto you, as I have said many times before, I have an intense desire that you shall show by your words of confession and by your actions that you will now make thorough work for repentance. Let the plowshare of truth go deep and thorough into your heart. Do not surface work; for God will not accept superficial promises. The Lord Jesus reaches

out His hand once more to you, and He will not be trifled with. You have a work to do. Cease your underhand work, which shows that you would spoil the work of God. If you will repent, and be converted, the Lord will have mercy upon you.—[Letter 319, 1905](#), pp. 1, 2. (To Dr. J. H. Kellogg, June 2, 1905.)

White Estate

Washington, D. C.,

April 1, 1982.

[7]

MR No. 922—The Sin of Faultfinding

Sabbath, January 14, was of great interest to us. In the morning I spoke from [Isaiah 58](#). The Lord gave me strength and grace to deliver His message to the people. I did not intend to speak again in the afternoon as a social meeting had been appointed. But as the testimonies were borne I felt urged to present the case of some who seemed altogether too blind to comprehend their true position.

The Lord constrained me to speak in regard to the dangers of those who were so completely absorbed in dwelling upon the failings and mistakes of others that they themselves were falling into far greater evils, and sinning against God. I told Brother A that he would surely lose the reason that God had given him if he did not cease this work of accusing, and employ his powers to a better purpose than feeding on the faults and errors of others. Christ declared Himself to be the bread which cometh down from heaven. He said, [[John 6:51, 53-57, 63](#), quoted].

Our bodies are built up from what we eat and drink; and the character of our spiritual experience depends on what our minds feed upon and assimilate. By continually dwelling upon the mistakes and defects of others, many become religious dyspeptics. The Lord has bidden us, “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” ([Philippians 4:8](#)). But those who are so busy in dissecting the words and acts of others, to discover all that is objectionable, fail to discern [8] the good and pleasant things. They do not eat of the proper food to promote spiritual vitality and healthy growth.

Many are bearing a yoke that Christ never placed upon them. It is galling to the neck, and it brings no rest to the soul. I said to Brother A, The Lord has not placed the sins of the people upon you. You are not the sin-bearer. Jesus, the world’s Redeemer, was able to tread the wine press alone. He bore our sins in His own body on

the tree, and there is not an angel in heaven who is able to bear the sins of one soul. No human being can bear the guilt of his own sin. Then how inconsistent for him to think that the Lord has laid upon him the sins of his fellow men. If it were so indeed, his life would be crushed out. From henceforth please remember that not one of you is able to be a sin-bearer. Do not feel that you are under the necessity of talking of the faults and errors of others.

God has given His only begotten Son, “that whosoever believeth in Him should not perish, but have everlasting life” ([John 3:16](#)). Thank God for this. Christ has invited us, “Come unto Me all ye that labor and are heavy laden, and I will give you rest” ([Matthew 11:28](#)). O what a promise, that! “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](#)). Let these words fill us with comfort and hope and peace. While you are worrying over the sins of others Jesus says, turn your eyes away from these things and behold the Lamb of God that taketh away the sin of the world. There is a balm in Gilead; there is a Physician there. Jesus is the great physician, and He can cure all the maladies of the soul.

The infinite wisdom of God has employed human agencies to cooperate with Him in His work for the salvation of men. He has a variety of agencies, with different gifts, and they are to cooperate harmoniously, each filling his own God-given sphere of action. We are to work for the salvation of our fellow men, not by judging them, but by showing forth what the Lord has done for us in the transformation of character. Your faith, your sympathy, your forbearance, your love, your gentleness, your temperance in all things, will be as a light shining in a dark place. [9]

God has often used the spotless example of a poor and illiterate man as successfully promoting the great designs of the gospel as the labors of the minister who is lauded for his talents and eloquence. The Lord’s wisdom and power are revealed in the humble, devoted worker who lives his religion, more than in the educated man who does not rely so fully upon God’s help.—[Letter 23a, 1893](#), pp. 18-20.

Washington, D. C.,

April 1, 1982.

MR No. 923—The Stoning System

[10]

I had a dream. I saw A in close conversation with men and with ministers. He adroitly would make statements born of suspicion and imagination to draw them out, and then would gain expression from them. I saw him clap his hands over something very eagerly. I felt a pang of anguish at heart as I saw this going on. I saw in my dream yourself and B in conversation with him. You made statements to him which he seemed to grasp with avidity, and close his hand over something. I then saw him go to his room, and there upon the floor was a pile of stones systematically laid up, stone upon stone. He placed the additional stones on the pile and counted them up. Every stone had a name—some report gathered up—and every stone was numbered.

The young man who often instructs me came and looked upon the pile of stones with grief and indignation, and inquired [of A] what he had and what he proposed to do with them. A looked up with a sharp, gratified laugh. “These are mistakes of C. I am going to stone him with them, stone him to death.” The young man said, “You are bringing back the stoning system, are you? You are worse than the ancient Pharisees. Who gave you this work to do? The Lord raised you up, the Lord entrusted you with a special work. The Lord has sustained you in a most remarkable manner, but it was not for you to degrade your powers for this kind of work. Satan is an accuser of the brethren.

I thought A seemed very defiant and determined. Said he, “C is trying to tear us to pieces. He is working against us, and to save our reputation and life, we must work against him. I shall use every stone to the last pebble here upon this floor to kill him. This is only self-defense, a disagreeable necessity.”

[11]

And then said the young man solemnly, “What have you gained? Have you in the act righted your wrongs? Have you opened your heart to Jesus Christ, and does He sit there enthroned? Who occu-

pies the citadel of the soul under this administration of the stoning system?

“You have a higher calling, a more important work. Leave all such work of gathering stones for the enemies of God’s law. You brethren must love one another, or you are not children of the day, but of darkness.”

I then saw C engaged in a similar work, gathering stones, making a pile, and ready to begin the stoning system. Similar words were repeated to him with additional injunctions, and I awoke.—[Manuscript 2, 1880, 1, 2](#). (“A Dream.”)

White Estate

Washington, D. C.,

April 1, 1982.

MR No. 924—Reflections on the Minneapolis Conference

[12]

Dear Children of the Household,

I have good news to report this morning. There has been a break in the meeting. Praise the Lord, He is at work for His people. We have felt surely that the enemy of Christ and all righteousness was upon the ground. [Written May 12, 1889, from Ottawa, Kansas, where Ellen White was attending camp meeting.] There were some ministers from Iowa who came armed and equipped to leaven the camp with the very same spirit that was so prominent in Minneapolis. Brother Jones had labored every day, speaking three times a day, but it seemed so hard to make an impression.

We arrived here on Tuesday evening [May 7]. Wednesday I attended the early morning meeting and bore a decided testimony and entreated all present not to act over Minneapolis, and not to be like those Paul describes in [Hebrews 4:2](#). I then entreated them to humble their hearts before God and put away their sins by repentance and confession, and receive the messages God sends them through His delegated servants.

Thursday morning I attended the early morning meeting and felt that I must be more explicit. I was led out to speak more freely in regard to the conference held in Minneapolis, and the spirit that our brethren brought to that conference. I felt that it was not enough to longer deal in general terms uttering truths which might be assented to, but that would not cut deep in the fleshy tables of the heart. The work to be done demanded something more than smooth words, for God would put His rebuke upon anything and everything savoring of the same kind of spirit and influence that was brought into Minneapolis—doubts, cavilings, playing upon words, turning aside from the close reproofs of the Spirit of God, and regarding them as idle fables and ridiculing and misrepresenting and quibbling upon words.

[13]

All this was an offense to God and must not have any place here at this meeting. There were souls starving for food and they must be

fed. I told them that which the Spirit of God had revealed to me as I was conducted to the rooms of those who came to the conference. I was made to hear the conversation, the sarcasm, the evil feelings expressed, the bearing false witness, the making light of the message God sent, and the messenger who brought the message. I was told all this was wisdom that was from beneath in marked contrast to the wisdom that was from above, which has been specified by God through His apostles. [[James 3:13-18](#), quoted.]

I related in the Thursday morning meeting some things in reference to the Minneapolis meeting. I told them by what means the Lord had opened to me the spiritual condition of many of those who came to that conference. They came under a delusion, with false impressions upon their minds. This was Satan's work, for the Lord was to revive His people and give them light in clear distinct rays that would lead to the magnifying of Christ. The Lord's command to His people through His messengers was "Go forward." And now Satan determined to hold the people away from the light, that the rich blessing of God should not come upon the delegates.

Satan raised an alarm. They thought the law in Galatians would come up and they would go armed and equipped to resist everything coming from those men from the Pacific Coast, new and old.

[14] I never labored in my life more directly under the controlling influences of the Spirit of God. God gave me meat in due season for the people, but they refused it, for it did not come in just the way and manner they wanted it to come. Elders Jones and Waggoner presented precious light to the people, but prejudice and unbelief, jealousy and evil-surmising, barred the door of their hearts that nothing from this source should find entrance to their hearts.

I had been, during the forty-five years of experience, shown the lives, the character and history of the patriarchs and prophets who had come to the people with a message from God, and Satan would start some evil report, or get up some difference of opinion or turn the interest in some other channel, that the people should be deprived of the good the Lord had to bestow upon them. And now in this case a firm, decided, obstinate spirit was taking possession of hearts, and those who had known of the grace of God and had felt His converting power upon their hearts once, were deluded, infatuated, working under a deception all through that meeting, and it took but a tiny

seed of doubt and questioning to find fruitful soil in the hearts of those who had no living connection with God, whose hearts were hard and unimpressionable. Their base passions were stirred and it was a precious opportunity to them to show the mob spirit.

I could but have a vivid picture in my mind from day to day of the way reformers were treated, how slight difference of opinion seemed to create a frenzy of feeling. Thus it was in the betrayal, trial, and crucifixion of Jesus—all this had passed before me point by point. The Satanic spirit took control and moved with power upon the human hearts that had been opened to doubts and to bitterness, wrath and hatred. All this was prevailing in that meeting. I decided to leave the meeting, leave Minneapolis. I refused to speak again to our people, but consented to speak to the Scandinavians.

In the night season, one of God's messengers stood by my side and asked: "Did not I raise you up when you were sick nigh unto death in Healdsburg? Did not I put My Spirit upon you and sustain you to bear your testimony in Oakland? Did not I your Lord strengthen you to come the long journey to this place? Have not I kept your mind in peace amid the strife and confusion of tongues, and now I have a work for you to do in this place. My everlasting arms are beneath you. I have given you a message to bear. I will show you many things."

[15]

I was conducted to the house where our brethren made their homes, and there was much conversation and excitement of feelings and some smart, and as they supposed sharp, witty remarks. The servants, whom the Lord sent, were caricatured, ridiculed, and placed in a ridiculous light. The comment of words passed upon me and the work that God had given me to do was anything but flattering. Willie White's name was handled freely and he was ridiculed and denounced, also the names of Elders Jones and Waggoner.

Voices that I was surprised to hear were joining this rebellion and those with whom I had labored in past years, without any evidence or any sure knowledge of any change in Sister White, were hard, bold, and decided in denouncing her. And of all those so free and forward with their cruel words, not one had come to me and inquired if these reports and their suppositions were true. I was represented as telling things untrue, when I made the statement that not a word of conversation had passed between me and Brethren Jones and

Waggoner nor my son Willie upon the law in Galatians. If they had been as frank with me as they were in talking with one another against me, I could have made everything plain to them in this matter. I repeated this several times, because I saw they were determined not to take my testimony. They thought we all came to the conference with a perfect understanding and an agreement to make a stand on the law in Galatians.

After hearing what I did my heart sank within me. I had never pictured before my mind what dependence we might place in those who claim to be friends, when the spirit of Satan finds entrance to their hearts. I thought of the future crisis, and feelings that I can never put into words for a little time overcame me. [[Mark 13:9, 12](#) quoted.]

All this passed through my mind like a flash of lightning and I was sensible how little trust or dependence could be put in the friendship of men when human thoughts and human passions bear sway. Just as sure as the enemy is permitted to bear sway then we may expect anything. Human friendship, bonds, and ties of relationship are severed, and why? Because there is a difference of opinion in interpretation of the Scriptures. It is the same spirit which condemned the Lord of life and glory. The truth that sanctifies the soul produces no briars and thorns. "By their fruits ye shall know them" ([Matthew 7:20](#)). Then the words were spoken, "Only lay hold of the strength of the Mighty One. He is a friend that will never leave thee, never betray thee. He is thy refuge. No storm or tempest can move thee. In God is thy strength. Faith in God is thy shield and buckler. His grace is sufficient for thee."

And what created all this stirring up of human passions which was bitterness of spirit, because some of their brethren had ventured to entertain some ideas contrary to the ideas that some others of their brethren had entertained, which were thought from their understanding to be inroads upon ancient doctrines?

[17] The guide which accompanied me gave me the information of the spiritual standing before God of these men, who were passing judgment upon their brethren. They were not keeping their own souls in the love of God. Had they been growing in grace and the knowledge of our Lord and Saviour Jesus Christ, they would have distinguished light from darkness, and truth from error.

I had declared my intention of leaving the meeting as soon as the Sabbath should close, but when I was assured I had a work to do, to stand at my post, that God had given me a message to bear in His name, and even if I had foreseen the consequences, I could not be clear before God, and have my peace. And my work must not cease here, for my testimony of this character must continue as God should direct until these wrongs were expelled from the churches. Unless the faithful testimonies are continually repeated in the ears of the people of God, the mold which has been left upon the work would not be removed.

There have been, I was informed, misunderstandings not only of the testimonies, but of the Bible itself. Men have exalted themselves and esteemed themselves too highly, which leads to the denouncing of others and passing judgment upon their brethren. Envy, jealousy, evilspeaking, evil surmising, judging one another, has been considered a special gift given of God in discernment, when it savors more of the spirit of the great accuser who accused the brethren before God day and night. There has been a spirit of Phariseeism, a hard, unsympathetic spirit towards the erring, a withdrawing from some and leaving them in discouragement, which is leaving the lost sheep to perish in the wilderness. There has been a placing of men where God alone should be.

You must do your work with fidelity. You must under the con-
straining influence of the love of Christ do the work God has given you. Let not your zeal diminish. Then trust the result with God. This was not all that was said, but I did not hesitate a moment in my decision. I prayed the Lord to unite me more fully to Himself. I decided I must work, bearing the message God should give me without calculating the consequences, whether men would hear or forbear. I must not abate one jot or tittle of the message given me to bear, either for favors or because of frowns and alienations of any mortal.

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I sent word to Brother Kilgore that I would speak to the Scandinavians in the afternoon, and to the American brethren in the forenoon. I stated to the brethren that I had continued the same work since the Minneapolis meeting. Success has attended my labors, but only one man has had the moral courage to confess that he had done and spoken wrong both of me and the work God had given

me. They have not repented of their evil work. I had testimonies for individuals that were in sin, but I had no liberty to reprove them, for these were joined with those who held responsible positions and had a mob spirit, the spirit of the devil to berate, to falsify and inflame the minds of those who ought to have had the spirit of Jesus.

[19] While in Europe, in different ways, at different times, in different places, I was speaking to the people in America, and warning, cautioning, entreating them to have their spirit and works corresponding with the character of the truth which they profess to believe and love. I was shown that there was coming into the ranks of Sabbathkeepers a self-sufficient spirit. [A self-sufficient spirit] was cherished by young men in responsible positions. A worldly wisdom was taking the place of the wisdom from above. Men were trusting in men. Form and ceremony were taking the place of true piety.

Men were almost devoid of love. Those who praised and glorified them, they would praise and glorify in return. Those who highly esteemed their capabilities were getting above the simplicity of the work. They shaped the work to go in their line, and God would disappoint them and move in His own mysterious way His wonders to perform; and God's ways would not be seen and acknowledged by those who had brought in their own spirit to take the place of the Spirit of God.

That which was presented to me at Minneapolis opened to me the true state of many conference [workers]. If the testimonies which they have long professed to believe crossed their track, or rebuked and corrected their errors, there must be, they thought, some mistake in the testimony.

I told them plainly [that] the position and work God gave me at that conference was disregarded by nearly all. Rebellion was popular. Their course was an insult to the Spirit of God. The Lord sustained me by His Holy Spirit and told me that my work was to stand at my position of trust to do the work the Lord had set me to do, and raised me up from a bed of sickness to do, and His sustaining power would be with me, for His everlasting arms were beneath me; [that] the spirit that was brought at that meeting was a zeal not according to knowledge; that wrong ideas and a spirit not of God had been for years taking control of those who were standing in responsible places. They were lifted up, exalted.

Many things were specified that were being cherished as truth, but which were not in harmony with the message of the truth, and Satan was having things very much his own way. He was taking advantage of human nature. The disposition and strong traits of character which had not been under subjection to the Spirit of God were stirred into activity as worked against Jesus Christ at His first advent, and led to their taking the first steps in the rejection of Christ. And after their feet were once set in a wrong path, their pride, their jealousy, and self-righteousness would not allow them to acknowledge they had made a mistake. [20]

Many were drawn into this snare by the misrepresentation of others, knowing not what they were doing, not understanding what they were stirred up about. A bewitching power attends all rebellion of whatever order. After they had taken the position with the more responsible ones in attempting to destroy the Son of God after His discourse at Nazareth, they would not repent and retract. Jesus gave them an opportunity after His character and His work were more fully known. He had wrought miracles. He had done works that no other man had done or ever could do, but they did not afterward repent and give Him glory.

I was encouraged to stand firmly against the human impulses that were bearing strongly against [the] light and truth which the Lord had for this time for His People. I was told that, comparatively, I should stand almost alone; but I was not alone, for His Spirit was moving upon many hearts who were like-minded with the Spirit of God. [God said to me], "I have a testimony for you to bear before My people who are hungering for truth. Be not of a doubtful heart, neither be discouraged. My word shall be as a hammer to break the flinty hearts. Be zealous only for the honor of God."

The president of the Kansas Conference solicited an interview with me and said his confidence in the testimonies was greater than ever before, for he was in that house where it seemed indeed to be as I had said, a godless, prayerless house. Such comments as were made of me and my work from men he supposed would never speak such words, so astonished him that he felt that he must speak and let them know he was not of the same mind. He reproved the spirit, the words, that had been spoken. [21]

Several others were in the same house and stated the same things. They thought they would never mention the matter to anyone, but now they felt that they must speak. They acknowledged [that] every word Sister White had spoken was true, that her name, her work, her testimonies of the Spirit of God were freely commented upon; and the statement was made that Sister White was under the influence of Willie White, A. T. Jones, and E. J. Waggoner, and that they were not reliable. These brethren named were treated in words and charged with many things, that there was, I had stated, a wrong spirit. They deeply regretted they were in that company where for a long time not a vocal prayer was offered, but [there was] enough talk to confuse the minds of those who had not a long experience in the work of Sister White.

Thursday afternoon I spoke to the people, although I was weak, for the air was depressed. The word was received in just that way and in just that spirit that the individual hearers possessed. Those who were watching to find somebody to pick flaws in, whose hearts were barricaded with unbelief, thought Sister White did not talk with much spirit. Those who wanted light and truth were fed and considered the words spoken as from God. I had a long talk with young Brother Washburn, who opened his heart frankly to me.

Friday morning again I read some things before the people assembled, in reference to Minneapolis and the way my brethren treated the servants whom the Lord sent to them with messages of truth. Then several bore testimony in regard to their experience at the meeting at Minneapolis; and yet we did not seem to break through.

[22] Sabbath Brother A. T. Jones talked upon the subject of justification by faith, and many received it as light and truth. I spoke in the afternoon, and the Lord strengthened me to bear my testimony with freedom. Then there were many testimonies borne, testifying that they appreciated the light and truth presented to them. But it seemed difficult for those who had been dwelling in an atmosphere of doubt, to take the position of learners. They would quibble at little points that were of no consequence. The leaven that has wrought in Iowa Conference, was in our midst.

Sunday morning I attended the meeting, and prayed and talked. I bore to the company assembled a plain, clear, sharp testimony, taking up again a solemn reproof against the sin of our doubts and

unbelief; that in every congregation Satan had his agents right among us through whom he could work. Their natural and acquired abilities he could use if there was any chance for him to do so.

There are those who have lived in an atmosphere of doubt, men of talent and acquirements who attend our special meetings for business and for counsel, whom Satan works through, to hinder the work of God. When propositions are made to advance the work, when the glory of God alone is considered, these men, supposing themselves to be wise and of far-seeing judgment, will catch at a little item of no particular consequence, and they will talk over it and make everyone else talk over it, and hinder the work which might have moved right along to its completion. And when once they start a thing, they will hold tenaciously to their ideas. They consider it a virtue, a matter of praise in them, to appear to have this great caution and wonderful foresight, when [they] are only carrying the stones to trig the wheels, making the work exceedingly trying in these business meetings because these men intrude themselves to notice, when the “Well done” would have been said to them in heaven and in earth if they had kept silence.

[23]

The very thing that the Lord had impressed upon the minds of His servants that ought to be done has not been done at the right time, because these men advanced their own ideas under the suggestions the devil had put in their minds to hinder the work of God and to disgust those who would see the work of God move. There have been suggestions made by themselves which have carried, which God never put into their minds. Satan attends every board meeting, every business meeting, every committee meeting, and if he can impress anyone’s mind to make objections or to throw in suggestions that will delay the work hours and weary out those who are called upon to attend these meetings, he is wonderfully pleased. He has had his way in the matter. And the business which should be pushed through with dispatch, yet in an intelligent manner, is made tedious and to drag along because of the human, unsanctified elements in the character of some who are placed in responsible positions, who do not have knowledge when to speak and when to keep silent.

This is the way Satan has wrought among us effectively. If these men are not converted, [these men] who are so ready to block the wheel, who will oppose things which commend themselves

to the judgment of those who generally preside at these meetings, let them be left off the board, for although they may have some excellent ability they have mingled with it a self-esteem and ideas that they wish to have prevail which will be carrying out Satan's line as he wants it. They are a detriment, a hindrance, to your business meetings, and make them unsatisfactory, wanting in dignity and make most tedious delays of business that might be executed with expedition and thoroughness.

[24] Another thing where Satan comes and uses his power is to work upon the human elements to foster unbelief, and they have lived and breathed in the atmosphere of unbelief until it is second nature to hunt up doubts and sow the seeds of doubts. They have some precious qualities, but when doubts and quibbling take hold of their mind, all the gifts and abilities entrusted to them from God are used as weapons of darkness. They do not know that they are under the influence of the great deceiver, to assault the most sacred things of God with wicked self-deification. They use the power they possess and the confidence entrusted in them by other minds to rivet more firmly the bonds of infidelity, questioning, and doubts of the very truths God would have them, His people, respect and reverence.

I say, let not these be deceived. Mistake not your influence to deceive others for the final come out of the matter. There is a decision to be pronounced by Him who is a true watcher, who weighs with other scales than those who are deluded. Your time has not been employed in a manner to meet the "Well done," when the last decision shall be made.

Think ye not that the heavenly Watcher sees your unbelief and opposition? Think ye not your ridiculing, scoffing words are never to appear before you again? Even the outpouring of the Spirit of God you have treated with contempt, and have passed your unsanctified judgment upon; and when the messages have come to you that you must be converted to God, how you have misunderstood and perverted the meaning of these words. The voice of unbelief and contempt of God's work and God's servants have been by those blinded by selfishness and self-deception, as the voice of God. But an almighty hand is at work for His people, to purge from them the spirit of self, the base material that they flattered themselves was gold.

Who shall comfort God's servants when they are grieved and disappointed? Will their faith steer clear? Will they be Christlike amid the rocks without shipwreck? God does not take pleasure in disappointing our hopes and bowing our souls down with anguish. God will fulfill the desire of them that are faithful to do His bidding. But we must not prescribe to Him time, place, or manner, when this must be done. He will not suffer His servants to spend their strength for naught. There may be an appearance that they are frustrated for a time. It is for their good, for their success is not of him that willeth nor of him that runneth. [25]

The Lord has His eyes upon the workers. He suffers obstructions and apparent failures to take place that His wisdom and His power may be more decidedly manifested, and that His own Name may be glorified, for the Lord alone is to be exalted. God's workers must walk in the way of duty and commit themselves, their work, their time and talents, to God.

In the providence of God I bore my testimony in Battle Creek, in Potterville, in Des Moines. There the reports have been circulated in regard to the meeting at Minneapolis, but God gave me perfect freedom before [our] ministering brethren and the church, but those who had misinterpreted me and made statements that were in accordance with their feelings, have said nothing to retract their evil work upon the mind of Elder Butler and upon the minds of others.

Jesus says in solemn accents, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." While Christ was teaching the most important truth, there arose a question between some of John's disciples and the Jews, about purifying. This was one of the ways the Pharisees worked when the truth they saw was affecting men's consciences. They would start some question of little importance to create a dispute, and thus divert the minds that they saw were being convicted. [26]

This plan of Satan has been carried on through the ages. He will work upon some minds to get into a dispute about some things in the church whenever the Lord begins to revive His people. He lays hold of human elements in the church, upon something that might be as well left wholly alone, to quench the spirit of harmonious action and to divert the mind from living issues. In every church gathering for

worship, Satan is there also, to use every element that he can use in human nature to serve his purpose. He will use to bring in unbelief, evil surmising, and [he will endeavor] to get up side issues to divert the mind from the living issues; and [so] the Lord Jesus has warned us to watch and pray [lest] ye enter into temptation.

When our brethren were engaged in their unholy work of contempt for their brethren whom the Lord sent with a message to them, did they think that they were doing God service? Did it not enter their minds that they were entering into temptation? They did not pray. They had no disposition to humble their hearts before God and stop their contention and plead with God for the enlightenment of His Spirit.

[27] Have they not examples before them in the past and in the present, where the banners of rebellion against the messages God sends and against His servants, are waving around us? Are there not enough blasphemers and despisers who have rejected light and cast aside His counsel? Must there be, even in our very midst, those who claim to be doing the work of God but who are openly profaning His name in word, in spirit, and in actions; and will this unhallowed work go on, that the measure of iniquity shall be still swelling the figures, before the church shall feel the importance of wrestling with God for the revealing of His power?

Are prayerless companies to associate together in their spirit of opposition against light and truth, but not associate together to seek the Lord with all their hearts? Did these who formed a confederacy expect that this was the sanctifying influence of the truth upon them? Did they expect the Lord would guide them into all truth [while they were so] lukewarm [and] lifted up in self-sufficiency that they felt no need of keeping their hearts with all diligence, out of which are the issues of life? Personal piety, practical piety and spiritual-mindedness, were not kept up by secret and vocal prayer. Is not this the true state of the case? Was the course pursued by those congregated in these houses, of a character to kindle the fire of devotional love in their hearts?

The light given me was that after a few superficial performances in private or public, they were filled with the accusing spirit, with evil surmisings, and several have acknowledged they did not want to say that Sister White lied, but they did say they did not believe

she told the truth when she stated that she had not had conversation with W. C. White, Elder Waggoner, or Elder Jones. Have not these, my brethren, been wrought up by the spirit of Satan to thus judge me? And yet not one of them sought an interview with Sister White. Not one tried to obtain the true state of the case from her. In all the scenes of rebellion that have arisen, not one has charged me with untruth before this, and if they judge of me in this light, fired with a zeal that certainly is from beneath, they have thought and said worse things of Brethren Jones and Waggoner. Is this the course that we are to pursue in standing by the “old landmarks”? Is this the zeal for the Lord of hosts and for the spiritual interest of our brethren? [28]

Where is the spirit that Moses had when he cried earnestly to God day and night that He would exalt His own name among the nations? Where is that disinterested self-devotion which prompted the prayer of Moses, “Yet, if now Thou wilt forgive their sin, and if not, blot me I pray Thee, out of Thy book”? Where [was] there anything of this shown in the zeal of these brethren? God forbid [that] anything should ever take place again like that which transpired at Minneapolis. All this undue excitement of natural feelings of chagrin and vexation was not the zeal heaven-born to stand in defense of the truth.

Would God that those who acted a part in this work would have repented before God, after reflection, that they had seen that they were mistaken in Sister White and in their brethren ministers, [that] they had been as humble as Willie White and made as clean a confession as he did, broad enough to cover the wound he feared he had made. His course put to blush and shame those who have displeased God and injured their brethren in a most unchristian manner, which has involved them in darkness and perplexity, in which their own spirit and natural hearts have involved them.

You may be annoyed because I keep this matter before you, but happy will you be if you see this matter as it is, if your eyes are opened to see the spiritual darkness and corruption of your own hearts, and repent.

May 13. This morning there was a precious meeting of confession. Brethren Porter, Washburn, and Wakeham, all have yielded their opposition and surrendered to God. Brother Wakeham’s testimony was that he had enjoyed more of the Spirit of God in the last

24 hours than he had done in all his life before. He was getting free and rejoicing in the Lord.

[29] Brother Porter bore a clear, free testimony. Brother Washburn also rejoiced in God. Oh, how grateful is my soul to see these, who have been enshrouded in an atmosphere of unbelief, now talking faith, now grasping the righteousness of Christ; and these who, ignorantly and in their unbelief, have let unholy thoughts and feelings into their hearts, and then grieved the Spirit of God, seek God while He may be found, call upon Him while He is nigh.

Your feelings, your words that have been spoken against your brethren, have been registered against you in the books of heaven as done to Jesus Christ in the person of His saints. “Inasmuch as ye have done this to one of the least of these, My brethren, ye have done it unto Me.”

Repent before the Lord. If you do not repent, “I will come unto you and remove the candlestick out of its place.” Then the result will be moral darkness. I attended the afternoon meeting, and after Brother Jones had spoken upon faith, there were many free testimonies borne. As many as six and eight were on their feet at a time, and they seemed like starved sheep who were feeding upon meat in due season.

I pray that this good work may go on and that Zion may arise, because her light has come and the glory of the Lord has risen upon her. Let the individual members of the church humble themselves before God, and accept the message which will bring healing to her bruises and wounds.—[Letter 14, 1889](#). (To “Dear Children of the Household,” May 12, 1889.)

**MR No. 925—E. G. White materials cited in papers
presented at the International Prophetic Guidance
Workshop**

See “The Fannie Bolton Story”, available from the E. G. White Estate. [See MR926]

MR No. 926—Ibid.

MR No. 927—Country Living

[30]

The Benefits of Country Living—It was not God’s purpose that people should be crowded into cities, huddled together in terraces and tenements. In the beginning He placed our first parents in a garden, amid the beautiful sights and sounds of nature, and these sights and sounds He desires men to rejoice in today. The more nearly we can come in harmony with God’s original plan, the more favorable will be our position for the recovery and the preservation of health.

Our retired location will offer comparative freedom from any of the temptations of city life. Here [A new sanitarium was being developed at wahroonga, about 13 miles from sydney, australia.] are no liquor-selling hotels or dram-shops on every corner to tempt the unfortunate victim of intemperance. And the pure sights and sounds, the clear, invigorating air, and the sense of God’s presence pervading all nature, tend to uplift the mind, to soften the heart, and to strengthen the will to resist temptation.—[Manuscript 12, 1900, 1-2](#). (“Who Will Help?” January 31, 1900.)

Contrasts Between City and Country Living—I look at these flowers, and every time I see them, I think of Eden. They are an expression of God’s love for us. Thus He gives us in this world a little taste of Eden. He wants us to delight in the beautiful things of His creation, and to see in them an expression of what He will do for us. He wants us to live where we can have elbow room. His people are not to crowd into the cities. He wants them to take their families out of the cities, that they may better prepare for eternal life. In a little while they will have to leave the cities. These cities are filled with wickedness of every kind—with strikes and murders and suicides. Satan is in them, controlling men in their work of destruction. Under his influence they kill for the sake of killing, and this they will do more and more. Every mind is controlled either by the power of Satan or the power of God. If God controls our minds, what shall we be?—Christian gentlemen and Christian ladies. God

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can fill our lives with His peace and gladness and joy. He wants His joy to be in us, that our joy may be full.

If we place ourselves under objectionable influences, can we expect God to work a miracle to undo the results of our wrong course? No, indeed. Get out of the cities as soon as possible, and purchase a little piece of land where you can have a garden, where your children can watch the flowers growing, and learn from them lessons of simplicity and purity. “Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these” ([Matthew 6:28, 29](#)). Parents, point your children to the beautiful things of God’s creation, and from these things teach them of His love for them. Point them to the lovely flowers—the roses and the lilies and the pinks—and then point them to the living God.—[Manuscript 10, 1903, 11, 12](#). (“Lessons From Sending Out the Spies,” March 28, 1903.)

[32] **The Time of God’s Judgments a Time of Opportunity for the Unwarned**—The time of God’s destructive judgments is the time of mercy for those who have no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to those who would not enter. Large numbers will be admitted who in these last days hear the truth for the first time.—[Letter 103, 1903](#), p. 4. (To G. B. Starr and wife, June 3, 1903.)

White Estate

Washington, D. C.,

May 20, 1982.

MR No. 928—Not Processed

[33]

MR No. 929—Words of Encouragement

North Fitzroy

Melbourne, Australia

May 19, 1895

Dear Sister Ekman,

Your letter reached me on my return from Tasmania, two days since. I have not forgotten you, nor the visit I made your family, where we were so hospitably entertained. I would be pleased if I could sit down by your side and talk with you face to face, but since thousands of miles of the broad waters separate between us, I will talk to you with my pen.

I have a message from the Lord for you. Hear His voice speaking to you: [[1 Peter 4:12-14, 19](#) quoted.]

[34] You are in perplexity as to what is the best course for you to pursue. Please consider that the Lord is acquainted with you. He knows every event connected with your life. He knoweth our frame, that we are but dust. Knowing this, He desires to impress us with the conviction that our only hope is in and through the merits of Jesus Christ. Of our own selves we cannot bear the weight of our own sins, nor atone for our mistakes and errors, but the Lord has provided a way of escape, for it is because He saw us sinners, unable to save ourselves, that God's great heart was touched, and He "so loved the world [in their degradation and sin] that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" ([John 3:16](#)).

This promise is to you, my beloved sister. Jesus loves you. You have been purchased by the Lord Jesus Christ. He gave His precious life to redeem you. Through faith, you are a child of promise. In giving Jesus, in that one precious Gift, our heavenly Father gave you all the treasures of heaven. And when you come to God in prayer, bear in mind that He is your Father, and that He regards you as His child. He looks upon you with the most tender pity. He will not

forsake you, though you may be the weakest, the very feeblest of His creatures. If you put your trust in Him, He abideth faithful.

You are not to entertain the thought that because you have made mistakes and your life has been darkened with errors, your heavenly Father does not love you and therefore has forsaken you. No, dear sister. I tell you *NO!* Jesus loves you still. His eye is upon you, and He “will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it” (1 [Corinthians 10:13](#)).

You may say, I have sinned against God; but if you have, you are just the one who needs the Saviour, for Christ is our Sin-bearer. He says, “I am not come to call the righteous, but sinners to repentance” ([Matthew 9:13](#)). When Satan tells you that the Lord has forgotten you and will not regard you with favor, tell him you know in whom you believe; say to him, “Get thee behind me, Satan. Jesus gave His own life for me. He suffered a most cruel death that He might save me from being overcome by your temptations. I believe in Jesus. I know my Saviour loves me, and I love my Jesus. I rest in His love, notwithstanding my imperfections. God has accepted His perfection in my behalf. He is my righteousness, and I trust in His merits. I am His repenting, believing child. He has taken away my sin-stained garments and covered me with the robe of His righteousness. Clothed in this garment I stand before the Father justified. I am of that number who are addressed as the ‘Elect according to the foreknowledge of God the Father, through sanctification of the Spirit.’” And what constitutes them the “elect?”—“Obedience and sprinkling of the blood of Jesus Christ.” Therefore, He adds, “Grace unto you, and peace, be multiplied” (1 [Peter 1:12](#)).

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If we were perfect, we would not need a Saviour, a Redeemer to rescue us from the slavery of Satan. But if we have sinned, let us rejoice with Peter when he recovered himself from his fall. [[1 Peter 1:3-5](#) quoted.] Therefore, our Saviour’s voice echoes back from the clouds as He ascended to heaven, “Let not your hearts be troubled: ye believe in God, believe also in Me. In My Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself that where I am there ye may be also” ([John 14:1-3](#)).

[36] When Christ rose from the dead, He proclaimed in triumph over Joseph's sepulcher, rent by the power of God, "I am the resurrection and the life." Jesus died to prove that He loves you, and He has risen again and ascended on high. And now He stands before His Father as your advocate. He pleads your case before the throne of God, and you may say, "I have sinned over my task, but I will trust in Jesus Christ for pardon." As a little child believes in and trusts in its loving parents, even so do I hope in Thee, oh, my Saviour.

My dear sister, you are the Lord's purchased possession. We have a merciful and faithful High Priest. [[Hebrews 2:17](#), quoted.]

My dear sister in Christ Jesus, you cannot keep yourself one moment. You are kept by the power of God through faith. Let your faith rest in His merits, rely upon His mercy, trust in the sufficiency of His grace to keep you every moment. Never allow the enemy to obtain an advantage over you because you do not think you are good enough to be called a child of God. By faith you are constantly to repose in the righteousness which God has provided you through His Substitute, Jesus Christ the Righteous. He forgiveth sins and pardoneth iniquities and transgressions. He takes away our sin, and in its place imputes His own righteousness. What a blessing this is for us! It is only as you take God at His word, and accept Jesus Christ as your Redeemer that you preserve the honor of God and show that you are "kept by the power of God through faith unto salvation ready to be revealed in the last time" ([1 Peter 1:5](#)).

[37] Why this revelation of the power of faith in the last time? Why is it to be revealed in the very close of this world's history? Because iniquity abounds, and the love of many waxes cold through the deceptive workings of the satanic agencies, who especially oppose the commandment-keeping people of God at this time and bring trial and sorrow upon them. In these closing days of probation, days of great trial of faith, you cannot keep yourself. You are kept by the power of God alone, which is revealed in a special manner to offset the working of Satan through the children of disobedience. He would grieve and hurt the soul of everyone who would be loyal and true, who would keep the way of the Lord, and do His commandments. Manifold temptations will come to all who believe in Jesus. Satan will seek to discourage those who manifest their love for God by keeping His commandments.

The warfare against God's law commenced in heaven. Satan was determined to bring God to his ideas, his way, to force Him to change the law of His government. This was the cause of the war in heaven. Satan worked upon the sympathies of the angelic host by his deceptive attitude, but he was expelled from heaven, and now he is determined to carry out on this earth the plans [he] instituted in heaven. If he can persuade man to be disloyal to the law of God, he will feel that he is revenged upon God. He strives to instill into the minds of men his masterly deceptions, thus perverting judgment and justice, trampling down the law of God. This work—the conflict between truth and error—lies at the foundation of the trials and tribulations that the children of God will experience. This is the “trial of their faith.”

By pressing upon the soul the idea that God is displeased with us, Satan tries to torture us into unbelief. But we are to “rejoice in the Lord alway” [1 Peter 1:6-9 quoted]. The Lord Jesus is our only hope. He is your hope, and I am commissioned in His name to ask you to put your entire trust in Him [Isaiah 57:15, quoted.]

Although God is so high and holy, and though His glory and majesty fills the heavens, yet He looks with pitying tenderness upon all that tremble at His word. These are the contrite ones. They may feel that they can scarcely hope in His mercy, yet they are the special objects of His care and love. [Isaiah 57:18; 54:3-5, quoted.]

[38]

My sister, this is the word of God to you. Look to your precious Saviour and live. Let your faith take hold of the hope He presents to you in His Word.

As you ask the Lord to help you, honor your Saviour by believing that you do receive His blessing. Mutual love between you and your Saviour will enable you to do His will against every opposing element. When you have a plain “Thus saith the Lord” for your course of action, He will sustain you. Cherish a spirit of kindness and affection for your children, but in your love for them do not lose sight of the requirements of God. Do not evade His claims.

The efficiency of the Lord's work upon the earth depends upon those whom He has made stewards of His means. We cannot afford to practice robbery toward God. If we are true to Him, we may be assured of His help. There must be harmonious action among those who are members of the body of Christ. My sister, God has

entrusted to you the work of blessing and comforting those of like precious faith. Look up and believe in Jesus, and by your example, be a light to others. He has given His precious life to save you, and He wants you to respond to His love with cheerful service.

[39] Christ has sent you His invitation: “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light” ([Matthew 11:28-30](#)). Then if Christ has not placed upon you a galling yoke, do not take one that any human being has made. Cooperating with Jesus Christ makes His yoke easy for you, and your daily burdens will be lightened by communion with Him. Let no earthly ties, however dear, obstruct the course of duty which He has made plain, but let no human agents frame duties for you.

Do not let depression or discouragement mar your representation of Christ [[1 Peter 2:9](#), quoted.] Then let your light be seen. Educate your heart and lips to speak the praises of God for His matchless love to you. If you will educate your soul to be hopeful and to see the light shining from the cross of Calvary, you will not walk in the shadow, but in the glorious rays of His righteousness. You will see His salvation brought near, and rejoice in the hope of a glorious immortality. As you contemplate the cross, you will realize that God so loved the world that He gave His only begotten Son that you should not perish, but have everlasting life. This theme will ever be as fresh manna from heaven. It is indeed sacred and yet is brought so near to us that we can by faith bring it into our practical life. When we have done this, we shall indeed realize that we are “laborers together with God,” and in giving all diligence to make our calling and election sure, we are doing our Master’s work, for the more consecrated we are, the better we can work to save the souls of those for whom He has given His life.—[Letter 24, 1895](#), pp. 1-9. (To Sister Ekman, May 19, 1895.)

White Estate

Washington, D. C.,

May 20, 1982.

MR No. 930—Things That Impeded Ellen White’s Work [40]

Caution Not to Retard or Rush God’s Work, But Wait for Him to Work—Be careful not to make any move that will retard this work. There is much to be done, but the Lord would not have you or me fret our lives away, and lose our faith and courage because this work does not move as fast as we think it ought to. The Lord will help us if we will keep the word of His patience. I sometimes ask myself whether it can be my duty to go on writing the same things over and over again, just because our people will not heed what is already written. I do not wish to overtax myself and unbalance my mind by trying to perform impossibilities.

Let us encourage our hearts in hope. Let us pray much and quietly wait for the Lord to do His work. Let us do what we can in simplicity and with the grace of Christ, not exercising our powers in things too high for us.—[Letter 123, 1904](#), pp. 1, 2. (To J. E. White, March 29, 1904.)

Failure to Apply Reproof to Oneself—Do not appeal to your own sympathies. Do not dwell upon what Brother J has done or has neglected to do. Humble your own heart before God. You are not to sit in judgment upon the case of others until you show greater wisdom in making straight paths for your own feet. You may say, “Does Sister White think me all bad?” No, I do not; but one blot upon the character, one sin unconfessed and unrepented of, will close for you the gates of the city of God. You had light; you had knowledge, but did not choose to appropriate it. It meant someone else, not you. I love your soul, and I beseech you not to be deceived, but to see that you must follow the Lord with undivided heart. [41]

The Saviour chose Judas, not because he was perfect in character, but notwithstanding his defects. He would give him the advantage of His own lessons of godliness, His own perfect and righteous example, that he might choose the beauty of holiness. Judas was always thinking that he would reform, but then he thought that his

good qualities would counterbalance his hereditary and cultivated traits which were evil.

I write these particulars to you because you have had so many temptations, so many jealous thoughts, and so great misunderstanding of me and my work. All the time I am forced to give to perplexing matters requiring reproof is so much taken from the very work the Lord would have me do. I am perplexed, distressed, and fearfully afraid for the souls of some who have had light and evidence, but do not appropriate the same. They are erecting barriers that prevent me from doing the work I should attend to.—[Letter 17, 1891](#), pp. 14, 15. (To a leading worker, July 20, 1891.)

White Estate

Washington, D. C.,

May 20, 1982.

MR No. 931—Events Related to Christ’s Second Coming

[42]

Need for Aggressive Work to Be Done—A great work is to be done to prepare a people to stand in the day of the Lord. Missionaries should be at work in every large city, where our publications should be kept for distribution. Missionaries should be in all quarters of the earth to enlighten those who are in darkness, to make ready a people for the soon coming of Jesus. There is a great work to be done to combat all the prejudice, not only of the ignorant but of the learned. There are schools to be supported, that we may educate the youth and teach them the Bible and to love and reverence God.—[Letter 65, 1884](#), p. 4. (To Brother Osborn, February 7, 1884.)

All Are Laying Up Material for the Judgment—Consider, my brother, my sister, that day by day, hour by hour, we are laying up the material for that searching judgment. Our whole lifework is bound up very solemnly with the second coming of our Lord.—[Letter 64, 1888](#), p. 8. (To Joseph Collie and wife, November 5, 1888.)

Those Who Cannot See Signs of Times Are Candidates for Plagues—God calls for men and means. Those who cannot see the signs of the times in this wicked and adulterous generation will be found with those who perish under the plagues poured from the vials of God’s wrath.—[Letter 109, 1899](#), p. 16. (To Brethren and Sisters in Africa, August 8, 1899.)

Sound the Message of Preparation—The Lord is coming. Let the message of preparation sound forth everywhere. Let it reach from heart to heart, from home to home, from country to country. There are many who are waiting for this message.—[Letter 199, 1904](#), p. 2. (To J. A. Burden, June 15, 1904.)

[43]

Satan Will Cause God’s People All the Trouble Possible—In the last days Satan will use all his powers against God’s people, to afflict, to distress, to discourage them, to cause them all the trouble he possibly can.—[Letter 93, 1900](#), p. 2. (To G. A. Irwin, July 3, 1900.)

White Estate

Washington, D. C.,

May 20, 1982.

Dear Brother and Sister Sisley,

I greet you this morning with a Happy New Year. Another year, with its burden of record, has passed into eternity. We know not what that record is, and cannot know till the judgment. But a new year has commenced, and I feel like dedicating myself anew to God, soul, body, heart, and strength. A new page is turned. What shall be the record of this new year? What shall be its revelations in the history of the world? What shall be its revelation in our individual history?

[[Revelation 20:11-15](#), quoted.]

At this time we should be very careful to heed every word of warning that God sends to His people.

We have a work on our hands in Maitland. All the suburbs are aroused. The large numbers interested in the truth have so little light on the Scriptures that it is difficult to lead them or to hurry them. I have been instructed that if these people could have a genuine revival effort made for them, impressions would be made. The Holy Spirit would impress the soul. We must bow in prayer before God. Our business must not be placed first.

Those controlling various lines of work in our institution need to realize the truth of the words, "Without me ye can do nothing." A genuine missionary work must be done in the different lines of work. New principles must be developed as well as talked. In the place where all should walk humbly before God, there must be no large care for business and little care to understand whether the Lord Jesus is presiding. Begin your work every morning with prayer. The Lord says, "Them that honour Me I will honour" ([1 Samuel 2:30](#)). If you educate the workers in every department to invite the presence of the Lord Jesus, and begin the work with softened and subdued hearts, no loud-voiced ordering or sharp words will be heard. No harsh spirit will be manifested by men and women who believe that Christ is in the room. This is the reformation needed. The workers in every

room are to be transformed into a Christian-endeavor company to help one another to please Christ by gentleness, good temper, and sunshine in the heart. Sweetness, gentleness, patience, longsuffering, love, and the strictest integrity must be manifested by those who stand at the head of every working force, because Christ is present, to see how His character is lived before the workmen. Every worker should feel that in his room angels preside, for Satan will seize every opportunity to weave in some of his sentiments and attributes.

Here, in the Lord's great workshop, Christian attributes, the tenderness and love of Christ, are to be the prevailing elements. As you take time to pray with the workers, you can take half an hour to introduce the heavenly Guest, and then ask if there are present those who would have you pray especially for them. Do not consider this wasted time, for by this means success and spiritual victory will be brought in. The machinery will respond to the touch of the Master's hand. God's blessing is certainly worth asking for, and the work cannot be done aright unless the beginning is right. The hands of every worker must be greatly strengthened, his heart purified before the Lord can use him satisfactorily. If pure and undefiled religion is brought into every workroom, impressions will be made upon human hearts and minds much more decidedly than by the word spoken to large congregations in the Tabernacle.

Our publishing houses were erected to do a work for the Lord, to send heavenly light to all parts of the world, to bring precious souls into the fold. Let the [publishing house] office be a missionary plant to do a work for the Master in the conversion of souls. Work, and watch, and pray for souls as they that must give an account. This year [try] the Lord's prescribed remedy for evil. Let every man do that which the Lord requires him to do, looking unto Jesus, who is the owner of every soul. Let the workers who have to act a part in this firm remember that God calls them to be a convention of Christian workers, a spectacle to the world, to angels, and to men. Let small companies assemble together in the evening or early morning to study the Bible for themselves. Let them have a season of prayer that they may be strengthened and enlightened and sanctified by the Holy Spirit. This is the work Christ wants to have done in the heart of everyone who is engaged in any department of the publishing work. If you will do this, a great blessing will come to you from the

One who gave His whole life to service, the One who redeemed you by His own life. You must have the power of the Holy Spirit, else you cannot be an overcomer. What testimonies you should bear of the loving acquaintance you have made with your fellow-workers in these precious seasons when seeking the blessing of God. Let each tell his experience in simple words. This will bring more comfort and joy to the soul than all the pleasant instruments of song that can be produced in the Tabernacle. Let Christ come into your hearts.

The work of every believer is aggressive. It is a daily warfare. [47] Christ is saying to the managers and workers in the office, “Ye are My witnesses.” Think it; speak it; act it. Heaven is just next door. Open the door heavenward and close the door earthward. God is calling the workers in every department of the office. Will you hear His voice and open the door of the heart to Jesus? Will you love Him who gave His life for you?

Let little companies meet together to study the Scriptures. You will lose nothing by this, but will gain much. Angels of God will be in your gathering, and as you feed upon the bread of life, you will receive spiritual sinew and muscle. You will be feeding, as it were, upon the leaves of the tree of life. By this means only can you maintain your integrity. Fidelity to Jesus Christ will ensure a most precious reward. Let each soul strive for eternal life, acknowledging Christ in word and spirit. He has pledged His word that He will acknowledge you and me, gladly, heartily, joyously, before His heavenly Father. Is not this worth striving for? See what you can do personally to be true to principle, to maintain uncorruptness in every phase of your life; and you will behold His glory. I have a great interest in you. I desire that you may be acknowledged in the heavenly courts as true, faithful witnesses for Christ, faithful witnesses of the truth of the third angel’s message.—[Letter 2, 1900](#), pp. 1-4. (To W. C. Sisley and wife, January 3, 1900, written from “Sunnyside,” Cooranbong.)

Invitation to Come to Australia—Last night we had a conversation with Brother Daniells in reference to Maud Boyd and her daughter coming to Australia. Previous to this I had had a conversation with Brother and Sister [G. B.] Starr concerning this matter. [48] I think it would be in the order of God for them to come. There is

plenty of work to be done, and there is need that those of experience, who have a firm faith, should connect with the work.

The question was raised, "Would it not be in the order of God for Brother and Sister Sisley and their family to come?" We would be only too glad to welcome you to this country. There is an opening of new fields where the standard of truth must be uplifted. We are not moving as fast as we should to let the message be carried to all parts of the earth. The fields are white unto the harvest. The people in the churches feel that they have fed on husks long enough, and now they are crying, Give us the Word of Life. We want the Living Bread. While we can work we want to do all in our power to bring the light before the people in our cities....

We ask you, Brother and Sister Will Sisley, "Will you think of this matter?" Ask counsel of the Lord, and then if you feel free to move here with your family, all can find a place, parents and children. We need workers, more workers from America. We invite you to come. Our schools need the very best talent that the world affords.

If you feel it your duty to remain in Battle Creek, follow your conviction. If you feel that it is best for you to come to this country, we will give you a warm welcome. If you see others whom you think could become workers in the school or in city mission work, have them come with you.

[49] I now leave this matter with you. Do just that which the Lord directs. Elder [A. G.] Daniells and W. C. White may write to you more definitely concerning matters that I cannot undertake to write about. Sister Starr is with us. She is having something like influenza and has been with us now about a week. We are enjoying visiting together. Brother Starr will come on the morning train and will spend the day with us.—[Letter 31, 1899](#), pp. 1, 3, 4. (To W. C. Sisley, February 12, 1899.)

White Estate

Washington, D. C.,

May 20, 1982.

MR No. 933—The Christian Life

[50]

[[Romans 5:1-6](#); [Colossians 1:25-29](#), quoted.] A solemn responsibility rests upon the men who teach God's Word. They are not to try to work the Holy Spirit; they are themselves to be worked by the Holy Spirit.

We greatly desire that at this time the Holy Spirit may show every professing Christian the fullness and perfection of Christ's atoning sacrifice. It was a whole and entire sacrifice that Christ made for the sins of the world. We are living and working and breathing in a low atmosphere. Now and then we get glimpses of Christ, but much selfishness is manifested. Our failure to appropriate the grace of Christ leaves us defective and faithless, unable correctly to represent Christ. By clinging to self, ministering to our selfish interests, we dishonor God, and the sacred word we minister is made to taste of the uncleansed vessel through which it is communicated. Self is so largely revealed that the sacredness of the truth is lost sight of.

Will not those who profess to be Christians walk in the light of the Sun of Righteousness showing by their life and character that they realize the value of the atoning sacrifice of Christ our Saviour? The truth is not to be rendered lusterless by a manifestation of our own unsanctified, selfish spirit. The truth must shine forth in the life; then Christ is glorified. Emptied of self we must be, else we cannot show that Christ is formed within, the hope of glory. The Lord would have self hidden, for when it appears, souls are misled. The preciousness and importance of truth must appear, and will appear, when self is hid with Christ in God; then Jesus will be revealed in our lives. Our characters will be molded after the divine similitude. Then the Holy Spirit will control the human agent. Men will possess the attributes of Christ.

[51]

The minds of many are clouded with unbelief because those who unite with the church as the chosen of God do not reveal the virtues that are the fruits of the Spirit. Joining the church is not a sure evidence that a man has joined himself to Christ. The new

birth is a rare experience in this age of the world. This is the reason why there are so many perplexities in the churches. Many, so many, who assume the name of Christ are unsanctified and unholy. They have been baptized, but they were buried alive. Self did not die, and therefore they did not rise to newness of life in Christ.

Thousands who claim to be religious are not Christians. Paul was very strict in carrying out his religion, but he was not a Christian until Christ revealed Himself to him and talked with him, showing him that he was persecuting his Master in the person of His saints. Then Paul was converted. He became one of the sect he had despised and hated; and for his love of Christ he received the same cruel treatment that he had once cooperated with others in giving.

[52] The churches have an abundance of the religion and zeal that Paul had. Many persecute those who differ from them in religious matters. But no true Christian will persecute one who conscientiously differs from him in faith. Those who try to force the consciences of their fellowmen do it because Christ is not abiding in their hearts. They do not realize that they have the attributes of Satan, but he delights to make them his instruments to bear witness against God's chosen ones. They strive to make them observe rites that have no foundation in the Word of God. When these persecutors have the Spirit of Christ, they will hear and receive the words of Christ "Touch not Mine anointed, and do My prophets no harm" ([1 Chronicles 16:22](#)). Christ and Him crucified will absorb the whole soul.

[[Colossians 3:12-17, 23-25](#), quoted.]

What does God require? Perfection, nothing less than perfection. But if we would be perfect, we must put no confidence in self. Daily we must know and understand that self is not to be trusted. We need to grasp God's promises with firm faith. We need to ask for the Holy Spirit with a full realization of our own helplessness. Then when the Holy Spirit works we shall not give self the glory. The Holy Spirit will graciously take the heart into His keeping, bringing to it all the bright beams of the Sun of Righteousness. We shall be kept by the power of God through faith.

When we are daily under the control of God's Spirit, we shall be commandment-keeping people. We may show to the world that obedience to God's commands brings its own reward, even in this life, and in the future life eternal blessedness. Notwithstanding our

profession of faith, the Lord by whom our actions are weighed, sees but an imperfect representation of Christ. He has declared that such a condition of things cannot glorify Him.

It means much to commit the keeping of the soul to God. It means that we are to live and walk by faith, not trusting in or glorifying self, but looking to Jesus our advocate as the author and finisher of our faith. The Holy Spirit will do its work upon the heart that is contrite, but never can He work upon a self-important, self-righteous soul. In his own wisdom such a one would mend himself. He interposes between his soul and the Holy Spirit. The Holy Spirit will work if self will not interpose.

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Where is our dependence? Where is our help? God's Word tells us: "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" ([John 14:26](#)). The Holy Spirit is ready to cooperate with all who will receive Him and be taught by Him. All who lay hold on the truth and are sanctified through the truth are so united with Christ that they can represent Him in word and action. They have put on Christ, and they possess a power that enables them to reveal the truth to others. May the Holy Spirit speak to the hearts of God's chosen people, that their words may be as choice as gold, as they give the bread of life to those in transgression and sin. [[John 14:21, 23, 24](#), quoted.]

If through the imputed righteousness of Christ we strive to keep God's commandments, we shall not be fractious when things do not please us. We will say, "I am not my own, I am bought with a price. I am the property of Christ, who has bought me with His own blood." "Therefore glorify God in your body, and in your spirit, which are God's" ([1 Corinthians 6:20](#)).

[[John 15:4, 5](#), quoted.] We show that we are fruit-bearers by pure words, unselfish planning in the meekness and lowliness of Christ, by softened hearts full of sympathy, love, and compassion. [[Galatians 5:22-26](#), quoted.]

God's people are justified through the administration of the "better covenant," through Christ's righteousness. A covenant is an agreement by which parties bind themselves and each other to the fulfillment of certain conditions. Thus the human agent enters into

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agreement with God to comply with the conditions specified in His Word. His conduct shows whether or not he respects these conditions.

Man gains everything by obeying the covenant-keeping God. God's attributes are imparted to man, enabling him to exercise mercy and compassion. God's covenant assures us of His unchangeable character. Why then are those who claim to believe in God changeable, fickle, untrustworthy? Why do they not do service heartily, as under obligation to please and glorify God? It is not enough for us to have a general idea of God's requirements. We must know for ourselves what His requirements and our obligations are. The terms of God's covenant are: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" ([Luke 10:27](#)). These are the conditions of life. "This do," Christ said, "and thou shalt live" ([verse 28](#)).

Christ's death and resurrection completed His covenant. Before this time, it was revealed through types and shadows, which pointed to the great offering to be made by the world's Redeemer, offered in promise for the sins of the world. Anciently believers were saved by the same Saviour as now, but it was a God veiled. They saw God's mercy in figures. The promise given to Adam and Eve in Eden was the gospel to a fallen race. The promise was made that the Seed of the woman should bruise the serpent's head, and it should bruise His heel. Christ's sacrifice is the glorious fulfillment of the whole Jewish economy. The Sun of Righteousness has risen. Christ our Righteousness is shining in brightness upon us.

[55] God did not lessen His claim upon men in order to save them. When as a sinless offering Christ bowed His head and died, when by the Almighty's unseen hand the veil of the Temple was rent in twain, a new and living way was opened. All can now approach God through the merits of Christ. It is because the veil has been rent that men can draw nigh to God. They need not depend on priest or ceremonial sacrifice. Liberty is given to all to go directly to God through a personal Saviour.

It is God's pleasure and will that the blessings bestowed on man shall be given in perfect completeness. He has made provision that every difficulty may be overcome, every want supplied through the

Holy Spirit. Thus He designs that man shall perfect a Christian character. God would have us contemplate His love, His promises, given so freely to those who have no merit in themselves. He would have us depend fully, gratefully, rejoicingly, in the righteousness provided for us in Christ. To all who come to God in His appointed way, He freely listens.

[[2 Corinthians 3:18](#), quoted.] Beholding Christ means studying His life as given in His Word. We are to dig for truth as for hidden treasure. We are to fix our eyes upon Christ. When we take Him as our personal Saviour, this gives us boldness to approach the throne of grace. By beholding, we become changed—morally assimilated to the One who is perfect in character. By receiving His imputed righteousness, through the transforming power of the Holy Spirit, we become like Him. The image of Christ is cherished, and it captivates the whole being.

The Lord abides with the contrite soul. [[Isaiah 57:15](#) and [Isaiah 66:12](#) quoted.]—[Manuscript 148, 1897](#).

White Estate

Washington, D. C.,

May 20, 1982.

[56]

MR No. 934—Counsel to G. H. Bell

Professor Bell has been cautioned again and again in regard to making the Sabbath School work like a machine, but he has not heeded the testimony. He is getting matters so fine, he will have a big reaction by and by. I know whereof I speak. You, working, burden-bearing men, must become [as] level and evenly-balanced as possible. You need to cling more firmly to simplicity.—[Letter 1, 1881](#), p. 4. (To S. N. Haskell, April 22, 1881.)

White Estate

Washington, D. C.,

May 20, 1982.

MR No. 935—Additional Information for Prescott [57]
Biography

The Matter of the Ordination of W. W. Prescott—I was visited by Brother Prescott. His brethren wish him to be ordained, but he is undecided what is best to do in this matter. I could only say I could see nothing to hinder this move being made if he in his judgment considered it best. His duties as principal of the college were important and large, and his responsibilities many. If he could serve the cause of God any better in receiving ordination and credentials, it would be best. But it must fall back upon himself to decide the matter according to circumstances and the dictates of his own conscience. He had several things to bring before me. One was the case of our brethren's and sisters' disrespectful irreverence manifest in the Tabernacle, where we go to worship God, talking and leaving the meeting before it is closed, and their children behaving disrespectfully in the church.—[Manuscript 23, 1889, 3, 4](#). (Diary: Battle Creek, November 3, 1889.)

Ellen White Did Not Wish to Go to Battle Creek—I do not propose to go to Battle Creek. The memory of the terrible siege I had there for two years, with so few to help me, remains with me as a warning. I prefer to remain in this far-off country.—[Letter 87a, 1896](#), p. 3. (To O. A. Olsen, May 25, 1896.)

A Talk With Brother and Sister Prescott—In the afternoon [58] Brother and Sister Prescott came up. We had a long talk. I read important matters to them. Our conversation was profitable. We could see some matters in a clearer light. The problem of studies in our school was canvassed. I had matter written some time ago, but could not find it till books were unpacked.—[Manuscript 62, 1896, 2](#). (Diary: February 11, 1896.)

Ellen White Unclear as to Whether She Should Go to Australia—There is much talk in regard to our journey to Australia, but I cannot see my [way] clearly to go. Brethren say that Sister White will have no such burdens to bear as she has here in America, that

she can write her books so much more readily without carrying so many responsibilities, but I know it is no use to tell them that all their flattering anticipations in my behalf do not lessen my ideas that going to Australia means work, responsibility to bear a message to the people who are not what the Lord would have them to be. If it were not thus, I would feel authorized to remain in America. As it is I dare not mention the state of things in the Office presented to me, for I am then sure they would firmly conclude I must go.—[Manuscript 29, 1891, 1.](#) ([Untitled Manuscript, August 20, 1891.](#))

White Estate

Washington, D. C.,

May 20, 1982.

Exalt Science Less; Exalt Christ More—I want you, my brother, to stand under the shadow of the cross. The beams of the Sun of Righteousness shine directly there. I have no time to write more now, but I do feel an intense interest for your soul. Talk less; exalt science less; let your Redeemer be the one exalted. The melody of heaven is praise to God and the Lamb. It sounds forth from the voices of ten thousand times ten thousand and thousands of thousands. Why does not praise flow from our lips? Why are we so dumb? The Lord is ready to disclose to His church more and more of His wonderful power, and to open new lines of thought in regard to the great plan of redemption—the love, the matchless love, that moved Him to give His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—[Letter 18, 1892](#), pp. 8, 9. (To Dr. J. H. Kellogg, April 15, 1892.)

Medical Missionaries to Set Forth to Patients Christ's Keeping Power—To love God with all the heart, to be a partaker with Christ in His humiliation and suffering, means more than many understand. The atonement of Christ is the great central truth around which cluster all the truths that pertain to the great work of redemption. The mind of man is to blend with the mind of Christ. This union sanctifies the understanding, giving the thoughts clearness and force. He who is thus united with Christ can do medical-missionary work that is excellent in God's sight.

The world is our field of missionary toil, and we are to go forth to our labor surrounded with the atmosphere of Gethsemane and Calvary. Those in our sanitariums are to take advantage of the opportunities given them to set before the sick and suffering the restoring efficacy [that] there is in Christ for the salvation of soul and body. How carefully should these precious opportunities be improved by nurses, matron, and physicians! They are to hold up the privilege which all have of becoming children of God by surrendering all they have and are to the keeping power of Christ.

We have been bought with a price, and what a price!—even the blood of the only begotten Son of God. Shall we not, then, strive to bring our lives into conformity to His will?—[Letter 122, 1901](#), pp. 6, 7. (To Dr. J. H. Kellogg, September 11, 1901.)

Need to Look to the Cross—We are in this world to lift the cross of Calvary. As we lift this cross, we shall find that it lifts us. Let every Christian stand in his lot and place, catching the inspiration of the work that Christ did for souls while in this world. We need the ardor of the Christian hero, who can endure the seeing of Him that is invisible. Our faith is to have a resurrection. The soldiers of the cross are to exert a positive influence for good. Christ says, “He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad” ([Matthew 12:30](#)). Indifference in the Christian life is a manifest denial of Christ.—[Letter 239, 1903](#), pp. 8, 9. (To Dr. J. H. Kellogg, October 28, 1903.)

[61] **God’s Condescension in Saving Man**—The Son of God does indeed call men, uniting them with Him as brethren, conferring upon them the honor of divine sonship. What wonderful condescension on the part of Christ. He became our elder brother, that we might become sons and daughters of God. We have been bought with a price—and what a price! Christ volunteered to come to this earth and stand at the head of fallen human beings, who were heirs of guilt, under sentence of eternal death. We must have perished had He not borne our guilt and the wrath of God.

My heart aches as I see how faint a realization human beings have of what has been done for them. How I wish they could see as I see what is meant by the punishment of the guilty. The invitation comes to us, “Behold the Lamb of God, which taketh away the sin of the world” ([John 1:29](#)). Those who do not believe in Christ, receiving Him as a personal Saviour, must die in their sins. They must suffer the punishment of the second death. Those who remain in unbelief cannot appreciate the love that Christ has expressed for them, and they will never have an experimental knowledge of the suffering that Christ endured in order that their sins might be pardoned and they be received as children of God.—[Letter 257, 1903](#), p. 5. (To Dr. J. H. Kellogg, November 26, 1903.)

Our Work Not to Try to Unravel Satan’s Theory—The Lord has given our ministers a message to bear. Let them magnify the

truth. The Lord has not given us the commission to unravel Satan's theories by entering into controversy regarding them. Hold up the truth; magnify the truth; say, "It is written." Our people do not appreciate as they should the saving power of the atonement. They do not understand as they should the meaning of the words, "Christ our passover is sacrificed for us."—[Letter 175, 1904](#), p. 3. (To Ministers and Teachers, May 21, 1904.) [62]

Nothing Can Be Added to the Argument of the Cross—"It is Christ that died" is an argument that cannot be refuted. To it nothing can be added. To the repentant soul it is Yea and Amen. Christ leads the penitent soul upward step by step, and gives to the mind His peace. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" ([1 John 1:9](#)). Angels of God guard the penitent, believing soul, that evil angels may not intrude.—[Letter 271, 1904](#), p. 3. (To Dr. J. H. Kellogg, July 29, 1904.)

Christ's Ministration on Our Behalf—Christ died for us to make an atonement for our sins. He is now standing at His Father's right hand, pleading for us. To all who receive Him, He will give power to become the sons of God. Had He not paid the redemption price for us, we could not be saved. But His intercessions prevail. He had power to take away our sins. He lives to make intercession, and because He lives, we shall live also if we are obedient to His will. He will keep us from falling.—[Letter 368, 1904](#), p. 3. (To Dr. J. H. Kellogg, August 31, 1904.)

Doctrine of Spiritual Affinities a Departure From the Faith—I have been shown your peril during the time of your connecting with Dr. E. J. Waggoner. You both came to the [General] Conference [session] of 1901 enthused with what you supposed to be precious spiritual light. You were desirous of presenting this light to me, but I was shown that much of that which you supposed to be precious light was dangerous, misleading fables, and that I must have no conversation with you regarding these ideas that were filling your minds. [63]

The theories held by Ellet Waggoner were similar in character to those we had met and rebuked in several places where we met fanatical movements after the passing of the time in 1844. Dr. Waggoner was then departing from the faith in the doctrine he held

regarding spiritual affinities.—[Letter 224, 1908](#), p. 1. (To W. W. Prescott, June 24, 1908.)

White Estate

Washington, D. C.,

May 20, 1982.

MR No. 937—To the Leaders in Our Medical Work [64]

Dear Brethren,

I have a message for you. I am instructed to say that all the arrangements connected with the management of the medical-missionary work are not to originate in Battle Creek. It is the deceptive power of the enemy of all righteousness that leads to the repeated attempts to bring all our medical institutions under the control of one organization. Certainly such efforts are not inspired by the Lord. The medical-missionary work is God's work, and in every conference and church we are to take a decided stand against allowing it to be controlled by men.

After I received word in regard to the excellent meeting of confession and unity that has been held in Battle Creek, I was writing in my diary, and was about to record the thankfulness I felt because a change had come, when my hand was arrested, and there came to me the words: "Write it not. No change for the better has taken place. The doctor is ensnared in a net of specious deception. He is presenting as of great worth things that are turning souls from the truth into byways and forbidden paths; things that lead human agents to act in harmony with their own inclinations, and to work out their unsanctified purposes; things that result in destroying the dignity and power of God's people, obscuring the light that would otherwise come to them from God through His appointed agencies."

The leaders in our medical work at Battle Creek have endeavored to bind our medical institutions fast, in accordance with their plans, notwithstanding the many warnings given them that this should not [65] be done. Who has authorized them to lay all these plans, and to try in many ways to bring about their purposes? Our sanitariums do not belong to them; and yet they desire to tie up these institutions in some way so that all our medical work will be under their control.

In the past I have written much upon this subject, and now I must repeat the admonitions given, because it seems difficult for my brethren to understand their perilous position.

The Lord forbids that every sanitarium and bathhouse established should be brought under one control—bound up with the medical institution at Battle Creek. The managers of the Battle Creek Sanitarium have their hands full now. They should devote their strength to the work of making this sanitarium what it should be.

The light given me of God is that Dr. Kellogg is assuming too much responsibility in these matters. He is not to think that he can be conscience for every one of our medical workers, for men are to look to the Lord God of heaven alone for wisdom and guidance.

In establishing and developing medical institutions, our brethren must not be asked to work in accordance with the plans of a ruling, kingly power. A change must be brought about. Dr. Kellogg must see and understand this, and bind about his desires to fasten every medical institution to the central organization at Battle Creek; *the Lord forbids*.

[66] For years I have been instructed that there is danger, constant danger, that our brethren will look to their fellowmen for permission to do this or that, instead of looking to God. Thus they become weaklings, and permit themselves to be bound about with man-made restrictions disapproved by God. The Lord can impress minds and consciences to do His work under bonds to God, and in a spirit of fraternity that will be in accordance with His law.

God knows the future. He is the one to whom we are to look for guidance. Let us trust Him to direct us in the development of the various branches of His work. Let none attempt to labor in accordance with unsanctified impulses.

The division of the General Conference into District Union Conferences was God's arrangement. In the work of the Lord for these last days there should be no Jerusalem centers, no kingly power. And the work in the different countries is not to be tied up by contracts to the work centering in Battle Creek, for this is not God's plan. Brethren are to counsel together, for we are just as much under the control of God in one part of the vineyard as in another. Brethren are to be one in heart and soul, even as Christ and the Father are one. Teach this, practice this, that we may be one with Christ in God, all working to build up one another.

The kingly power formerly revealed in the General Conference at Battle Creek is not to be perpetuated. The publishing institution

is not to be a kingdom of itself. It is essential that the principles that govern in General Conference affairs should be maintained in the management of the publishing work and the sanitarium work. No one is to think that the branch of the work with which he is connected is of vastly more importance than other branches.

There must be educational work in every sanitarium that shall be established. It is not the duty of Dr. Kellogg to carry so many responsibilities. God has control of the work, and no human agency is to feel that everything done in the sanitariums established must first be submitted to Dr. Kellogg. This course God forbids. The same God who instructed Dr. Kellogg will instruct the men and women who are called to do service for the Master in various parts of His vineyard. [67]

Human laws and arrangement are being framed that are not acceptable to God. They will not prove a savor of life unto life. I am under the necessity of lifting the danger signal. The managers of every one of our institutions need to become more and still more intelligent regarding their individual work, not by depending upon another institution, but, while preserving the identity of their work, by looking to God as their instructor, and by revealing their faith in Him through wholehearted service. Then they will develop talents and capabilities.

Every man needs now to take his position on the old-time foundation of obedience to God. Let no one allow the propositions of any group of men to lead him, through a spirit of compromise, to accept wrong plans and principles. I have been instructed that history will be repeated, and that the specious working of Satan will be revealed by human agents. We must work discreetly and determinedly to adjust matters. The recent efforts to induce God's people to accept binding propositions, are the last that should be passed by without a decided protest. Let us not take another step toward the acceptance of such proposition, lest we be ensnared.

Brethren, let us firmly take our position now. In justice to our churches, we must now decide this matter, for we have a great work to do. We must now determine that every medical institution shall stand in its own individual right. Let every cord now be broken. Let our medical institutions refuse to be tied up with the Medical Association in Michigan. [68]

I shall now be prepared to say to our brethren, “Cut loose, cut loose.” After taking your position firmly, wisely, cautiously, make not one concession on any point concerning which God has plainly spoken. Be as calm as a summer evening, but as fixed as the everlasting hills. By conceding, you would be selling our whole cause into the hands of the enemy. The cause of God is not to be traded away. We must now take hold of these matters decidedly. I have many things to say that I have not wanted to say in the past, but now my mind is clear to speak and act.

I am sorry to be compelled to take the position that I am forced to take in behalf of God’s people. In taking this position, I am placed under the necessity of bearing the heavy burden of showing the evil of the plans that I know are not born of heaven. This is the burden that many times in the past the Lord has laid upon me, in order that His work might be advanced along right lines. How much care and anxiety, how much mental anguish and wearing physical labor, might be saved me in my old age! But still I am under the necessity of going into the battle, and of discharging in the presence of important assemblies the duty that the Lord has laid upon me—the duty of correcting the wrong course of men who profess to be Christians, but who are doing a work that will have to be undone at a great loss, both financially and in the shaking of the confidence of the people.

[69] If I act conscientiously, I must meet the crisis, for I believe that the precepts which the Lord has given concerning His work in the past, and at the present time, point out the right way. And His plans, His thoughts, are as much higher than man’s plans, man’s thoughts, as the heavens are higher than the earth. God’s voice is to be heard. His wisdom is to guide us. We must not be broken up by any human wisdom or devising. God has outlined His plan in His Word and in the testimonies He has sent to His people.

Oh, how sad it is that men allow themselves to be so wrought upon by the enemy that they dare venture to exalt their finite judgment in opposition to God’s plans and purposes. Man’s authority bears the signature of man. We are not to permit the rank and file of our people to come under the generalship of the weak, confused sentiments of man. God’s authority is to stand supreme. And I must call upon His people to recognize His authority, which bears the

evidence of its divine origin. Every believer is called upon to unite inseparably with God's authority.

The foundation on which the truth has always been based is sure, and upon this foundation all are to stand who are doing the Lord's work. God's Word reveals His design; and that work only which is carried on in accordance with the principles of the Word will stand fast forever, approved both by the heavenly host and the adopted family living on the earth during the remnant of time remaining before the close of this earth's history. Finite man, yielding to Satan's devising, can easily lose sight of the Lord's purpose concerning him, for by yielding to temptation, man loses his powers of discernment. Every Christian is to strive to be a laborer together with God.

Christ calls for service altogether different from that which is given Him. Men in positions of responsibility should, through the power of the Holy Spirit, reveal the Redeemer much more clearly to the world than they have revealed Him. The infinite God so loved the world that He gave His only begotten Son as a sacrifice for us, in order that, receiving Him by faith and practicing His virtues, we should not perish, but have everlasting life. My brethren, how do you suppose He regards the great lack of spiritual enthusiasm manifested over the record of the great sacrificial offering made for our individual salvation? [70]

All human ambition, all boasting, is to be laid in the dust. Self, sinful self, is to be abased, not exalted. By holiness to God in the daily life here below, we are to manifest the Christ-life. The corrupt nature is to become pure and undefiled, subdued, not exalted. We are to be humble, faithful men and women. Never are we to sit upon the judgment seat. God demands that His representatives shall be pure vessels, revealing the beauty of sanctified character. The channel is always to remain unobstructed, that the Holy Spirit may have free course; otherwise, spiritual leaders will gloss over the work that must be done in the natural heart in order to perfect Christian character, and they will present their own imperfections in such a way that they make of none effect God's truth, which is as steadfast as the eternal throne. And while God calls upon all His watchmen to lift the danger signal, at the same time He presents before them the life of the Saviour as an example of what they must be and do in order to be saved.

[71] Concerning His disciples, Christ prayed, “Sanctify them through Thy truth: Thy word is truth” ([John 17:17](#)). A pleasant, self-satisfied feeling is not an evidence of sanctification. A faithful record is kept of all the acts of the children of men. Nothing can be concealed from the eye of the high and holy One, who inhabiteth eternity. Some make Christ ashamed by their course of devising, planning, and scheming. God does not approve of their conduct, for the Lord Jesus is not honored by their spirit or their works. They forget the words of the apostles, “Ye are made a spectacle unto the world, and to angels, and to men” ([1 Corinthians 4:9](#)).

In consequence of the unfaithful lives of men who adorn not the doctrine of Christ our Saviour, Bible truth is blasphemed. My soul is grieved night after night, and day after day, as I view the present situation. [Signed Ellen G. White]—[Letter 216, 1903](#). (To the Leaders of Our Medical Work, August 4, 1903.)

White Estate

Washington, D. C.,

May 20, 1982.

MR No. 938—Ellen White’s Missionary Visits

[72]

Visit With a Family in Paremata, New Zealand—We drove up one mile in a short time to Sister Brown’s, and received a hearty welcome. Their home is located on a rise of ground where they can have a plain view of the waters of the bay. The house is surrounded with high mountains and hills. There are trees and shrubs and cultivated flowers in abundance, and they have flowers the year round. The house is large, with very large rooms.

The husband and father is dead. Sister Brown has had twenty-one children. Thirteen are still living; the youngest is eight years old. The mother looks quite young. The father was just my age when he died. The mother was twenty years younger than her husband, who has been dead eight years and a half. This family have an interesting history which I cannot relate here; have not time.

The most interesting part to me is that after laboring ten days to present to them the precious value of truth and great blessing of being children of God and having Christ as our personal Saviour, Monday morning at one a.m. I was awakened repeating these words, “While it is called today; ... Today if ye will hear His voice, harden not your hearts, as in the day of provocation” ([Hebrews 3:13, 15](#)). In the night season I had been in different companies bearing a message to them. I was in the family of Sister Brown, and was instructed by the angel of God to call them to a decision by speaking to each one of the children by name.

J was one who had much influence in the family and she is twenty-two years old. When we had family worship I addressed myself to J: “Will you give your heart to Jesus? Will you cut the cords binding you to the world, its pleasures and attractions, and leave the service of Satan and be a follower of Christ?” She said, “I will.” She has been very worldly. She has attended parties of pleasure and dances, and the ten days’ visit, the talks morning and evening, the earnest supplication to God in behalf of the family, had not been fruitless in her case.

[73]

Next was B, the only boy at home, and who was obliged to bear many heavy responsibilities for a boy of sixteen. He was of quick understanding. I addressed myself to B. I said, "Will you decide this morning to confess Jesus Christ? With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. All heaven is interested in this family. Will you this very morning choose to be a child of God and engage to serve the Lord Jesus to the best of your ability?" He responded, "I will."

W was a girl of fourteen years, looking like a grown woman. I addressed her by name: "Jesus says to you this morning, W, 'Follow Me.' Will you obey His voice? Will you enter the school of Christ to learn of Him?" She responded decidedly, "I will."

[74] "D, I am sure you wish to be a child of God. You wish to learn of Jesus. You love the Lord Jesus. Will you confess that you love Him?" She responded [positively]; and now my heart was broken before the Lord, melted with His love, and we had a thanksgiving morning service. It was a precious season to us all. F followed me in prayer, then N A, who has been a believer some length of time; then the mother, who has seldom prayed, offered her tribute of praise and thanksgiving to God.

We parted with that family feeling under the renewed obligation to honor and glorify God. We felt our interest identified with these precious souls. Three of the children, all unmarried, are [away] from home on a farm rented to them by their mother. In the night season I was shown that little company and the course which they were pursuing. The young men were playing cards and drinking intoxicating drink. I arose about two o'clock a.m. and wrote out the scene and as soon as I can will have it copied for them to receive the warning from God to them.

The Lord sent us to Paremata to do this work, and although we had made our decision to leave the Thursday before, it rained so hard we could not go, and then Friday we went in the rain one mile to the station and waited more than one hour in the trap in the rain for the cars. There had been a washout. A bridge washed away, and there were many landslides and the train could not get through from Palmerston to Paremata Station where we were waiting. We returned in the rain to Sister Brown's, having to transport all our luggage back again.

We decided our work was not done and felt reconciled to the delay. We spent Sabbath with the family and I labored hard to present before them the important crisis that is just before us, when there will be two distinct parties—the one elevating the standard of truth, the other trampling under foot the law of God and lifting up and exalting the spurious sabbath. The world's favor is no chance matter. It is God's great plan that the Sunday question shall be agitated and the Sabbath of the fourth commandment be exalted as the Lord's memorial sign of the creation of the world, and that a knowledge of truth upon the Sabbath question shall be brought before many minds as a witness. This brings the first-day sabbath-question and its weak foundation before the world. [75]

I presented the truth in all the solemn importance I was capable of doing, and the Lord impressed hearts and it was indeed a most important meeting. I commenced at 11:00 a.m. and continued until about two o'clock, presenting the truth as much as I could in that time. In the evening I had another opportunity at family worship. Monday morning all the children at home decided to be Christians and then we felt we could go home free, having done all that we could do for that family.

Never, never was there a time when our hearts were more in earnest than now. The work is great; the time is short; the end is near. The rebuke of God is upon all self-sufficiency. We must walk humbly before God and depend wholly upon the merits of a crucified and risen Saviour. Clothed with the garments of Christ's righteousness, we may then appear before God.

A bare assent to the truth is not of saving value to any soul. The submission that arises from conviction will be revealed by the self-surrender of the will. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" ([Romans 10:10](#)). While the understanding consents to the truth, the receiver trembles at the word of the Lord. Preparation may be made only at the throne of grace. Our tapers can be kindled alone at the altar of God by the holy fire. As we approach His altar He puts us under the guardianship of the Holy Spirit, who leads us in paths of holiness and peace, who takes the things of Christ, the precious words falling from His lips, and conveys them in living power into [76]

the obedient heart. The molding process of the Word of God places upon us the perfect image of its Author.

I hope and pray that those who read these lines may not be careless and think they can wait their own time and opportunity to suit themselves. God has given you knowledge, light, opportunities, and privileges. Shall the knowledge of God, which Jesus Christ came from heaven to impart, remain in our possession through our life as a dead letter? Shall we trifle with the letter from heaven which shows us the prescribed condition of salvation? “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” ([John 17:13](#)).

We must serve God with true devotedness and Jesus will be found of us to be a whole Saviour, saving to the uttermost all who come unto Him—complete in Christ! Praise the Lord! Praise His holy name. The truth will make us free and free indeed.”—[Manuscript 59, 1893, 1-5](#). (“Visit to Paremata,” August 8, 1893.)

More On the Visit With the Family in Paremata—I am convinced that the Lord is moving upon hearts in Wellington [New Zealand]. I was trying to impress upon the minds of those with whom I was conversing that the Spirit of the Lord was surely at work upon the hearts of many honest souls in Wellington. I fully believe the leaven has been put to work in the hearts of those not of our faith.

[77] August 3 I was speaking [in the night season] to a company of those interested in the truth. Oh, how earnestly I entreated them to search for the truth as for hidden treasures. I was awakened. I prayed the Lord to lead me that I might gain souls as sheaves to bring to the Master. I was again in most earnest labor for souls that were ready to perish. They seemed to be in peril. Temptations were surrounding them and these temptations came in such a matter-of-course way that they suspected not that the arch deceiver was tempting them to their ruin.

Sabbath day, what a burden was upon my soul for the A family! We had services. I spoke most earnestly from [Isaiah 58](#), bringing out the Sabbath question, dwelling upon [verses 12-14](#) and on [Exodus 31:12, 17](#). I presented the foundation of the Sunday—its being converted by the Roman power into a sacred day, and how nearly all Christendom had turned from the holy commandment, the fourth

precept of the Decalogue—the day upon which the Lord rested, the day He sanctified as the day of His rest. He instituted the seventh day as the Sabbath, the memorial of Creation, that the Lord God should ever be revered and worshiped on the seventh day and no servile work should be done therein.

I felt the Spirit of God resting upon me in a special manner and I talked to them from 11:00 a.m. until about two o'clock. I felt the constraining power of God upon me and I know that hearts were feeling deeply.—[Manuscript 59, 1893, 6](#) (August 5, 1893, appended to “Visit to Paremata.”)

Visit With a Discouraged Family—Yesterday in the morning Brethren [G. B.] Starr and McCullagh, Sister Starr and Sister White rode out thirteen miles in the country to visit brethren at Castle Hill.... We had been offered the use of that horse to go into country places, if we needed him, but his slow movements decided us not to enter into temptation by trying to drive such an animal. The King's business requires haste, but we could not dispatch it in haste if we depended on such a horse to take us from place to place. [78]

When we go out to visit in the country, we have no opportunity to send them word beforehand, so we carry our provisions with us, place an abundance of simple food on the table, and eat with the family. This privilege we highly value, because it gives us an opportunity to see the family together, and have conversation with them, but we could not enjoy it that day, for we spent most of our precious time on the road. When we reached the first place, Brother L's, the family had taken their noonday meal. We had a conversation with them, and were convinced that they were letting go their hold upon the truth because of discouragements. Just before Brother L received the truth, he purchased a place in the country, at Castle Hill. The locality is very beautiful. The land boom was then sweeping over New South Wales, and he paid twenty-five pounds sterling per acre for ten acres of land. He has planted orchards of orange and other fruit trees, and has cleared and cultivated the land. Then he built a good-sized, two-story house. His brother, who is an unbeliever, pledged himself to help him out, but a few months ago the bank panic struck through this section, and the bank in which his brother had all his money closed. It has not failed, but the brother cannot get his money out. The same bank holds the obligation of

Brother L, and they may come down on him any day and take his all, because he cannot raise five hundred pounds for the necessary payment. This brother sees no way out. He has a wife and five children. He feels that he is under the shadow.

[79] There is only one more family at Castle Hill that keeps the Sabbath, and they meet together occasionally. They and their horses work hard all week, and they do not feel that it is right-to drive thirteen miles on the Sabbath in order to meet with the church at Paremata, or to go nine miles to Kellyville. They have not been visited, and they are under discouragement. We talked and prayed with them, and the blessing of the Lord rested upon us. Brother L's wife is a feeble woman, a consumptive. They have a nice, helpful family of children. The eldest boy is nearly fifteen; the eldest girl is eleven, and she acts like a little woman, bearing responsibilities to save her mother, who cannot live long unless the Lord works a miracle in her behalf.

The father can get no work. He is a stone mason, but the times are so hard that there is little building done. His trees are all young, and it will be two or three years before they will bear fruit so as to yield any profit. We shall do our best to help him. The Lord lives and reigns, and He can help him.

[80] There are lessons to be learned in this country in regard to the necessity of helping one another from the Bible standpoint. Progress in this line comes slowly, but as men take the Bible for their rule of life and it is kept constantly before them, what is comprehended in loving God with all the heart, they will, as the natural result, see the importance of keeping the last six commandments. These are all comprised in the one precept, "Thou shalt love thy neighbor as thyself." Wonderful requirement! And this love is to become part and parcel of our very being. How brief is the whole period of human life, how short is our probation, and how earnestly should we copy the self-denying, self sacrificing life of Christ. He will have those to compose His kingdom who will not only enjoy the bliss of heaven themselves, but will add to that bliss by reflecting the character of Him who is the light and joy and glory of heaven.

Now do not be discouraged, though you may be in heaviness through manifold temptations. The trial of the faith of every true child of God will develop a Christlikeness of character which reveals

to the world what is the fruit of genuine faith and which will “be found unto praise and honour and glory at the appearing of Jesus Christ” (1 Peter 1:7). Brother L is passing through the most severe trials of his life. He is assailed by the fiercest temptations. But there is One who knows how to pity. He “was in all points tempted like as we are” (Hebrews 4:15), and the inspired Word says that He “suffered being tempted” (Hebrews 2:18).

At times the conflict in the great controversy was so terrible that He prayed all night with strong crying and tears. If at times some souls, if [not] all souls, are thus tempted, they are not to fail or be discouraged. Temptation is not sin, and it is not an indication of the divine displeasure. The soul that resists temptation reveals to the universe of heaven and to the world the strength and virtue of Christian principle.

The stability and nobility of the Christian character is estimated in heaven by the strength drawn from the armory of heaven to war successfully against the mighty foe. The soul who thus battles with the enemy makes manifest his reliance upon a power mightier than the strong man armed. He is registered in the books of heaven as uncontaminated by the pollutions of the world. He is a partaker of the divine nature, having escaped the corruption that is in the world through lust. When we patiently endure temptation, standing strong in His strength who hath said, “Be of good cheer, I have overcome the world” (John 16:33), we reveal the development of the graces of the Spirit that make us complete in Him.

[81]

Will this tempted brother fail with all the encouragements of the Word of God to sustain him in heroic endurance? “There hath no temptation taken you but such as is common to man” (1 Corinthians 10:13). Every trial is weighed and measured by the Lord Jesus Christ, and it is not beyond man’s ability to endure through the grace given unto him. “God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it” (Ibid.). Will this dear brother, who is so young in the faith, lay hold upon the promise? “The Lord knoweth how to deliver the godly out of temptations” (2 Peter 2:9). This means that, while everything may appear overwhelmingly dark, the Lord will bring forth the tried one with firmer faith and a richer experience.

Our gracious heavenly Father does not willingly afflict or grieve the children of men. He will accomplish the work of purification by the furnace fire of trial, and will overrule every event to His own name's glory in the good of the afflicted one. He will communicate grace and strength, and will manifestly interpose His own power to restrain the cruel power of the adversary. But we must be steadfast in the faith, demonstrating to the world a devotion to Jesus and a love for Him that nothing can destroy.

[82] After our visit to Brother L's family, we rode across the field, by a short cut, to reach the house of a brother who is just taking his stand upon the truth. His wife is a Sabbathkeeper, an excellent Christian woman, and now if she has her husband with her, what a blessing they can be in letting their light shine forth to their neighbors. This brother (I think I may call him thus) has a large orchard of orange, lemon, and other fruit trees. The orange trees are twenty-five years old, and are loaded with fruit. He will not take it to the market until summer, which is winter in America. We had a timely visit with this family. After a season of prayer I conversed with them, showing that the only way we can grow into assurance and solidity of faith is to become interested in our neighbors, and be a living, shining light in the world. Thus we reveal to others the fruit of the truth in our own lives. We had a precious interview. I felt called out to urge them to be doers of the Word. We did not reach home until after dark, but were glad that we had made the visit.—[Letter 28, 1894](#), pp. 2-6. (To S. N. Haskell, May 9, 1894.)

Visit With a Consumptive—From Waitsburg we went to Walla Walla, where I met a sister who was dying with consumption. In her wheelchair she was brought to where I could speak to her from the carriage, but I got out of the carriage, knelt beside her chair, and prayed with her. This comforted her a great deal. She lived only a few weeks longer.

[83] **Visit With a Woman Doctor Going to Australia**—At Walla Walla we spent some hours with the family of Brother Armstrong, whose unmarried daughter was just about to leave for Australia. We had many words to say to them. We had a most precious season of prayer, and the Lord came very near. The daughter leaving them, who came with us to Portland, [Oregon], is Dr. Armstrong, who is to be married to Dr. Keller. Dr. Keller has been working in Australia

for several months. He is an excellent man and a good physician. We think they will both do a good work.—[Letter 125, 1901](#), pp. 6, 7. (To S. N. Haskell, September 1, 1901.)

Carefulness in Our Speech—Our speech should be without deception. No guile must be found in our lips, no impurity allowed in our hearts, no unkindness in our speech or in our attitude toward one another. Learn the language of Canaan here, which will be in harmony with the language of heaven. In this commencement of the new year, cultivate grace and love and a deep interest in spiritual things. Shall we not have the love of God burning upon the altar of our hearts? And shall not our thanksgiving go forth from unfeigned lips?—[Manuscript 171, 1903, 4](#). (Diary, January 18, 1903.)

Order Life by the Inspired Word—I dare not give my opinion of duties for others unless I have the words of counsel from God. As I read the blessed, Holy Bible I can speak words from the Book of books and from instruction the Lord has given me to give to those who ask me to help them when they are in difficulty. But I always encourage them by the Word itself, and urge them to take everything to God in prayer, pleading the promise, “Ask and ye shall receive, seek and ye shall find.”

There should be a solemn importance attached to the testimonies the Lord gives His messenger to bear concerning the Word which calls us to come out from the practice of the world and be separate. A half conversion is only a snare to betray other souls into the same divided service. Every truly converted soul shows a transformation in character, and a marked change takes place.—[Manuscript 173, 1903, 5, 6](#). (Diary Fragments, June, 1903.)

[84]

Seeking Wisdom Regarding Burdens—The past night has been a night of great perplexity. Many things were represented to me which cause me much distress of mind. I have not been able to sleep after half past twelve o'clock and there is much to think of. How shall we avoid spiritual difficulties we must meet if things are ever set in order? I leave my bed, but do not feel refreshed as I would like to feel. I build my fire, seek the Lord and ask Him to help me to do His will and not to take on burdens I can avoid.—[Manuscript 177, 1903, 2](#). (Diary, December 10, 1903.)

Follow Your Divine Leader—The Lord Jesus has given to every believer a work to do for Him. We are not to act like sinners. We

must do the work given us. “If any man will come after Me, let him deny himself, and take up his cross, and follow Me.” In this work none are to be carried, but all are to exercise their God-given powers. Each one is to stand on his own feet, and all are to have their feet shod with the preparation of the gospel of peace. Do not go stumbling on alone. Remember that one step taken heavenward prepares the way for the next. Those who step aside from the straight way to try paths of their own choosing will find themselves entangled in difficulties. Follow your Leader, obeying every direction He has given. Every day Christ gives us work to do, and in doing this, we become better fitted for the duties of the morrow. Our duties are to be performed with cheerful alacrity. There is to be no repining, no scolding, no fretting. We are constantly to go forward, full of faith and hope and courage in the Lord.—[Manuscript 149, 1905, 6.](#) (Diary, September 22, 1905.)

White Estate

Wash. D. C.,

June 15, 1982.

MR No. 939—Means for God’s Work To Be Appropriated Evenly

[85]

The question is to be carefully considered. Am I to take the stewardship of thousands of pounds, and invest this money in objects that will require just as much more money to sustain them? Are there not interests of vast importance in missionary lines that should be helped by part of these donations? Shall I erect in America building after building, as memorials, while my brethren are laboring in fields which are without one standard or memorial? Has God designed that I shall have such large supplies, while others are toiling without conveniences, without the means to advance the work of God in new fields?

Shall I erect buildings, gathering to myself all the means I can to do a class of medical-missionary work in my part of the vineyard, adding constantly to my facilities, when one half of this money, appropriated more evenly, would set in operation a work which would greatly advance the kingdom of God? While my brethren are laboring without facilities, shall I add building to building because some have confidence in my management?

Thus was this matter placed before me. God sent me to Australia. Here I have worked, parting with all I have received in royalties to advance the work. I was instructed by the Lord to say to A, You are swaying altogether too heavily in one line of work. It is not after the counsel of God that so much means shall be absorbed in America. There are other portions of His vineyard which are to be worked. Call to the men in America, call to Dr. Kellogg, for the help which they should give to build up the work in places where I have sent My experienced workers. They need the facilities which are so abundantly provided in America. Call upon those in South Africa. Let them understand that Australia should have part of the means which have flowed into America. The donations received should be distributed in accordance with the necessities of the field. If this were done, Australia would stand more evenly with America. We

[86]

would be able to send forth educated workers.—[Letter 175, 1899](#), pp. 3, 4. (To Philip Wessels, November 4, 1899.)

White Estate

Washington, D. C.,

June 15, 1982.

MR No. 940—How Ellen White Dealt With Cavilers [87]

In response to the enemy's work on human minds, I am to sow the good seed. When questions suggested by Satan arise, I will remove them if I can. But those who are picking at straws had better be educating mind and heart to take hold of the grand and soul-saving truths that God has given through the humble messenger, in the place of becoming channels through whom Satan can communicate doubt and questioning.

To allow images of straw to be created as something to attack, is one of the most unprofitable things that one can engage in. It is possible for one to educate himself to become Satan's agent in passing along his suggestions. As fast as one is cleared away, another will be proffered.

I have been instructed to say, "The Lord would not have my mind thus employed. I have written something on the meaning of the words, 'I,' 'we,' and 'us,' in the *Testimonies*. [Reference is made to a letter written by Dr. C. E. Stewart in which he inquires concerning Ellen White's occasional use of the words "I," "we," and "us," In her writings, suggesting that others were influencing the testimonies. Ellen White answered the objection in [Letter 170, 1906](#) (June 13, 1906.)] This point is, as it were, a man of straw, set up in the imagination of some who have been sowing tares."

It would be better for some had they spent in Bible study the time that they have spent in seeking to undermine confidence in the testimonies that God has given. It is time for weak, sinful men to humble themselves in the dust. [88]

More and more I shall present the message to the people in Scripture language. Then, if exception be taken by anyone, his contention must be with the Bible.—[Letter 244, 1906](#), pp. 5, 6. (To the Elders of the Battle Creek Church, July 17, 1906.)

White Estate

Washington, D. C.,

July 15, 1982.

**MR No. 941—Ellen White and the Australian
Depression of the 1890's**

[89]

Depressed Conditions in Australia and the Remedy—Australia needs the leaven of sound, solid, common sense to be freely introduced into all her cities and towns. There is need of proper education. Schools should be established for the purpose of obtaining not only knowledge from books, but knowledge of practical industry. Men are needed in different communities to show the people how riches are to be obtained from the soil. The cultivations of land will bring its return.

Through the observance of holidays the people both of the world and of the churches have been educated to believe that these lazy days are essential to health and happiness, but the results reveal that they are full of evil, which is ruining the health and the morals, and demoralizing the country. The youth generally are not educated to diligent habits. Cities and even country towns are becoming like Sodom and Gomorrah, and like the world as it was in the days of Noah. The training of the youth in those days was after the same order as children are being educated and trained in this age, to love excitement, to glorify themselves, to follow the imagination of their own evil hearts. Now as then, depravity, cruelty, violence, and crime are the results.

All these things have lessons for us. Few now are really industrious and economical. Poverty and distress are on every hand. There are men who work hard and obtain very little for their labor. There is need of much more extensive knowledge in regard to the preparation of the soil. There is not sufficient breadth of view as to what can be realized from the earth. A narrow and unvarying routine is followed, with discouraging results. The land boom has cursed this country. Extravagant prices have been paid for lands bought on credit; then the land must be cleared, and more money is hired. A house to be built calls for more money, and then interest with open mouth swallows up all the profits. Debts accumulate, and then come the

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closings and failures of banks, and the foreclosures of mortgages. Thousands have been turned out of employment; families lose their little all. They borrow and borrow, and then have to give up their property and come out penniless. Much money has been put into farms, bought on credit or inherited with an incumbrance. The occupants lived in hope of becoming real owners, and it might have been so, but for the failure of banks throughout the country.

Now, the case where a man owns his place clear is a happy exception to the rule. Merchants are failing, families are suffering for [lack of] food and clothing. No work presents itself. But the holidays are just as numerous. Their amusements are entered into as eagerly. All who can do so will spend their hard-earned pence and shillings and pounds for a taste of pleasure, for strong drink or some other indulgence. The papers that report the poverty of the people have regular standing notices of the horse races, of the prizes presented for different kinds of exciting sports. The shows, the theaters, and all such demoralizing amusements, are taking the money from the country, and poverty is continually increasing. Poor men will invest their last shilling in a lottery, hoping to secure a prize, and then they have to beg for food to sustain life, or go hungry. Many die of hunger, and many put an end to their existence. The end is not yet.

Men take you to their orchards of oranges and lemons and other fruits, and tell you that the produce does not pay for the work done in them. It is next to impossible to make ends meet, and parents decide that children shall not be farmers. They have not the courage and hope to educate them to till the soil.

What is needed are schools to educate and train the youth so that they will know how to overcome this condition of things. There must be education in the sciences, and education in plans and methods of working the soil. There is hope in the soil, but brain and heart and strength must be brought into the work of tilling it. The money devoted to horse-racing, theater-going, gambling, and lotteries; the money spent in the public houses for beer and strong drink, let it be expended in making the land productive and we should see a different state of things.—[Manuscript 8, 1894, 9-11](#). (“Where Shall We Locate Our School?” Feb., 1894.)

Hoped to See the Work Go Forward in Australia—The failure of banks, the financial pressure, makes hard times everywhere in this country. It is difficult for students to obtain money to defray their expenses at school, or for our brethren to build even the most humble places for worship. We hear of people starving to death in the cities, and nearly every day persons come to our door begging for something to eat. They are never turned away. And we are constantly called upon to hand out money to keep the work moving.

Oh, how thankful I shall be when we shall see the work going with power, and many souls compelled to come in from the highways and hedges because of the overwhelming evidence of the truth that the Lord impresses upon human hearts.—[Letter 47, 1894](#), pp. 8, 9. (To J.H. Kellogg, April 18, 1894.)

[92]

Ellen White's Philanthropy—We occupy a house in Granville, a one-story cottage, for which we pay \$27 per month. The house affords but limited room for our large family and frequent visitors, so I purchased a tent for \$35 and had it pitched close by the house. The tent is brought into use when company comes. Our expenses are much heavier in this country than in America. We have to make very close figuring in order to do our duty to ourselves and to all outside our own family who need assistance and who will suffer without it. My clothing is getting very shabby, but I cannot expend money even on needed articles of dress when I see families that cannot buy bread.

One family, that of Brother A, who lives at Castle Hill, have been in great financial perplexity. Before the hard times came, Brother A was in good circumstances. During the land boom he purchased twenty acres of land, and set it out to orange, lemon, and other fruit trees. These bring him no profit for three or four years. Elder [G. B.] Starr and his wife, Brother McCullagh, and myself went to visit them, twelve miles from Granville. We always take more provisions with us than we need, for we wish to be a spiritual blessing to the ones we visit, and do not want them to be worrying in preparing food for us. We found a very needy family.

Brother A has a consumptive wife and seven children. They have a comfortable house, nicely located on a beautiful spot of ground, but the house is [only] partially furnished, and everything bespeaks pressure and want. The purchase was made before they accepted

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the truth. Brother A is an intelligent man, and his children are well behaved. They will soon be left motherless. In building their house Brother A incurred a debt, and now he cannot obtain work. He is a stone mason by trade. His brother, who has money in the bank, promised to loan him money if necessary, but in the financial pressure the bank closed, and the brother cannot obtain a pound. He must wait until better times for his money. Brother A is in debt to the same bank, and he is in daily expectation of receiving a summons either to repay the money loaned him or to lose all that he has. He said, "For many months we have not lived, only existed."

This depression of finances has brought several families who believe the truth into destitution because of foreclosures. Brother A was in great discouragement as he looked upon his dependent family. He was in danger of giving up everything. We had a most precious season in praying and conversing with them. They had not attended meetings for months. The Lord blessed us, and comforted the hearts of this dear family, and although they live twelve miles from Parramatta church, and ten miles from Kellyville church, of which they are members, they have been out every Sabbath since, and now instead of talking unbelief and discouragement, they are talking faith and hope and courage. Thank the Lord for this....

[94] Brother B lives at Kellyville. He has been a real-estate agent, earning from twenty to forty pounds sterling a month. When the tent was pitched at Kellyville, he, with his wife and older children, embraced the truth. This is a most precious family, intelligent and devoted. They had purchased and cleared twenty acres of land, which cost them thirty pounds sterling an acre, and set it out to fruit trees. It was entirely paid for, and, expecting to be as prosperous as he had been, Brother B built himself a nice cottage and had it expensively furnished. But the financial crisis came, and he with hundreds of others was thrown out of employment, for men had no money to purchase land and dwelling houses.—[Letter 50, 1894](#), pp. 1-4. (To Harmon Lindsay, June 14, 1894.)

Thousands Destitute in Australia During Depression—The poor are everywhere. The banks have ruined the country. They invested the people's deposits in various speculations, exceeded their funds, and as the result some have failed, and others have closed, so that the people are poor and helpless. Thousands are destitute of

money; they are thrown out of work, and distress is everywhere. The country is in financial ruin. We need not have felt the pressure we are now under if the books could be sold, but not much can now be done in this line. People are so poor that canvassing is not a success. The horse-racing, the multiplied holidays, the theater-going, the gambling, the public houses (called saloons in America), gather up a large share of what little means there is, and the country is made no better for it. If the public houses were but closed, how much suffering would be saved.—[Letter 30a, 1894](#), pp. 2, 3. (To Walter Harper, July 8, 1894.)

How Ellen White Dealt With the Financial Depression in Australia—Our faith has been tested and tried. We have been pressed with poverty on every side. Families were continually coming to me and telling me that they had no money to buy bread, but what could I do? I could not pay my own workers any wages, and our grocery bills were accumulating. For three or four months my workers could not be paid, but they were willing to suffer inconvenience. I received from Battle Creek six hundred dollars. This would barely set me straight with my creditors, but some of them were willing to wait. [95]

I immediately set to work on my garden men who were in need, some of these destitute of daily food. One man with a family of four children came to me and said that they had had nothing but squash to eat for a week. I gave them a cow, for they must have something for their children. We also plowed their land for them, my hired man doing the work. To another family I loaned a cow, that they might have milk for their children. I cannot see such poverty as this without great pain of heart, for I know that there is enough in the world to sustain all if economy were practiced by those who have the means.—[Manuscript 55, 1896, 1, 2](#). (Diary, October 1, 1896.)

White Estate

Washington, D. C.,

July 15, 1982.

[96]

MR No. 942—Compassion Toward the Penitent

“And of some have compassion, making a difference” (**Jude 22:1**). Those who are wise in the wisdom born of God will see souls in need of help, souls who have been overcome, and who, though they have sincerely repented, would scarcely dare, without encouragement, to lay hold of hope. The Lord will put it into the hearts of those who are stewards of His grace to welcome these trembling, repentant souls to their loving fellowship. His true followers will not treat sinners as if they were beyond forgiveness. They will have compassion on those whose circumstances have been unfavorable, and who have allowed Satan to lead them in forbidden paths. These souls have sinned against God, but if they repent and show the genuineness of their repentance by earnest efforts to serve the Lord, who shall dare forbid them? Encourage them. Give them an opportunity to regain what they have lost.

[97]

Pride, covetousness, sensuality, may have been their besetting sins. Point out their errors, but not in a way that will drive them from Christ. By words of loving compassion draw them to Him. However low they may have fallen, do not destroy their hope of pardon. Labor for them, pray with them, point them to the Redeemer. And when in repentance and contrition they come to Him, give them something to do for Him. If they desire to labor to save others from the pit of destruction from which they themselves were rescued, give them room to work. If possible, connect them with the work of God, that by association with believers and workers they may gain spiritual strength. Do not allow them to drift away. Set them at work winning souls to Christ. Fill their hearts and hands with work for the Master. Let them do all in their power to work for Christ. Do not set them apart from you as those you cannot trust. If they have learned their lesson of test and trial, they know how to pity those who are tempted as they were.

By earnest, Christlike efforts, men will be convicted and converted, and God will speak pardon to them. Let no one turn away

a soul who leaves the service of Satan and asks Jesus for pardon. “Of some have compassion, making a difference.” When they give evidence that the Spirit of God is striving with them present to them every encouragement for entering the Lord’s service. Do not discourage them by indifference, by drawing away from them with an air of, “I am holier than thou.”

Those who act as Pharisees may not be guilty of exactly the same sins they condemn in others, but they may be guilty of sins much greater in the sight of God. Each will be rewarded according to his work. Let those who condemn others take heed to themselves, lest they be condemned by God for Phariseeism.—[Manuscript 37, 1902, 7, 8](#). (“Of Some Having Compassion, Making a Difference,” March 9, 1902.)

White Estate

Washington, D. C.,

July 15, 1982.

**MR No. 943—Included in Manuscript Release No.
1302**

**MR No. 944—Luther Warren and Work in New
York City**

[98]

Dear Brother [Luther] Warren,

I have no special light that you should remain in New York City. You must look to the Lord to teach you your duty. If that field, in its pitiful and awfully sinful condition, does not speak for itself, tell me, what place can you find that expresses its need?

I understand why you feel discouraged. It is because the work is hindered by a lack of unity and harmonious action on the part of those who were already in the field when you came.

If you are sick, you should call in a physician. But if you go to the Lord in faith, believing His promises and taking special care of yourself, He will give you strength and blessing. Take periods of rest. Husband the strength that God has given you. If during the summer the heat is very severe, you must not endanger your life by remaining in the city. The Lord does not require anyone to remain in a place at the risk of health and life.

I am sorry that I hear nothing from Elder Franke. I deeply regret this, for God has given him a work to do if he will work in God's appointed way.

Oh, who will rid himself of all hindrances and take up the work in New York City? Will you, my brother, take hold of the work where you are, helping as best you can?

Let us remember Jesus, the author and finisher of our faith. Let us remember that He lived not to please Himself. He left heaven to take His place in the ranks of fallen beings, to endure humiliation and abuse. Without humbling Himself to the death of the cross, He could not have borne the penalty of transgression.

[99]

It must have been a very severe ordeal for our Saviour to lay aside His royal robe and kingly crown, and clothe His divinity with humanity, coming to this world as a little child, to live a life of obedience in behalf of the sinful race. Lest we should make a mistake in regard to what the redeemed must be, He came to give

in His life a revelation of the character God requires His children to form. He came that we might have an example of what human nature may become by receiving Him as a perfect Saviour. He came to show us that we may be Christlike. “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](#)). He came to reveal the character of God. He took human nature upon Him in order that He might come to this world as a man, and as a man live a life of obedience.

Before the foundation of the world was laid, the plan of redemption was devised. In heaven a mysterious voice was heard saying, “Sacrifice and offering thou wouldest not, but a body hast thou prepared me: ... Lo, I come ... to do Thy will, O God” ([Hebrews 10:5-7](#)). “I delight to do Thy will, O My God: yea, Thy law is within My heart” ([Psalm 40:8](#)).

Think you not that Christ was often homesick as, unrecognized and unhonored, He lived in the world that He Himself had made. [100] Who was He? Ask Isaiah, he will tell you: [[Isaiah 9:6; 63:1](#) quoted.] Ask him who was sent to announce His coming: [[Matthew 3:1, 2, 11, 12](#) quoted.] Ask John, the beloved disciple: [[John 1:1, 4, 14](#) quoted.]

We turn to Peter, and he declares of his Master: “Thou art the Christ, the Son of the living God” ([Matthew 16:16](#)). We ask Christ Himself who He is, and He replies: [[John 8:58; 5:22](#) quoted.] We ask Paul. With strength and assurance comes the answer: [[1 Timothy 3:16; Philippians 2:6-11; Colossians 1:14-17](#) quoted.]

My brother, do not become discouraged. The light given me is that we need in our large gatherings, our camp meetings, all the ministerial talent that can possibly be spared from other lines of work. Our ministers must not think that God has appointed them to hover over believers, or to tie themselves down to a business office. Let businessman do the business work, and let ministers be left free to attend the camp meetings. At these meetings a special work is to be done.

Let us all offer the prayer, “Lord, give Thy servants an understanding heart” (see [1 Kings 3:9](#)).

Solomon called himself the Lord’s servant, pleased that he could sustain this relation to the King of kings. [[1 Kings 3:5-9](#) quoted.]

God gave this prayer to Solomon as a sample prayer, appropriate for all, high and low, rich and poor. God said to Solomon: [[1 Kings 3:11-14](#) quoted.]

The Lord told Solomon that if he would walk in His way, His blessing would go with him, and wisdom would be given him. But Solomon failed to keep his contract with God. He followed the prompting of his own heart, and the Lord left him to his own impulses. [101]

Today each one has a part to act—duties to perform and responsibilities to carry. No one can act his part acceptably without wisdom from on high. May God help us all to understand the prayer that He gave Solomon in the night season as a prayer appropriate for him to offer.—[Letter 104, 1902](#). (To Luther Warren, July 8, 1902.)

White Estate

Washington, D. C.,

July 15, 1982.

MR No. 945—O. A. Olsen Materials

We have a work to do if we would be a living church. Individually and as a whole we are to tread sin under our feet. Our habits, our conversations, our daily life, must be placed on the Lord's side. We must intercede and wrestle with a covenant-keeping God in behalf of His watchmen, that souls may be won to the Saviour.

How many there are who need to become fools in their own estimation in order that they may be wise. God bestows on the humble and contrite one a wisdom that He does not give to the worldly-wise and prudent, those who are so self-sufficient that they know not the things that make for their peace. He reveals His wisdom to babes. He lays in the dust all human pride, but He recognizes the meek and the lowly, and exalts them with a true exaltation. How tenderly God regards the humble, contrite, self-denying follower of Christ, who is a daily learner in the school of the great Teacher.

[103] Elder Olsen, I urge you to be of good courage. Have confidence in God. Carry every burden to Him. He can and will make you efficient, but you must have faith. Do not be depressed, do not mourn in secret because of the unfaithfulness of the watchmen on the walls of Zion. There is no call for despondency and misapprehension. Place yourself where the bright beams of the Sun of Righteousness can shine into all the chambers of your mind and into the soul-temple. We are the light of the world, God says. He will make those who are faithful in the church radiant with the word of God. His Spirit will be communicated to human instrumentalities, giving them light before which moral darkness must flee away.—[Letter 43, 1890](#). (To O. A. Olsen, December 15, 1890.)

We need far less talking and very much more praying in living faith; less, a great deal less of self, and more firm trust and confidence in God.—[Letter 19a, 1892](#). (To O. A. Olsen, April 12, 1892.)

White Estate

Washington, D. C.,

August 11, 1982.

**MR No. 946—Included in Manuscript Release No.
1285**

MR No. 947—Letter to Emma Weber

[104]

Dear Sister Weber,

I wish to speak with you particularly. Last night my guide opened before me some things in regard to you, Sister Emma, in connection with Dr. Dowse. The Lord gave me words to speak to you both, but to you especially. Seek ye first the kingdom of God and grace shall be given you. You are not able to walk alone in the sparks of your own kindling, for if you do not place yourself under the bright beams of the Sun of Righteousness that they may shine into your heart and expel all selfishness, all worldliness, you cannot be a light to the world. You are not cultivating piety, and a meek and quiet spirit through the grace of Christ. You need to cultivate human sympathy and love. You are too cold. You hold yourself aloof from others, while circumstances and opportunities are granted you every day to represent the character of Jesus. You worry too much.

The blessings that come to the world must come through the living, human agents which must work harmoniously with the heavenly instrumentalities. Submission to God and tender affection are not natural with you, and these graces you greatly need and must have in order to represent Jesus Christ. All blessings flow to us through the medium of the cross, and we have need to cherish sympathy which is so largely revealed in the character of Jesus Christ. Let love be an abiding principle of the soul and it will be revealed. You need to guard your words, to be cheerful. Your very countenance may express the Jesus Christ abiding in your soul. Your words will be after Christ's order, because you have the mind of Christ.

[105]

I was saying to you with intensity of feeling, "Emma, God will be found of you when you seek Him with all your heart. He will be found of you, then you can with words, in patience, forbearance, longsuffering, and gentleness diffuse the love of Jesus. Catching His Spirit, you can shine as a steady, bright light to all that are around you, but you are in danger because you are losing the precious grace of the Spirit of the Master. You are becoming too much absorbed in

temporal matters, and allowing these business matters to have the supremacy and quench the love of God which should be exercised toward those who need it.

[106] You need to take a decided interest in religious meetings. You have no strength to keep yourself under the sharp assaults of the enemy. You are kept by the power of God through faith. Make earnest and determined efforts to be to every meeting possible. The divine direction is, Forsake not the assembling of yourselves together as the manner of some is, but so much the more as you see the day approaching. [See [Hebrews 10:25](#)]. You are to be found among the little few who meet to worship God. The help of every soul who loves the truth is needed to bear testimony of the truth and act as missionaries of God, home missionaries to strengthen the things that remain, that are ready to die. Every jot of influence from Christ's soldiers is now called for on the Lord's side. Where two or three are assembled together in My name, there am I in the midst and that to bless. [See [Matthew 18:20](#).] Then if we allow ourselves to be hindered by supposed excuses, the enemy will have a hand in creating circumstances so that we shall not be present where Jesus meets to bless His worshipers.

We must not be careless and negligent in exercising faith, in maintaining a principle to be in the assembly of the saints, and be the Lord's witnesses, and have a testimony to bear that is uplifting, full of courage and hope and victory. Ask at every step, Is this the way of the Lord? You can shape your business so that it shall not become all-absorbing and you grow away from Jesus and lose sight of His attractive loveliness. Darkness and want of faith create a sickly religion, a waning piety, and in no case can you represent Jesus Christ in your character.

Jesus' voice of invitation is heard, Come unto Me, all ye that are weary and heavy laden, and I will give you rest; take *My* yoke (not a yoke that you have manufactured) and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls. [See [Matthew 11:28, 29](#).] Take all your temporal concerns to Jesus. Prayer in regard to temporal things is an expression of confidence and trust in God. As a child has confidence and trust in its earthly parents, you acknowledge God as your Father; as His child you tell Him your needs—and how sweet to the Christian is this trusting

faith. You can say, I have laid down all my burdens at the feet of Jesus. I have committed myself without reserve into His care. He has me in charge; I am not my own; I am bought with a price. He is infallible in wisdom, omnipotent in power, and infinite in knowledge. He must and will give me His wisdom. May the Lord help and strengthen you.

My sister, you can and are in danger of giving a wrong example to Dr. Dowse, and both of you are in a fair way to backslide from God and become nominal religionists. In the position of responsibility that you are both in, you need the grace of Christ that you may lift the cross daily, and overcome many things. Every day let the pen of the recording angel trace the words in your behalf, “Victory over the deceptive powers of Satan.” Satan would have you both lose your hold upon the Lord Jesus Christ, but you must not allow him to do his will with you. Kindle your taper from the divine altar and shine as lights to the world. [107]

God can give Dr. Dowse wisdom and skill in her profession if she will cling to Him and make God her strength. You are both situated where the Lord requires that you constantly work with Him, then you will both be a blessing wherever you are. A godlike, holy purpose must be kept ever in view. What shall it profit a man if he gain the whole world and lose his own soul, or what will a man give in exchange for his soul? [See [Mark 8:36](#)]

Keep the soul right. Let this be the language of the soul: I believe in God, in His providence, in the Bible, and in truth and clearness of purpose. I cannot, I will not, swerve one jot from my duty and the claims that the Lord has upon me. I cannot, I dare not, sacrifice in the least degree my vital interest in holy things in order to gain relief from the pressure of temporal embarrassment. I will wait any time; walk humbly with God; walk in meekness, in humility, in simplicity of soul till the Lord gives me success and victory in His own time and way. My motto must be, God is my strength, my wisdom, my all. “Without me,” says Christ, “ye can do nothing.” Then do not try to meet the world’s standard; you want the treasures of heaven. You want the crown of life that fadeth not away. If the Lord prepares the way before you, then you may walk in safe paths, and you will have the peace of Christ. Satan will have no power over a soul who is emptied of self and imbued with the Spirit of Jesus Christ. [108]

Jesus will help you in His own way, not in your way. Under the power of unbelief you may obtain relief in your way and blot your own character. Pray let your heart be drawn out in earnest prayer for the Lord to help you in and under every pressure of circumstances. Do all you can, putting your trust in God. He will help you both. But you can, and should, be a much greater help to Dr. Dowse than you have been. How? "I will stand upon my watch, and set me upon the tower, and will watch (with prayer) to see what He will say unto me" [see [Habakkuk 2:1](#)].

Do not be anxious to make a great figure in the world, for if you do you will make a small one. You must feel your need of richer blessings than temporal ones. Serve the Lord heartily; gather to yourself the sunshine of Christ's countenance. You are responsible for the impression you leave upon the minds of those with whom you are brought in contact. In seeking any temporal advancement, your faith in holy, sacred truth will impose upon you moderation of desire and repress all inordinate ambition. Do not allow ambition for greatness to make you indifferent to goodness.

[109] You must and will, if a Christian, win the respect of believers and unbelievers. You need the love of Jesus in your heart, then you will love all for whom Christ has died. Be universally kind, because Christ was kind. You will make your life fragrant with tender love and will give to all the milk of human kindness. A sour word will not answer, because you misrepresent Jesus. Much wisdom and strength, prudence and patience, are essential. Do not venture to be domineering, but be kind, that you may succeed upon religious principles which will call into exercise the graces in the character of forbearance, self-denial, and resolution to resist temptation.

In all your work, in all your words, there is a Witness, One who says, I know thy works. Depend upon God and all that God has promised; bring into your daily life the warmth of love. You are cold and distant to many, but it will not pay. "My grace is sufficient for you," is the promise.

Wake up, Sister Weber, and when you come near to God, He will draw near to you. Wake up and feel that God will help you. Let it be the language of your soul, He must increase, I must decrease. Put "me" and "I" just where they belong, and lift up Jesus, talk of Jesus. If He does not lie at the foundation of all your plans, if your

eye is not single to the glory of God, and yourself obedient to all His requirements, keeping eternal realities in view, you are on the losing side.

Take no more upon you than you can bear pleasantly and kindly toward all. When you have not strength and the help of One who is all-sufficient to carry you and your burdens, then your burdens oppress you. Christ declares His yoke to be easy, and His burden light. Through Jesus Christ you can wear the yoke gracefully. If you exalt yourself, then you will place yourself where it will be necessary for the Lord to abase you. If you humble yourself at every step, Jesus will lift you up, but let Jesus do all the lifting up, and remember that Jesus always bears the heavy end of the yoke. Then, if you are laborers together with God, you have a divine Helper at every step. You can be in the world and not be of the world; pure in heart, full of the milk of human kindness; keeping the way of the Lord, to do justice and love mercy and walk humbly with God.

[110]

Let every page in your lifework be fresh and pure and clean in the morning, then keep your heart uplifted to God, breathing out your prayer to Him for guidance, for the upholding by His free Spirit; pray for wisdom that comes from above, that the angels of God may be by your side to help you. You see not in life the end of human actions; their influence never dies. Every morning bear in mind that you are sowing seeds which will bear fruit to life eternal, or to death. If you are in a position where you can mold others, you want first to be molded by the Lord Jesus, then you can be a vessel unto honor. The sphere in which you act may not be large, but you are transmitting impressions that may be for good through the ceaseless ages of eternity. The blessing of God resting upon you will repeat itself by being reflected upon others, and in their turn they may reflect the same upon others.

The good that you may do, if your life is hid with Christ in God, will not be buried with you. You may, if you walk humbly with God, bring many sheaves to the Master. Be sure that your advance be in the highest heavenly direction, else it is no advance in truth and righteousness. You are to feel that in God's providence you are placed where you are to be beacons of light to the world.

But the Lord has opened to me that you need the transforming grace of God upon your own soul. You may both be as beacon lights

[111] upon a hilltop, illuminating the moral atmosphere around you. Your golden words may drop as the dew and as the soft showers of rain upon the tender herb. You may be examples, you may help other feet to tread the royal path to heaven—the path cast up for the ransomed of the Lord to walk in.

A Christian life is a living reality, for it is constantly reproducing itself. Please remember that you have not to do only with business matters, but with minds, differently organized minds. Your influence reaches the soul; you touch not a wire but that vibrates back to God. You have a personal influence; your words, your actions, leave their trace on other minds. It is your duty to be Christians in the highest sense of the word—“Christ-like.” It is through the unseen lines that attract you to other minds with which you are brought in contact that may, if you are in constant connection with God, leave impressions that will make you a savor of life unto life. Otherwise, if you are selfish, if you are self-exalted, if you are worldly minded, no matter what your position, no matter what your experience has been, or how much you know, if you are not having the law of kindness on your lips, sweet fragrance of love springing from your heart, you can do nothing as it ought to be done. You want to come closer to hearts, never to merely touch the hand you take with the tip ends of your fingers, and in a lifeless way saying, Stand off, don’t come too near me, I am better than thou. Let heartiness come into your life and be revealed in your connection with those whom God has valued so highly as to give His own life that they might live with Him through eternal ages.—[Letter 37, 1891](#). (To Emma Weber, March 10, 1891. Written from Battle Creek, Michigan, on February 12, 1891.)

White Estate

Washington, D. C.,

October 27, 1982.

MR No. 948—Fanaticism as Leaven in Meal

[112]

No Time to be Negligent—May the Lord impart to us His own light. The doctrine of a wonderful experience of holiness and sanctification that has been taught in Battle Creek and other places has been as leaven put into meal. I fear greatly for the results of this fanaticism. The experiences we passed through in the early days of the message have always led me to feel, when I see men professing to occupy a high platform of righteousness, that something will follow of which we should be ashamed, something that will work harm.

We certainly need clear spiritual eyesight. When I hear of theories being presented relating to my Father and my God, I am afraid lest the Lord shall be presented by finite man in a manner to belittle and dishonor Him....

We are on the earth as combatants. This is not time or place for us to be negligent, indifferent, or careless. We have a heaven to win and a hell to shun. There is frequently presented to me a scene of conflict and of determined opposition. How can it be otherwise when we are in an enemy's country?—[Letter 43, 1904](#). (To G. I. Butler, December 14, 1903.)

White Estate

Washington, D. C.,

October 27, 1982.

[113] **MR No. 949—Standard of Truth To Be Upheld in
Christ’s Love**

Church Discipline to Be Considered in the Fear of God—Elders and deacons are chosen to have a care for the prosperity of the church; yet these leaders, especially in young churches, should not feel at liberty, on their own judgment and responsibility, to cut off offending members from the church; they are not invested with such authority. Many indulge a zeal like that of Jehu and rashly venture to make decisions in matters of grave importance, while they themselves have no connection with God. They should humbly and earnestly seek wisdom from the One who has placed them in their position, and should be very modest in assuming responsibilities. They should also lay the matter before the president of their conference and counsel with him. At some appointed time the subject should be patiently considered. In the fear of God, with much humility and sorrow for the erring, who are the purchase of the blood of Christ, with earnest, humble prayer the proper officers should deal with the offenders. How different has been the course when, with self-assumed authority and a hard, unfeeling spirit, accusations have been made and souls have been thrust out of the church of Christ.

[114] The matter should be thoroughly investigated before any action is taken. Let such questions as the following be carefully considered: What is the charge brought against the erring? Has the law of God been willfully transgressed? Has the offender been dishonest in his dealing with his brethren or the world? Has he been guilty of licentious conduct? Has he been untruthful? Has he practiced deception? Has he been severe, overbearing, and abusive in his family, with his neighbors, his brethren, or worldlings? Has he shown a spirit of penuriousness, selfishness, covetousness, doubt, faultfinding, or talebearing? Has he talked of the faults of his brethren, magnifying their wrongs, and cherished a spirit of bitterness toward them, thus endangering the prosperity and unity of the church?

All these points require careful consideration, but the next question is, What course has been pursued toward the erring? Has the Bible rule been followed to the letter? Read before the church the rules given them by their Captain, and let the question be asked, Have they obeyed orders like faithful soldiers in the army? To go contrary to the positive orders of the Captain of our salvation is deserving of severest censure by those whom God has placed in authority.

Those who constitute the active element in the church at Ligonier are the ones who should see their wrongs and be willing to confess them, or they should be disconnected from the church. Their spirits are strong and uncontrollable; if checked lightly today, they will rise in triumph tomorrow if they have a chance. They will gather about them those who cannot see and understand their spirit and who will oppose any influence that would check their movements.

There is always danger and trouble in any church which is composed mostly of family connections. This is the curse of the Ligonier church. Relatives who are unconsecrated sympathize with one another and thus a sinful harmony exists among them. Jesus is united to His people by a love far greater and more enduring than ever bound together the hearts of human kindred. This love, so deep, so unchanging, is a continual assurance of His faithfulness to support the weak, confirm the wavering, comfort the feeble-minded, and bind up the bruises of the soul. Oh, wondrous love, that should lead the Saviour to yield up His honor, His glory, His royal throne and royal court, and for our sakes become poor, that we through His poverty might be made rich!

[115]

In order to secure us to Himself and ensure our eternal salvation He gave all that He had—His riches, His glory, and His own precious life. For us He endured the agony of the Garden of Gethsemane, when the mysterious cup trembled in His hand and His anguished soul cried out, “Father, if it be possible, let this cup pass from Me.” From His pale, quivering lips came this anguished prayer, and then the words of submission, “O My Father, if this cup may not pass away from Me except I drink it, Thy will be done.” An angel from heaven strengthened the royal Sufferer to tread His blood-stained path to Calvary, and to drink the cup of suffering to its very dregs. Oh, why was all this suffering, this ignominy, and torturing agony?

It was that by this sacrifice of Himself His love might stand revealed, that He might woo men from the ways of sin. After man has cost so much, will He leave him now? Oh no, no! He is faithful that has promised; His arms are outstretched to clasp the repentant, believing ones to His heart of love, with all the tenderness of divine affection. In Jesus we have an enduring, unchanging friend, and though all earthly prospects should fail and every earthly friend prove treacherous, yet He is faithful still.

[116] His servants are as dear to Him as the apple of the eye. In trial, in want, in perplexity and distress, we are not alone; at every step, in tones of assurance, He bids us, "Follow Me." "I will never leave nor forsake thee." But this blessed assurance is given only on condition of our obedience and faithfulness to Him.

In view of the infinite price paid for man's redemption, how dare any professing the name of Christ treat with indifference one of His little ones? How carefully should brethren and sisters in the church guard every word and action, lest they hurt the oil and the wine! How patiently, kindly, and affectionately should they deal with the purchase of the blood of Christ! How faithfully and earnestly should they labor to lift up the desponding and the discouraged! How tenderly should they treat those who are trying to obey the truth and have no encouragement at home, who have constantly to breathe the atmosphere of unbelief and darkness!

In what contrast to the course of our Exemplar has been that pursued by Sister A and those connected with her. The reason is, they have not the spirit of Christ. He does not dwell in them. Satan will in every conceivable manner obstruct the path of all who try to follow the Saviour, and when Christ's professed friends allow themselves to tear down, to discourage and destroy, they show that they are not of Christ, but of Satan, for his works they do.—[Manuscript 1, 1878, 3-8](#). (To the Church at Ligonier, Indiana, n.d.)

All Our Powers to Be Under Control of the Spirit of God—There are two classes of people in our world who profess godliness—the self-complacent, and the self-abhorrent. The first class do not practice the lessons of Christ. They search the Scriptures, but it is for the purpose of picking out incidental portions which they misinterpret to strengthen their own peculiar views. They flatter themselves that they find a high morality reflected in their character.

The lesson of Christ in the parable of the Pharisee and the publican is recorded for the benefit of all who believe the words of Christ. It was spoken to some who the great Teacher saw were self-conceited, full of their own righteousness, and who despised others. “Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted” [Matthew 23:12]. Your position is that of exalting self. Your assumption of excellency that does not belong to you will certainly exclude you from the grace which, can truly exalt. True righteousness never produces such fruit; false righteousness always does. [117]

If you could only see yourself and that past experience which you value so highly, as God sees you, you would abhor yourself. While you congratulate yourself that you are not like those in whom you think you see faults and wrongs, you are not awake to your own state. You will have no credit for your keen eyesight in discerning other's errors, for you do not see that you are making far greater blunders than you accuse them of making. Were your eyes anointed with the spiritual eyesalve, you would but have bitter self-upbraiding. You do not know what spirit prompts you to action. You are self-deceived. God alone can change your perverted heart. He alone can transform your character and prepare you for the kingdom of heaven....

Sanctified knowledge is power, life, peace, and joy forever. If you had all your powers under the control of the Spirit of God, you could be a blessing to others, but as you are you simply bring in confusion and heresy. Every effort you make to lead souls into the truth is fruitless because you bring up your daughter's spurious visions, comparing them with Sister White's, and thus lead souls to believe a lie. Satan can speak some truth to those he wishes to deceive, as he did to Christ. He can so interweave truth with falsehood that the truth will be of none effect.... [118]

In your case, and those connected with you, the church has been zealously seeking to keep out these heresies. They have openly protested against them, and this has caused those in error to raise the cry, “Persecution!” The ones who dealt with these persistently inconsistent elements became excited and harsh, moved unwisely, and thus gave Satan great advantage. This is not the way to deal with the erring. The standard of truth should always be held up in the spirit of the Master. God alone is able to decide how far

circumstances and personal infirmities were responsible for their accepting heresies—whether it was a sin of ignorance, or a lack of wisdom.

Some are so bold and defiant, so self-sufficient, and believe such inconsistent and superstitious things, that it is necessary to take decided action in their case. But after the reproof is given, it is not necessary to neglect them, or meet them with coldness, with an unsympathetic, denunciatory spirit.

[119] The evils which have existed in all ages will continue to exist till the close of probation. We need to understand the cause of these evils, and the modes of Satan's attacks, that we may be able to resist them. We have to meet not only men who fall into error, but principalities and powers and spiritual wickedness in high places. Satan is battling for his empire, which the servants of God are determined to wrench from him. In this sharp warfare, for fear that errors will come into their ranks they have sometimes turned their weapons against the true messengers of God. What can keep the church from making these sad blunders, from putting light for darkness? Only the spirit of the blessed Jesus. They cannot avoid meeting these errors and will have to deal with them, but they should never do it in a harsh manner, with a fierce, haughty, tyrannical spirit.—[Letter 12, 1890](#), pp. 5, 6, 22, 29, 30, (To Brother and Sister Garmire, August 12, 1890.)

White Estate

Washington, D. C.,

October 27, 1982.

Students to Make Christ Their All—You refer to some letter that I wrote some time ago in reference to the danger of sending young men to the medical college at Ann Arbor, and say that you are more and more impressed with the danger as students return from their year's work at the medical college, and you can see that some have been affected by the influences with which they have been surrounded. You also say that some of them are standing up nobly against these contaminating influences. Thank the Lord for this. If our youth understood their own weakness, they would go to God for strength, but if they give their minds up almost wholly to study, and do not make Christ their all in all, even while pursuing a course of education, they will lose all that enriches life. The first chapter of Second Peter is full of instruction, and strikes the keynote of victory. The truth is impressively forced upon the mind by the way it is presented in this chapter. Let us more abundantly recommend the study of these words, and the practicing of these precepts.—[Letter 43, 1895](#), p. 8. (To J. H. Kellogg, June 14, 1895.)

The Hebrew Captives—“And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes” [[Daniel 9:3](#)].

Daniel knew the value of prayer, its aim, and its object. The prayers which he and his three companions offered after being chosen by the king for the courts of Babylon received answers, which he acknowledged. But prayer is not understood as it should be. Our prayers are not to inform God of anything which He does not know. The Lord is acquainted with the secrets of every soul. Prayers need not be loud and long. The prayers that are offered to tell the Lord of all our wretchedness, when we do not feel wretched at all are the prayers of hypocrisy. “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive

the spirit of the humble, and to revive the heart of the contrite ones” [Isaiah 57:15].

The Lord hears the contrite prayer. He reads the hidden thought. We may pray in secret, where no man can see or hear, and He who seeth in secret will hear and reward us openly. Prayer is not intended to work any change in God. It brings us into harmony with God. It is not to take the place of duty. The prayer offered ever so often and ever so earnestly will never be accepted by God in place of your tithe money. Prayer will not pay your debts to God. The servant of Jesus Christ is to pray and rely upon God as did Daniel in the courts of Babylon.

[122] The youth have an example in Daniel, and if they are true to principle and to duty they will be instructed as Daniel was. As the wisdom of the world viewed the matter, he and his three companions had every advantage secured to them. But here their first test was to come. Their principles must come into collision with the regulations and appointments of the king. They were to eat of the food placed upon his table and drink of his wine. Three years was this diet to last before their examination should take place, and then they were to be brought in before the king.

But Daniel and his companions did not take the position that because their food and drink was of the king’s appointment it was their duty to partake of it. They prayed over the matter and studied the Scriptures. Their education had been of such a character that they felt even in their captivity that God was their dependence. After careful consideration from cause to effect, Daniel “purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself” [Daniel 1:8].

This request was not proffered in a defiant spirit, but was solicited as a great favor. The appearance of Daniel and his companions was as every youth’s should be. They were courteous, kind, respectful, possessing the grace of meekness and modesty. And now as Daniel and his fellows were brought to the test, they placed themselves fully on the side of righteousness and truth. They did not move capriciously, but intelligently. They decided that as flesh meat had not composed their diet in the past, neither should it come into their

diet in the future. And as the use of wine had been prohibited to all those who should engage in the service of God, they determined that they would not partake of it. The fate of the sons of Aaron had been presented before them, and they knew that the use of wine would confuse their senses, that the indulgence of appetite would place them where their powers of discernment would become beclouded. Nadab and Abihu disobeyed the requirements of God and used the common fire in the place of the sacred.

These particulars were placed on record in the history of the children of Israel as a warning to all youth to avoid all approach to customs and practices and indulgences that would dishonor God in any way. Daniel and his companions knew not what would be the result of their decision. They knew not but that it would cost them their lives, but they determined to keep the straight path of strict temperance even in the courts of licentious Babylon. [123]

“Now God had brought Daniel into favor and tender love with the prince of the eunuchs” [Daniel 1:9]. The good behavior of these youth obtained for them favor. They rested their case in the hands of God, following a discipline of self-denial and temperance in all things. And the Lord cooperated with Daniel and his fellows, the servants of the only true God. The Lord had charge of these youth because they prayed to Him and trusted in the Lord in regard to the course they should pursue, to do all that lay in their power to reveal the infinite superiority of the worship of the true God.

There was another class of captives carried into Babylon. They were permitted to be torn from their homes and carried into a land of idolaters, because they were themselves constantly going into idolatry. The Lord let them have all they desired of the idolatrous practices of Babylon. The righteous with the unrighteous were taken away into a land where the name of Jehovah would not come to their ears, where songs of praise and thanksgiving to God would not be heard, where the miracle-working power of God would not be seen, and where prophets with messages of warning and reproof and counsel from God would be few and far between.—[Manuscript 51, 1898](#) (“The Hebrew Captives.”).

Students to Cooperate With Teachers—Students, prepare yourselves to cooperate with your teachers. As you cooperate with them, you give them hope and courage. You are helping them, and [124]

at the same time you are helping yourselves to advance. Remember that it rests largely with you whether your teachers stand on vantage ground, their work an acknowledged success.

Our time for work is short. We have no time to spend in self-pleasing. You will gain true satisfaction and happiness only when you have a determined purpose to succeed.

Every learner needs an increasing capacity as he advances in his study of the Word of God, making the Book of books his textbook. Make your student life as perfect as possible. You will pass over the way but once. Precious are the opportunities granted you. You are not only to learn, but to practice the lessons of Christ. It rests with you yourself whether you make a success or a failure. As you succeed in gaining a knowledge of the Bible, you are storing up treasures to impart.

It is your privilege to make the advancement spoken of in the first chapter of Second Peter. Working on the plan of addition, you will add daily to your store of the knowledge of God and of Christ; and God will work for you on the plan of multiplication.

Be assured that as you advance, you will gain increased capabilities. If you see a fellow student who is backward, try to help him. Explain to him the lesson that he does not understand. This will be an aid to your understanding. Use simple words. State your ideas in clear, comprehensive language. Thus you are helping your teachers. Often minds apparently stolid will catch ideas more quickly from a fellow student than from a teacher.

[125] This is the cooperation that Christ commends as a good work. The great Teacher stands beside you, helping you to help the one who is backward. The Lord Jesus meets everyone, old or young, just where he is.

While obtaining your education, you may have opportunity to tell the poor and ignorant of the wonderful truths of God's Word. Improve every such opportunity. The grace of God will bless every minute spent in this way.

My brethren and sisters at Berrien Springs, you are doing a good work. The Lord is leading you. Just so long as you follow Christ you will be guided aright. Maintain your simplicity and your love for souls, and the Lord will lead you in safe paths. The rich experience you will gain will be of more value to you than gold and silver and

precious stones.—[Letter 103, 1902](#), pp. 5-7. (To The Teachers at Berrien Springs, July 6, 1902.)

Truth Has a Spiritual Influence—To all students we would say, In the name of the Lord do not permit yourselves to be held where the spiritual atmosphere is poisoned with skepticism and falsehood. Those who have had the evidence of truth, but who for days, weeks, months, and years have had about them a subtle influence that gives a distorted representation, a false coloring, to the truth of God, are not fit for teachers for our youth. Where falsehoods regarding the word and work of God are reported as truth is no place for students who are preparing for the future, immortal life. We are seeking heaven, wherein can enter none who have changed the truth of God into a lie.

Truth has a spiritual influence. It enters the mind, direct and uncorrupted, from One who is truth. The reception of truth in the inward parts is charged with the greatest results. Truth is to be received into the heart and developed and expressed in the character.

No lie is of the truth. On every occasion possible Satan is on hand to introduce the leaven of his deceptive fallacies. Listen not a moment to the interpretations that would loosen one pin, remove one pillar, from the platform of truth. [126]

Human interpretations, the reception of fables, will spoil your faith, confuse your understanding, and make of none effect your faith in Jesus Christ. Study diligently the third chapter of Revelation. In it is pointed out the danger of losing your hold upon the things that you have heard and learned from the Source of all light. “Remember ... how thou hast received and heard, and hold fast, and repent” [[Revelation 3:3](#)]. Why repent? Because there have come in faults in the form of theories so subtle that by the influence of mind upon mind—through the agency of those who have departed from the faith—the wily foe will cause you imperceptibly to be imbued with the spirit that will draw you away from the faith.—[Letter 230, 1906](#), pp. 3-4. (To the Elders of the Battle Creek Church, and Ministers and Physicians, July 5, 1906.)

Soul Is Safe Under Divine Guidance—God permitted Christ, the Sun of Righteousness, to come to our world to seek and to save perishing souls. But today some who have been entrusted with the care of these blood-bought souls are denying Him in word, in

method, in action. Darkness covers the earth and gross darkness the people.

[127] Where are the earnest calls that should be given to arouse the people to that preparation of heart that will purify, refine, and ennoble characters to shine as lights amid the moral darkness? The soul is never safe, save under divine guidance. The word of God coming from sanctified hearts and lips will soften and break hard hearts. And if ever there was a period of time when the words of Christ should be heard, it is now.

None but He who created man can effect a change in the human heart. Every teacher is to realize that he must be moved by divine agencies. The mind and judgment must be submitted to the Holy Spirit. Through the sanctification of the truth, we may bear a decided testimony for righteousness before both believers and unbelievers.

We are far behind what we should be in our experience. We are backward in pronouncing the testimony that should flow from sanctified lips. Even when sitting at the table, Christ taught truths that brought comfort and courage to the hearts of His hearers. Whenever it is possible, we are to present the words of Christ. If His love is in the soul, abiding there as a living principle, there will come forth from the treasure-house of the heart, words suitable to the occasion; not light, trifling words, but uplifting words, words of truth and spirituality.

Let teachers and students watch their opportunities whenever possible to confess Christ in their conversations, speaking of their experiences in following Christ, praying with their brethren for the Holy Spirit. Confessing Christ openly and bravely, exhibiting in the choice of words the simplicity of true godliness, will be more effective than many sermons. There are but few who give a true representation of the meekness of Christ. Oh, we need, and we must have, His meekness! Christ is to be formed within, the hope of glory.

We are preparing for translation to the heavenly world. Our conversation should be in heaven, from whence we look for the Lord Jesus. He is to be acknowledged as the Giver of every good and perfect gift, the Author of all our blessings, in whom is centered our hope of eternal life.

[128] Angels of heaven are taking note of all our works and watching to see how they can minister to our needs. With intensity of spirit,

all heaven stands ready to lend aid to us in our divine progress. Shall we improve our present opportunities and receive the impress of the divine image?—[Manuscript 127, 1907, 6-7](#). (“The Work in Southern California,” November 3, 1907.)

White Estate

Washington, D. C.,

October 27, 1982.

[129] **MR No. 951—Testimony to Battle Creek Sanitarium**

The Lord's eye is over all His works and He will make a faithful record of all the deeds of the children of men. When the blessing of the Lord rests upon ministers, doctors, and the people, it will be after they have conscientiously followed the light and ceased their backslidings. When they put away their idols from among them and repent with sorrow of heart for their departure from the light God has given them, the Lord will be entreated in their behalf.

The prospering hand of God is not evidenced by the numbers who patronize the sanitarium or attend services in the Tabernacle, but by the high standard of morals, their unwavering fidelity to God, and by the light which emanates from Christ, shining as His representatives and through them shedding the light of truth in the beauty of holiness to the world. All will not accept and be in harmony with the light given. They love not the things which bring their own neglect and sins to their mind.

[130] There will be those who will fret, fume, scold, and denounce anything which savors of reform, of sanctification and of heaven. Because there is no union between Christ and Belial, those connected with the sanitarium, college, and publishing house who have no love for God, who have not been backward to denounce religious sentiments (especially those ideas they know our people cherish), there has been a course pursued ... to close the door to the rays of light that God would have shine forth in all our institutions—the office, the school, the sanitarium. Satan has prevailed when he might have been repulsed, defeated; his power has had the ascendancy rather than the Spirit of God.

I cannot say to the sinner, It will be well with thee. God's curse will rest upon the evildoer. God has sent message upon message to bring those who were regarded as responsible men and women into harmony with His mind, but they were so intent to carry out their own ideas and move forward in their own judgment that they did not hear His voice nor heed His message. Their own ways and their

own unsanctified judgment seemed more pleasing to them than to lift the cross, deny self, and follow Jesus wheresoever He may lead.

The great anxiety in the sanitarium has been to cater to the taste of the wealthy. The lovers of pleasure more than the lovers of God have received honor. The poor have been set down in the lowest place, while those who have had money have received attention and favor. God despises your policy, and I rebuke it in the name of the Lord. Your continual and persistent effort to meet the world's standard, notwithstanding the Word of God condemns it (the testimonies He has given you have condemned it), makes you sinners against God and places you at cross-purposes with your Redeemer. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" [James 4:4].

You have chosen your own course. God sees and has recorded it—the distaste you are prone to feel toward Himself, and the opposition which rises in your hearts to His words and His ways. Notwithstanding He says His ways are ways of pleasantness and all His paths are peace.

Has there not been a cause for great anxiety and distrust and forebodings by the lovers of the truth in regard to the sanitarium as they see those in responsible positions borne on and on by the current to the world's customs, and the spirit of the world pervading? Two of her physicians already have denied the truth and become infidels—a standing evidence of the weakness of human vain philosophy and science "so-called." These persons had excellent abilities and had their choice to become men of God or men of the world. They chose to lean to human reasoning and have ceased to rise in moral value and moral excellence with God. They chose the slime of doubt, skepticism, and unbelief, and Satan exults over his prey.

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Dishonesty, immorality, and base depravity have lived in their very midst, and [they have had] no eyes to see where they were drifting, no Holy Spirit among them to discern and condemn the works of darkness.

The guardians of this institution are so devoid of the Spirit of God as to feel the best harmony with the Lord's worst enemies. Elder E stated of one of this class that he loved him as a brother. Why was this? Because of his smooth words and fair speeches. The

man was working to carry out the artifice of his master. He was keeping the favor of a man who had the highest opinion of his own opinions and plans. He did not feel the necessity of counseling at every step. He did not see the need of constant watchfulness and prayer, of walking humbly with God, and learning from the great Teacher the meekness and lowliness He exemplified in His life. No, he did not want discerning eyes in that sanitarium to see and sense the wrong. God was daily dishonored. Warnings and reproofs were unheeded and there was a pretense, a form of religion, but God was displeased; for all the time they were casting His words behind them.

[132] God gave me a message when Elder E and the matron were present in the parlor of the old building. It was the voice of God in warning. It was acknowledged to be such. The Lord spoke through clay. But was there any manifest change? No, all things went on as they had done.

We know that the sanitarium is not answering the purpose of God. Is it anything surprising that the people everywhere know these things when the patients carry the reports all over the field? Truly, we have cause to put away our idols, to clothe ourselves with modest apparel and repent for our extravagance, and greatly humble our souls before God, for His wrath is upon us as a people. There is the accursed thing in the camp of Israel, and God says of you, “Neither will I be with you any more, ... until ye take away the accursed thing from among you” [[Joshua 7:12, 13](#)].

The Spirit of God has not had a controlling influence upon Elder E, Dr. F, Sister G, and many others not in as responsible positions. Dr. F would have a different state of things, in some respects, if he could. But his position is well understood—that he is questioning and philosophizing and seeking through science to make of none effect the working of God’s special Providence, his finite mind seeking to comprehend God. He could know more of God in one hour by opening the door of his heart to divine grace than he will find out by a lifetime through his vain philosophy and “so-called science.” He must become a fool, in the sense God terms it, in order to become wise in the things of God and in the workings of His Spirit. Spiritual things are spiritually discerned.

I have been shown that the sanitarium under its present management is not a safe place for youth. They have already and would

receive impressions in their education that would have a demoralizing influence upon them. Sister G, as matron, does not have moral fortitude and spiritual discernment to pursue a steadfast, conscientious course for the right. She is swayed, molded by the associations and influences surrounding her. Mothers have opened their hearts to me and with bitter weeping and anguish of heart have told me their sorrow. They told me they thought that if their children were in the Sanitarium it would be as an asylum—the matron would have a religious interest for these inexperienced ones, but in the place of this they quoted her example: She and her daughter did this and that, and permitted, or gave consent to, many things they had instructed their children were wrong, and now the conscience of these children seems unimpressible. They think now, “Mother is altogether too particular, and exercises too much restraint. Why,” say they, “sport and fun and frolic were permitted there, and if it had been wrong I guess Mrs. G, who sings and takes an active part in worship, would not sanction it.” This is only one of many varieties of complaints that reach us from different ones. Everything has been drifting in a wrong channel. Deficiencies of character, which God has reproved, have not been overcome, but have been cherished, notwithstanding the rebuke of God has been upon them. [133]

It is not like amusement or play to change wrong habits, to grow out of indolence and want of moral power, to resist worldly influences in which they have indulged themselves for years. There has been a neglect of duty in faithfulness, and it has resulted in a separation from God.

I greatly fear for those who have been even once reproved and have not made decided reforms, and when the reproof has been repeated there has been a blindness, an unfeeling heart, benumbed senses to take heed to warnings given. The conscience has been blunted, hardened against the influence of light. It is no easy matter to correct habits once formed. That which is right and pure, ennobling and enduring, can be won only by persistent energy, by patient industry, by unwearied effort and untiring zeal. Many will become heartsick as they see themselves in the light God views them. They will want to turn away from the mirror. [134]

The heart is deceptive and desperately wicked. Looking into the mirror and discerning the defects of character should set us to work,

by personal efforts and in penitence and repentance through faith in the grace of Christ, to overcome them. Oh, how many times we shall become weary in the strife against internal foes. We shall long for release and often become discouraged, and then we will, in view of the prize of eternal life, arise again, gird on the armor anew, and toil on to gain the prize. Self-conquest, perfection of the heart, is nothing less than washing our robes of character and making them white in the blood of the Lamb. Thousands fail because they love ease and indulgence and self-gratification. Thousands will gain because they will be persevering, courageous, and vigilant.

Said one mother of good ability, of high intellectual attainments, "I am amazed at the change in my daughters. Before going to Battle Creek to work at the sanitarium they were particular in regard to keeping the Sabbath, but now they often infringe upon the Sabbath. They used to love to attend our meetings, and they will now frame any excuse to remain at home. Their love for serious things is gone. Their love for vanity, for dress, for trimmings and display has become a passion. They laugh at me in the face when I express surprise and tell me that we can be religious without being so prudish and fanatical. They say, 'I wish you could see how the lady physicians dress at the sanitarium. I wish you could see how different are the ideas of the matron. She is a real good woman—so kind and accommodating to us girls. She does just what we want her to do!' And they began to sing a light song, and broke into a coarse laugh."

[135] The mother said it was so unlike her child that she thought she was possessed of an evil spirit. She said, "Since that time I have never recommended anyone who wanted a situation or any invalid to go to the Sanitarium. I could not even take the *Good Health*. I feel so disappointed that I should have a child of mine thus transformed. I thought Mrs. G so motherly, so good a woman. If I had had twenty children, I would not have hesitated a moment to have placed them under her care." The tears rolled down her cheeks. Said she, "The work is done, I fear, for time and eternity, and I cannot undo it, but I prayed, oh, so earnestly, that God would save my children [even] if through sickness and dread death." I tried to present to the mother as favorably as I could the more pleasant prospect, but she only looked grieved and despairingly said, "They have ruined my child. I never can feel that they have done right even in their intention. I hoped

you could do something to prevent this state of things.” She knew not how much I had done.—[Manuscript 2, 1882](#).

White Estate

Washington, D. C.,

October 27, 1982.

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MR No. 952—Material for Piper Biography

The girl, Nina Piper, has been with us several weeks. She is a remarkable girl among the girls. She is a sincere Christian. They have a large family and it is hard to support them. Mr. Piper has been a drunkard and poverty has been their experience. I pay the girl seven shillings per week and she is getting herself some clothing. But she was very sad when we decided to go to Napier. She had been told by her father that she must go out to work and earn her food and clothes. He has work now and has not drunk for two or three years, but he is not a Christian. I thought it would cost too much money to have her go with us, but as the time drew near when we must go, I told Emily my mind was ill at ease. I could perhaps get a girl in Napier, but she might be frivolous and want to be with the boys. She might be wasteful. She might be one who would be ill satisfied with the work, and Nina is feeling she is so privileged. She is willing to work hard and is saving, quiet, not forward. She answers well for us. I did not want Emily to do the housework, for she has more than she can do now. I could not lay any extra burden on Sister Wilson, for she must go with her husband, and we decided that we will not in the end save anything to go at a venture and leave a good girl behind.

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When I proposed the matter to her, she was so elated and felt so privileged, she acted as though it was a dream. I never saw a girl as thankful, and it is such a rare thing to have anyone who does the common duties of life thankfully. I felt thankful that it was my privilege to make anyone so happy. She immediately communicated with her father and mother. They both felt very much pleased to have the girl with me, and the mother said it seemed so much of a favor to do her, to employ her daughter. She thought the news too good to be true.

She went to the government office where her brother is employed in the stamp department, and she told her brother of the proposition made to her. He told her that her lines had fallen in pleasant places.

He is not a believer and is a staunch Presbyterian, but she came back so happy. She said he told her he was glad to see her. The mother came down evening after the Sabbath and remained until past ten. I had a pleasant interview with her. I never saw a woman more thankful, for she has a mother's interest in her child. The mother is a sweet-faced, amiable-looking woman.

We shall have no trouble now in getting the help we so much need, and we know what we have by experience—a child in years, yet a woman in stern experience. This is the way matters stand. If I go to Sydney I shall certainly take her with me.

The mail day was a trying day. We sent off quite a mail, and we all have felt like doing next to nothing since. We have now quite a little mail for South Africa, copies of letters sent to America. We will be glad to welcome you to Napier. Elder Israel says he shall break up as soon as we do, so by the first of September Sister Tuxford will be left alone to manage the office. I will now leave this until tomorrow, after looking over the mail. [138]

Monday, August 14. About eleven o'clock at night there was a knock at the door. My window being opened, I looked out and saw a man at the door. I inquired, "Is it the postman?" He answered, "Yes." Then I called Emily and they received the mail. It was a very light affair. I send your mail. Today, I think, the boat leaves. I send you Edson's letter. Poor boy, I feel sorry for him. I do not think he knows himself, else something more would have come than that scrap of a letter contains.

I send you the draft upon Echo office. My letters were: One from Elsie Hare, Emma and Edson, Reekie, Ebdall, Marian. I cannot believe this is all the mail I shall receive. It is very small indeed. I think there must be more to come. We have very little to answer this time if this is all.

August 15—We leave here for Napier. I think we will be comfortable. Brother Mountain is going to help us off in the morning. He worked late. Last night Nina's father came to see us and her. He seems quite an intelligent man. He thinks it the most wonderful thing that I take an interest in their daughter and expressed great gratitude as though we were doing them a great favor. I assured him we would have an interest in her. He thought it was such a rare thing,

so unexpected.—[Letter 138, 1893](#). (To W. C. White, August 13, 1893.)

White Estate

Washington, D. C.,

October 27, 1982.

MR No. 953—Sale of Testimony No. 34 for Relief of [139]
Institutions in Denmark

I believe with all my heart that the Lord has the supervision of the sale of Christ's Object Lessons, and my heart is being deeply stirred to make an effort for the relief of the institutions in Denmark and Norway. I wish to donate the proceeds from Testimony 34 to this work. Will our publishing houses act in harmony with me in this matter? Shall we not do our best to lift the burden of debt from these institutions? Those who take part in such an effort will not lose, but gain; for this effort will bear God's endorsement. A manifestation of liberality now will win His approval.—[Letter 16, 1901](#). (To C. H. Jones, January 23, 1901.)

White Estate

Washington, D. C.,

October 27, 1982.

[140] **MR No. 954—Study of Growth of Ellen White’s
Theological Understanding**

Spiritual Darkness Result of Separation From God—The spiritual darkness that covers the earth is the result of a separation from God. Christ is the light and life of the world. “Unto the upright there ariseth light in the darkness” ([Psalm 112:4](#)). All sin in darkness. When Christ came to this world, the Jewish rulers refused to accept His words. Wise in their own conceit, they declared that they knew all about the law of God. But Christ said to them, “Ye do err, not knowing the Scriptures, nor the power of God” ([Matthew 22:29](#)). Darkness covered the earth and gross darkness the people. The human family, and even the Lord’s chosen people, had to a large extent lost the knowledge of God. The Jewish priests were teaching for doctrine the commandments of men. God was misrepresented. False ideas prevailed in regard to His character and attributes. Christ came to this world, and the light shone forth into the darkness, but the darkness comprehended it not.

Sin is death; righteousness is life. Sin cannot be changed into righteousness, but it can be taken away and the righteousness of Christ put in its place. The Saviour was manifested to take away our sin. “The wages of sin is death, but the gift of God is eternal life” ([Romans 6:23](#)). The Pharisees trusted in their own righteousness, of which Christ said, “Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” ([Matthew 5:20](#)). Of the Jewish leaders, [141] He said, “Ye will not come to Me, that ye might have life” ([John 5:40](#)). The righteousness of Christ brings life and healing. “As ye have therefore received Christ Jesus the Lord, so walk ye in Him” ([Colossians 2:6](#)). In Him all fullness dwells.

It is a beautiful morning. The Lord is good, and I praise His holy name. I greatly desire a clear, distinct idea of the subject of righteousness by faith in Christ. We have thought and talked on this subject far less than we should have; therefore we have dwelt in the

shadow of darkness—hopeless, faithless, without power to resist the tempter. We need clearer spiritual eyesight, that like Moses we may be able to endure the seeing of Him who is invisible. There is a great work to be done in Australia, a great work to be done in the Melbourne church. In this city we should have one hundred missionaries at work, but instead there are only a few Bible workers. What does this mean? My cry is, “O God, wake up the people, and make them laborers together with Thee. Breathe into those who know the message for this time the true missionary spirit.”—[Manuscript 20, 1892, 40, 44](#). (Diary entry written in Preston, Victoria, Australia, August 1 and 9, 1892; August 9 part also in [Manuscript 35, 1892](#).)

Learn by Searching the Scriptures—The law of God cannot be made void by the law of a nation. When the law is trampled in the dust, the sacredness of the commandments of God will be vindicated by those who are loyal to Him. We are to make no railing accusation against the nations, for this would close our way so that we could not set the light before the people. Every objection raised against the commandments of God will make a way for the advancement of truth and enable its advocates to present its value before men. There is a beauty and force in the truth that nothing can make so apparent as opposition and persecution. When this is revealed, many will be converted to the truth. Many who profess the truth do not know its preciousness, nor realize the richness of the assurances God has given. And they will not understand this until they are pressed into places of difficulty. But then they will understand what the Saviour means when He says, “I will manifest Myself unto them.” (See [John 14:21](#).) When surrounded by those who have not the love of God, the Christian will realize how precious it is to have communion with God and to obtain views of eternal redemption.

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Day by day we are to learn by searching the Scriptures that God does not exalt one man for the purpose of controlling the minds and the practices of another. Everything that is done to direct people to follow the sayings and observe the customs of men, in opposition to what the Lord has said, is wrong. Those who dare to take the guidance of men should understand that these very men need to be guided by that Voice which has said that there is to be no lording it over God’s heritage. We have need of broad-minded, deep-thinking men; but we do not need men who, because they are in positions of

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trust, will think that they should put the yoke upon their fellow men. Those who think that their position gives them this authority had better become Bible students. The end of all government was beautifully set forth by the Lord in the symbol of a tree that gave shelter to the beasts of the field and to the birds of the air. Nebuchadnezzar was at one time a superior ruler, a man more compassionate toward his subjects than was the ruler of any other heathen nation, and his rule was symbolized by a lofty tree. But the man who thinks it is his prerogative to command his fellow men and says, "You shall," and "You shall not," is entirely out of his place. He takes upon himself that which was never given him and lords it over God's purchased possession. Every man is accountable to God for his actions. The man in a position of trust who is guided by the spirit of God will always protect the weak, relieve the needy, and look after the widow and the fatherless.—[Manuscript 15, 1896, 16-18](#). ("Revelation," April 27, 1896.)

God Desires to Save Sinful Man—God has revealed His character toward fallen man by giving him a Saviour, Jesus Christ. He covenanted not to stir up His wrath against the perversity of His children, not to censure them in His hot displeasure, until every advantage had been given them through all their period of probation. And even when they shall refuse His warnings, His messages of invitation, the presentation of His righteousness, when they continue to sin in the face of light and evidence, still He will not break forth upon them in His great anger. He leaves all judgment to His Son, whom He gave as a sin offering for the world.

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God has a yearning desire to save the purchase of the blood of Christ from the sure result of a wrong course of action, which, if persisted in, will bring upon them the wrath of the rejected Lamb. Mercy, rich and free, is presented in the gift of Christ's righteousness. Those who scorn this precious gift, who despise and reject the Saviour, who refuse the invitation, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me" ([Isaiah 27:5](#)), reject the offer of the attributes of a character which will constitute them sons and daughters of God. "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:" (What name? Immanuel, the Son of God) "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 1:12-14](#)).—[Manuscript 26, 1896](#).

Cultivate Dependence on God—The faith of those who believe every word of God is accounted unto them for righteousness. We need to cultivate a trustful dependence on God, saying as did the apostle Paul, I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. (See [2 Timothy 1:12](#).)—[Manuscript 77, 1898](#).

The Gift of the Holy Spirit—“The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” ([John 14:26](#)). There is a multitude of errors in our world, but the truth is a unit always. Those who cherish the truth in the heart will manifest its sanctifying power, for true faith works by love and purifies the soul. “Nevertheless I tell you the truth,” Christ declared, “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” ([John 16:7](#)).

This was the arrangement of the divine government. Christ’s ascension was the event which in heaven’s order was to mark the descent of the Holy Spirit. A vital work was to be carried on. The world’s Redeemer designed to show His followers on earth His union with the Father and with man.

“If ye love Me, keep My commandments,” Christ continued. [145] “He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him” ([verse 21](#)).

When God’s people search the Scriptures with a desire to know what is truth, Jesus is present in the person of His representative, the Holy Spirit, reviving the hearts of the humble and contrite ones. ([John 15:23, 10, 11](#) quoted.)—[Manuscript 158, 1898](#).

Not Possible for Law of God to Be Set Aside—Holiness is wholeness for God. It means perfect obedience to every precept of the law of God. This is the only true moral excellence. A character in harmony with the law of God is the only character which will receive His approval. It shows that man has by faith received Jesus

Christ, who came to this world to die for the transgressors of God's law. Christ by His own obedience to the law places man on vantage ground with God, giving him another trial. Thus probation is granted to man, opportunity is given him to show his hatred of sin, the transgression of the law, and to return to his loyalty to God.

Is it possible for the law of God to be changed or set aside? Nay, verily; for that law is immutable, eternal. It is forever to hold its claim of obedience upon every soul who has opportunity to gain a knowledge of the will of God. The responsibility of men today is proportionate to the light they receive through the messages of warning God has given.

[146] To abrogate the law of God is as impossible as it would be for God to abolish Himself. The law of God's kingdom is a transcript of His character. Men may talk of Christ. They may claim to be saved by Christ. They may talk of righteousness. But the only true righteousness is entire conformity to the law of Jehovah. Righteousness, goodness, virtue, purity, all mean conformity to the law of God.—[Manuscript 60, 1900, 6](#). (“The Transgression of God's Law,” August 20, 1900.)

Gospel of Christ to Be Practiced—God says, “A new heart will I give you.” Every learner may be renewed in knowledge and true holiness. The ransom of an enslaved race was Christ's purpose in coming to this earth. What a pity it is that human beings cannot discern their own weakness. What a pity that they enslave their souls by lifting themselves up unto vanity. Christ alone can make us free. And when He makes us free, we are free indeed. His power breaks the yoke of bondage that binds man to the great deceiver, the originator of sin. But how many there are who are unwilling to allow Christ to break their shackles. How many there are who choose to cling to the thralldom of sin. The gospel of Christ is truly believed only when it is practiced. Faith is justified by works. Self must be hid; Christ must appear as the chiefest among ten thousand, the One altogether lovely. When an unreserved surrender of the powers of body, mind, and soul is made to the Saviour, self no longer strives for the mastery. What man needs today is the crucifixion of self and the revelation in his life of Christ, the hope of glory. Then will be fulfilled the word, “Ye are the light of the world.” Then will be answered the prayer, “That they all may be one; as Thou, Father,

art in Me, and I in Thee, that they also may be one in Us” (John 17:21). In thought, word, and action, Christ’s followers will be an exemplification of godliness. An atmosphere of peace will surround them.

Step by step let us follow on to know the Lord, treading in His footprints, striving to live His life. He says to His followers, “Ye are the light of the world. A city that is set on an hill cannot be hid. ... 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). From the lives of God’s children, the bright light of purity, of honesty, of unselfishness, is to shine forth. [147]

As yet we have scarcely been a light to the world, because we cling to our sinful, corrupting practices. We have been too well satisfied with the twilight glow of heavenly enlightenment. We have not yet gained the experience that will make us feel at home in heaven. As yet we are but stepping over the threshold of the sanctuary containing the truths which every child of God must receive and reveal to a world lying in wickedness.—Manuscript 102, 1902, 5-6. (“The Relation That Should Exist Between Teacher and Students,” July 27, 1902.)

Holy Spirit Needed—The Holy Spirit is greatly needed in our schools. This divine agency comes to the world as Christ’s representative. He is not only the faithful and true witness to the Word of God, but He is the searcher of the thoughts and purposes of the heart. He is the source to which we must look for efficiency in the restoration of the moral image of God in man. The Holy Spirit was eagerly sought for in the schools of the prophets; His transforming influence was to bring even the thoughts into harmony with the will of God and establish a living connection between earth and heaven.

Teachers, if you will open your hearts to the indwelling of the Spirit of God, if you will welcome the heavenly guest, God will make you laborers together with Him. In cooperation with the Master Teacher, the spirit of selfishness will be expelled, and wonderful transformations will take place.—Manuscript 69, 1908, 3. (“Teacher, Know Thyself,” June 19, 1908.) [148]

Washington, D. C.,

October 27, 1982.

Each Person Has an Influence on Others—The fruit borne upon the tree is not seen in good works, but in perpetuation of transgression and sin. It is not alone one's own soul and his own hope of eternal life that are sacrificed. He has influenced others. And all the influence he failed to exert in behalf of righteousness and truth, all the stumbling blocks laid in the way of other souls, will be charged against him in that great day when the judgment shall sit and the books shall be opened, and everyone shall be judged according to his deeds. The soul that has had light in regard to the Lord's Sabbath, His memorial of Creation, and to save himself from inconvenience and reproach has chosen to remain disloyal, has sold his Lord. He has dishonored the name of Christ. He has taken his stand with the armies of antichrist. With them at the last great day he will be found outside the city of God, not with the loyal, the true and righteous, in the heavenly kingdom.

All who have genuine faith will be tested and tried. They may have to forsake houses and lands, and even their own relatives, because of bitter opposition. But "when they persecute you in this city, flee ye into another," Christ said, "Ye shall not have gone over the cities of Israel, til the Son of man be come" ([Matthew 10:23](#)).—[Manuscript 9, 1900, 4](#). ("Our Duty Under Persecution," January 26, 1900.)

God Wants His People to Be Ready to Meet Him in Peace—[150]
God is deferring the bringing of His judgment upon the earth in order that those who are supposed to be His people, but who have been bringing in the very things He has condemned in ancient Israel, working according to methods He will not accept, may get ready to meet Him in peace. Those who have been devising and bringing in selfish, covetous principles, and taking credit to themselves for their sharpness, will never see the kingdom of God unless they are decidedly changed in character; for selfishness is an abomination in the sight of the Lord, and is a dishonor to Christ, their Creator and

Redeemer, whose name they claim. God says, “I will thoroughly purge My floor of all chaff. I will sift My people as in a sieve. Those who name My name must be thoroughly cleansed from all false and corrupting principles. Those whom I claim as My heritage will even now be wondered at as a peculiar people, cleansed from all fraud, all injustice. Those who enter the city of God will here have worked righteousness revealing to the world the principles of heaven.”—[Manuscript 15, 1901, 3-4](#). (Diary, February 21, 1901.)

White Estate

Washington, D. C.,

October 27, 1982.

MR No. 956—Revival at Danvers, Massachusetts

[151]

Lynn, Mass. USA.

December 15, 1890

Dear Brother Olsen,

Our meeting at Danvers has closed. During the session I spoke five times, two evenings in the week and on Sabbath morning, at the missionary meeting held Sunday morning, and also on Sunday afternoon. I am satisfied beyond a doubt that the Lord has a message for me to bear to His people. I have felt the sustaining power of God as I have stood before the congregation, and I know that the power of God was working through the human agent. I know that many have received the word, and hungry souls have been fed. My heart is full of sympathy and love for the souls that are ready to die.

Since the Brooklyn camp meeting I no longer talk of sickness and infirmity. I have never had such freedom from pain, and have not slept so well for twelve years. The peace of God abides in my heart. To speak the words God has given me is more than my meat and my drink. Thankful praise ascends to God from my heart all the time. Day and night I have a spirit of intercession that the Lord will give me the spirit of meekness and the gentleness of Christ, and clothe me with His righteousness.

[152]

We had a most precious meeting in Lynn, but especially so at Danvers. Last Sabbath all in the house save two—an aged colored man and a poor timid soul who dared not make the move—came forward for prayer. The angel of God was in our midst. The ministers sought the Lord, and their supplications were heard in heaven. Oh, how thankful I was that I was able to feed the flock of God through the grace given me. The churches are starving for the bread of life, and they grasp readily the truth presented. I cannot hold back and refuse to visit these places, for I know that I have a message for them from the Lord.

After the season of prayer, we asked those who were conscious of the blessing of the Lord to testify. Although many of them had

been in the church from nine o'clock in the morning, and had had nothing to eat in that time, they were in no hurry to have the meeting closed. Many testimonies were borne, and again supplications were made to God for ministers and people. The presence of the Lord was in the meeting. I felt the power of the Lord upon me. Elder Fifield was greatly blessed. After the season of prayer he grasped my hand and thanked the Lord for His goodness and rich blessing. It was the universal testimony from the Lord that the people at Danvers had never before experienced [so great a blessing].

[153] When I see how much the Spirit of God is needed, and how much it is appreciated, I feel wholly reconciled to visit these places. I am treated by the people with respect and confidence. After the severe trials and hard labor I have undergone in Battle Creek, only to be met with a refusal to receive the message, this spirit refreshes my soul. I have a deep-seated conviction that my work is not to be one of perpetual conflict, that the Lord does not call upon me to brace and push for every inch done. The men who should have held up my hands in the work have been laboring to the best of their ability to weaken and discourage me. My strength has been spent in beating against the walls of wicked prejudice and opposition. They do not see and understand, and I fear sometimes they never will. [Written in the critical period shortly after the general conference of 1888. See A. V. Olson, *thirteen crisis years*, pp. 33-130.]

The statement is made that Christ could not do many mighty works in certain places because of unbelief. Jesus was the source of all power, all light and life, and if His way was obstructed by unbelief, what can be expected of the finite instrument? Time and time again the Lord has longed to communicate His Spirit in rich measure, but there was no place for it to rest. It was not recognized or valued. The blindness of mind, the hardness of hearts interpreted it as something of which they should be afraid. Some hidden evil lurks in the heart to hinder the manifestation of the power of God, and His Spirit cannot descend.

I know that if the way were only prepared there would be in Battle Creek such a feeling of love and sacred zeal in the heart that the message would go to the world, Prepare ye the way of the Lord, make His paths straight. When the leaders cease to obstruct the way, the work of God will progress in Battle Creek. The missionary spirit

will revive and the church will act in the sense of her obligation to God and the world. In the highest sense God's people will be missionaries.

Christ has bought the church with His own blood, and He is longing to clothe her with salvation. He has made her the repository of sacred, holy truth, and He wants her to partake of His glory. Again and again the Lord has sent His Spirit to change the attitude of His people by infusing into the church a living, working principle. But unconsecrated elements have been at work, and the church has been rocked to sleep in the cradle of carnal security. The God of Israel has opened the windows of heaven and sent to the world rich floods of light, but that light has been rejected. The spirit manifested in Battle Creek has been the spirit of many churches. The power of God, the rich grace He longs to bestow, is not desired unless men can themselves mark out the way in which God shall work.

[154]

The whole treasure of heaven is at our command in our work of preparing the way of the Lord. God has made it possible by giving us the cooperation of heavenly angels, for our work to be a wonderful, yes, a glorious success. But success will seldom result from scattered, individual effort. The influence of every church member is required. The influence of ministers and workers is needed to prepare the way for the light and glory of God. Every soul who claims to believe in Jesus, God lays under tribute to Himself. The prayer of Christ for His disciples was, "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one" ([John 17:20-22](#)).

As we near the time when principalities and powers and spiritual wickedness in high places will be brought into warfare against the truth, when the deceiving power of Satan will be so great that if it were possible he will deceive the very elect, we must have our discernment sharpened by divine enlightenment, that we may know the spirit that is of God, that we may not be ignorant of Satan's deceptions. Human effort must combine with divine power, that we may be able to accomplish the closing work for this time.

[155]

Christ used the wind as a symbol of the Spirit of God. As the wind bloweth whither it listeth, and we cannot tell whence it cometh or whither it goeth, so it is with the Spirit of God. We do not know through whom it will be manifested. But I speak not my own words when I say that God's Spirit will pass by those who have had their day of test and opportunity, but who have not distinguished the voice of God or appreciated the movings of His Spirit. Then thousands in the eleventh hour will see and acknowledge the truth. "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed" ([Amos 9:13](#)). These conversions to truth will be made with a rapidity that will surprise the church, and God's name alone will be glorified.

[156] The church is highly privileged in being permitted to act a part with heavenly angels. God now calls upon professing Christians to be men and women of intercession. By their course of action they will show how much they love Jesus and the souls He has bought with His own blood. By holding up the hands that are ready to fall they may gain a high and holy experience, beautified by the attributes of Christ. We have a work to do if we would be a living church. Individually and as a whole we are to tread sin under our feet. Our habits, our conversation, our daily life, must be placed on the Lord's side. We must intercede and wrestle with a covenant-keeping God in behalf of His watchmen, that souls may be won to the Saviour.

How many there are who need to become fools in their own estimation in order that they may be wise. God bestows on the humble and contrite one a wisdom that He does not give to the worldly-wise and prudent, those who are so self-sufficient that they know not the things that make for their peace. He reveals His wisdom to babes. He lays in the dust all human pride, but He recognizes the meek and the lowly, and exalts them with a true exaltation. How tenderly God regards the humble, contrite, self-denying follower of Christ, who is a daily learner in the school of the great Teacher.

Elder Olsen, I urge you to be of good courage. Have confidence in God. Carry every burden to Him. He can and will make you efficient, but you must have faith. Do not be depressed, do not mourn in secret because of the unfaithfulness of the watchmen on the walls of Zion. There is no call for despondency and misapprehension. Place yourself where the bright beams of the Sun of Righteousness

can shine into all the chambers of your mind and into the soul-temple. “Ye are the light of the world,” God says. He will make those who are faithful in the church radiant with the word of God. His Spirit will be communicated to human instrumentalities, giving them light before which moral darkness must flee away.

I must close this epistle. I send my sincere love to you and your wife and children. May the Lord bless you and them is the prayer of your sister,

Ellen G. White

P. S. I was urged by our ministering brethren to return to Lynn [157] and speak on Tuesday and Wednesday evening. I have consented to do this. Brother Fifield is doing all he can to get the people to the meetings on these two evenings. May the Lord move upon their hearts, is my prayer. On Thursday night we go to Boston, take the sleeper for Washington, and arrive in that city on Friday at eleven o’clock.—[Letter 43, 1890](#). (To Elder O. A. Olsen, December 15, 1890.)

White Estate

Washington, D. C.,

December 2, 1982.

[158]

MR No. 957—Unity Prevails at 1889 General Conference

We are having a good meeting. [The 1889 general conference session was held from October 18 to November 3, in Battle Creek, Michigan.] There seems to be no dissension. The testimonies which have been borne by ministers are that the light that came to them at Minneapolis and during the past year has been highly appreciated and they will walk in the light. They have seen more of the blessedness of the truth and the love of Jesus than ever before in their lives—that success has attended their labors during the past year as never before and they have enjoyed the presence and the love of God in large measure. This has been the testimony borne and the meetings are excellent. At the same time there are a large number who apparently stand where they did at Minneapolis. Oh, that God would work mightily for His people and scatter the clouds of darkness and let the sunlight of His glory in!

I am much pleased with the meeting. Thus far, not one voice of opposition is heard. Unity seems to prevail. I have had precious seasons of prayer in your behalf and I believe the Lord is working for you and Satan will be disappointed.—[Letter 76, 1889](#), p. 1. (To Mary Kelsey-White, October 29, 1889.)

White Estate

Washington, D. C.,

December 2, 1982.

God rested on the seventh day, and set it apart for man to observe in honor of His creation of the heavens and the earth in six literal days. He blessed and sanctified and made holy the day of rest. When men are so careful to search and dig to see in regard to the precise period of time, we are to say, God made His Sabbath for a round world; and when the seventh day comes to us in that round world, controlled by the sun that rules the day, it is the time, in all countries and lands, to observe the Sabbath. In the countries where there is no sunset for months, and again no sunrise for months, the period of time will be calculated by records kept. But God has a world large enough, and proper and right for the human beings He has created to inhabit it, without finding homes in those lands so objectionable in very many, many ways.

The Lord accepts all the obedience of every creature He has made, according to the circumstances of time in the sun-rising and sun-setting world. Obedience is the test; and all this plowing into the intricacy of the precise minutes and hours of the Sabbath—it is the test of man's obedience to honor and glorify God. To sin, or transgression of His law, God will prove a consuming fire. The Sabbath observance is “a sign between Me and you throughout your generations forever.”—[Letter 167, 1900](#), pp. 1, 2. (To G. A. Irwin, March 23, 1900.)

White Estate

Washington, D. C.,

December 2, 1982.

[160]

MR No. 959—Wages for Women Doing Gospel Work

The Laborer Is Worthy of His (or Her) Hire—I was solicited to visit Melbourne before the tent would have to be taken down, but on account of the severe heat they dared not make the request too urgent. Elder Robinson thought my testimony must be given, as it was greatly needed. He and his wife were left to bear the responsibility of the work, giving Bible readings, conducting the mission, and training several young men and women as workers. The work has rested heavily upon them. Sister Robinson has hired a girl to do her housework and is doing work every way as taxing as that of a minister. The women workers have not received pay, but this will be changed in due time. The cause is now hemmed in for want of means....

[161]

There are ministers' wives—Sisters Starr, Haskell, Wilson, and Robinson—who have been devoted, earnest, whole-souled workers, giving Bible readings and praying with families, helping along by personal efforts just as successfully as their husbands. These women give their whole time, and are told that they receive nothing for their labors because their husbands receive wages. I tell them to go forward and all such decisions will be revised. The Word says, “The labourer is worthy of his hire” ([Luke 10:7](#)). When any such decision as this is made, I will in the name of the Lord, protest. I will feel it my duty to create a fund from my tithe money to pay these women who are accomplishing just as essential work as the ministers are doing, and this tithe I will reserve for work in the same line as that of the ministers, hunting for souls, fishing for souls. I know that the faithful women should be paid wages as it is considered proportionate to the pay received by ministers. They carry the burden of souls and should not be treated unjustly. These sisters are giving their time to educating those newly come to the faith and hire their own work done and pay those who work for them. All these things must be adjusted and set in order and justice be done

to all. Proof-readers in the office receive their wages; those who are working at housework receive their wages, two dollars-and-a-half and three dollars a week. This I have had to pay and others have to pay. But ministers' wives, who carry a tremendous responsibility, devoting their entire time, have nothing for their labor.

This will give you an idea of how matters are in this conference. There are seventy-five souls organized into a church, who are paying their tithes into the conference, and as a saving plan it has been deemed essential to let these poor souls labor for nothing. But this does not trouble me, for I will not allow it to go thus.—[Letter 137, 1898](#), pp. 1, 9, 10. (To Brethren Irwin, Evans, Smith, and Jones, April 21, 1898.)

Women Who Carry Responsibilities Should Receive Wages—Neither Brother nor Sister Hughes [Elder C. B. Hughes was the principal of Avondale College in 1898.] have the physical ability that Herbert [Lacey] and his wife have, yet they have been hard toilers. All through the vacation Sister Hughes has carried a heavy burden. Sister Hughes is not a strong woman, but she will carry the burdens that lie in her pathway. Her labors during the vacation are of as much value as is her work during the school session, and she should receive according to her work. She has shouldered the care, the burden, the inconveniences, and the responsibility of the school, and for this she should receive proportionate wages.... [162]

Discouragement has been brought upon Brother and Sister Hughes, and the impressions made upon their minds must be effaced by their associate workers. Those who have held the fort, bearing responsibilities, are to receive just and equal remuneration. They have a love for the cause of God, and a conscientious regard for the work in all its phases, and the work needs their talents and influence. They will not leave upon the work a wrong impress. The door of temptation should not be opened to them by the inattention of their brethren.

The ways of the Lord are just and equal. The workers in the school should receive according to the hours they give to the school in honest, hard labor. Injustice must not be done to any worker. If one man or woman gives to the school full time, he is to receive from the school according to the time which the school receives from him. If one gives mind, toil, and strength in bearing the burdens, he is to

receive according to the value he gives to the school. Justice and truth are to be maintained, not only for the present and future standing of the school, but for our own individual benefit in righteousness. The Lord will not be a party to the least injustice.—[Manuscript 69, 1898, 2-4](#). (“Teachers and Wages,” June, 1898.)

[163] **Ministers’ Wives Who Do Bible Work Should Be Paid a Salary**—A house has been hired for the ministers and their wives and those whom they are educating to give Bible studies from house to house. The people are invited to ask their friends and neighbors to these meetings, and opportunity is given for them to ask questions on the lessons given. These are occasions of deep interest. I have great confidence in this method of labor. The workers who are hunting and fishing for the souls of men and women labor hard from morning till night. Often their appointments are not over till ten o’clock.

Work has now been begun in Wallsend, a suburb of Newcastle, ten miles from Newcastle, and in Maitland, a town twenty miles from Newcastle. This is a large field, and we shall employ workers who will give their whole time to the work. Elder Haskell and his wife are now laboring in Newcastle. They have tact and skill and teach the truth both in public and from house to house. There will be other ministers there besides Elder Haskell and the Bible readers. No less than twelve workers are needed in this place, for it is a large field.

In the past I have appropriated the means to sustain this kind of work, but my fund is now exhausted, for in this field the calls have been continual. Missionary work has been done in many cities. The ministers’ wives join their husbands in this work, and accomplish that which their husbands could not possibly do. In order to do this work, these sisters have to hire someone to do their housekeeping. It takes the very best talent to do this class of missionary work, and the women who do it should receive a suitable amount for their work. Because of the dearth of means, our sisters have received very little pay, yet they have faithfully worked on, without any definite provision being made for them. Less qualified workers, who are receiving instruction by precept and example, are paid one pound a week, out of which they pay their board. But as yet the ministers’ wives have been paid nothing.

[164] I wish to create a fund for the payment of these devoted women

who are the most useful workers in giving Bible readings. I am also led to say that we must educate more workers to give Bible readings, and I come right to the point: Will you consent to make me your steward, entrusting me with a certain amount to be invested in educating and sustaining workers, and also in helping to erect the humble meetinghouses we have to build? I have invested means in every house of worship save one which has been built by our people in Australia.

I think I have made the case plain. If you desire, I will send you a monthly statement of how your money has been invested.—[Letter 83, 1899](#), pp. 4, 5. (Written May 4, 1899.)

Women Missionaries to Be Financially Supported—When I see the great desire shown by men and women to hear the truth, I long earnestly for means to open up the work where the third angel's message has never been heard. We have had some very interesting experiences in Maitland. Our women workers, in giving Bible readings, find families, not always poor, who cannot read. They have taught several persons to read. By the blessing of God these can now read the Word of God for themselves.

Every soul is precious in God's sight, and I am wondering what can be done for the destitute fields where the flock of God is without a shepherd. I have thought that if every Seventh-day Adventist family would, during the year 1900, cut off every needless indulgence, and place the money thus saved in the Lord's treasury, there would be meat in His house. A rich blessing would rest upon those thus practicing self-denial. The Lord would give them more to give. We need so much just now these fruits of self-denial, to support women missionaries in the field.—[Letter 24, 1900](#), p. 3. (To Sister Wessels, February 15, 1900.)

[165]

When Ministers and Their Wives Work Together, Both Should Receive Remuneration—Again and again I have repeated the instruction the Lord has given me concerning the opening of new fields, that our large cities might hear the truths of the third angel's message. Yet with all the urgent calls that have been made our brethren are not yet turning their attention to this work with the determination and earnestness that the importance of the case demands. A great work will be done in our cities when more earnest plans are laid for the furtherance of the cause of present truth in these places.

We should release some of the workers that are now tied up in those places where many interests are centering, that they may go out as missionaries to communicate the truth to others. Not only should the workers in these centers be devoting their energies and means to the sending out of our publications, but they should also feel the importance of spending a portion of their money in supporting the living preacher in the cities where labor wisely expended will be very effective.

The printed page cannot accomplish alone the work that the living minister can do. He can explain the Scriptures to the people, praying with them and appealing to them, and making effective the truths of the Bible. Not merely one or two men are called to do this work, but many men and women who have ability to preach and teach the Word.

[166] As the messengers of God teach the Word, and live themselves by its truths, heavenly angels will set home the words to minds and hearts. One living discourse to a congregation of hearers may do a work that many publications could not accomplish. The minister's words, spoken under the Holy Spirit's guidance, his example in his association with the people, will accomplish a work that our publications of themselves cannot do.

If necessary, let us limit the number of our periodical publications, and let us send forth men and women to labor in faith and consecration for the giving of this last message of mercy to the world. When it is possible let the minister and his wife go forth together. The wife can often labor by the side of her husband, accomplishing a noble work. She can visit the homes of the people and help the women in these families in a way that her husband cannot.

Some will offer themselves for service who are not adapted to this line of work. Direct these to a work that they can do, and encourage them to study the first chapter of 2 Peter. Here is a representation of the experiences that will fit men and women to become efficient workers of God.

Select women who will act an earnest part. The Lord will use intelligent women in the work of teaching. And let none feel that these women, who understand the Word, and who have ability to teach, should not receive remuneration for their labors. They should be paid as verily as are their husbands. There is a great work for

women to do in the cause of present truth. Through the exercise of womanly tact and wise use of their knowledge of Bible truth, they can remove difficulties that our brethren cannot meet. We need women workers to labor in connection with their husbands, and we should encourage those who wish to engage in this line of missionary effort.

Elder Haskell and his wife have united their labors in the California Conference. Conditions here demanded the capabilities of both. Let none question the right of Sister Haskell to receive remuneration for her work. Dr. Kress and his wife are likewise capable of uniting in missionary effort. None would question the right of Sister Kress to receive a salary. Laboring thus, Brother and Sister Kress can accomplish more than if they labored separately.

Study the Scriptures for further light on this point. Women were among Christ's devoted followers in the days of His ministry, and Paul makes mention of certain women who were helpers together with him in the gospel (see [Philippians 4:2, 3](#)).—[Letter 142, 1909](#), pp. 4-6. (To A. G. Daniells, October 27, 1909)

White Estate

Washington, D. C.,

December 2, 1982.

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[168]

MR No. 960—Necessity of Balance in Health Reform

St. Helena, Calif.

May 29, 1901

Dear Brother and Sister Kress,

I am deeply pained to learn that Brother Kress is ill. We have not yet heard the particulars.

I have some things I wish to send you, if I can get them off in this mail. Several cases have been presented to me, which I will speak of in time; meanwhile, do not put yourself through [such an extreme regimen] as you have done, and do not go to extremes in regard to the health reform. Some of our people are very careless in regard to health reform. But because some are far behind, you must not, in order to be an example to them, be an extremist. You must not deprive yourself of that class of food which makes good blood. Your devotion to true principles is leading you to submit yourself to a diet which is giving you an experience that will not recommend health reform. This is your danger. When you see that you are becoming weak physically, it is essential for you to make changes, and at once. Put into your diet something you have left out. It is your duty to do this. Get eggs of healthy fowls. Use these eggs cooked or raw. Drop them uncooked into the best unfermented wine you can find. [Dr. Kress accepted this counsel. He followed the raw-egg and grape-juice regimen regularly until his death in 1956 at the age of 94.] This will supply that which is necessary to your system. Do not for a moment suppose that it will not be right to do this. There is one thing that has saved life—an infusion of blood from one person to another; but this would be difficult and perhaps impossible for you to do. I merely suggest it.

[169]

The prayer of faith shall save the sick, and I beseech you to call for the elders of the church without delay. May the Lord help you, is my most sincere prayer. We appreciate your experience as a physician, and yet I say that milk and eggs should be included in

your diet. These things cannot at present be dispensed with, and the doctrine of dispensing with them should not be taught.

You are in danger of taking too radical a view of health reform, and of prescribing for yourself a diet that will not sustain you.

Again, let nothing come up before you to worry you. Come apart and rest awhile. This you must do. Draw from the great Physician leaves from the tree of life. Plead in your own behalf, and let others also plead for you. “Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me” ([Isaiah 27:5](#)).

I do hope that you will heed the words I have spoken to you. It has been presented to me that you will not be able to exert the most successful influence in health reform unless in some things you become more liberal to yourself and to others. The time will come when milk cannot be used as freely as it is now used; but the present is not the time to discard it. And eggs contain properties which are remedial agencies in counteracting poisons. And while warnings [170] have been given against the use of these articles of diet in families where the children were addicted to, yes, steeped in, habits of self abuse, yet we should not consider it a denial of principle to use eggs of hens which are well cared for and suitably fed.

On one occasion a brother was taken sick with erysipelas of the head. His head was very much swollen. A message was sent for Dr. Lay to come at once. Meanwhile, a messenger was sent for me. At that time my husband and I had a most serious case on hand, a case in which the least wrong movement would prove fatal. A man had become dizzy while crossing a stream of water. He fell from his carriage, and was trampled under the feet of two high-spirited horses. He was brought to our house in a partially unconscious condition. His head and face were badly bruised and his skull was broken. A physician was sent for. He came and said that the man would have some chance for his life if he remained at our house. If he were taken to his own home, he would die; for his wife would indulge him in eating. The physician said that he could trust Elder White and his wife to carry out his orders strictly. For ten days he was to be kept at the point of starvation.

Just at this point his wife appeared, and concluded that her husband needed nourishing food. Without saying a word to me, she

[171] prepared something good, as she thought, and when we had left him to rest and sleep, stole in and gave it to him. In a short time he was in a raging fever, as crazy as a man need to be. All hope for his life seemed to have gone. We found out what was the matter, sent his wife home at once, and for two days worked unremittingly to save the life so heedlessly jeopardized. We watched, and we worked, and we prayed; and the Lord mercifully carried him again in His arms.

Thus we were working when the call came for us to attend Brother Wilson, the man who had come down with the erysipelas. But we dared not leave our patient. The night before I dreamed that I was caring for a child whose life was despaired of. Its head was swollen, and the whole body inflamed. A skillful physician gave orders to take woolen sheets, dip them in hot water, and wrap them round the child. Up to this time the child had been without sense of feeling. But as we worked over him with persevering diligence, wrapping him in hot blankets, we saw that he began to cringe. This process was kept up until the child's life was saved.

It was the brother of the sick man who came to me with the message, and when I told him my dream about the child, he said that I had described his brother's case exactly. He said he would follow the directions given, for the dream was of the Lord. He said, "My brother has no sense of feeling. His body is apparently dead, just as you described the body of the child to be."

He went home and carried out the treatment as given in my dream. Two or three times they wrapped the sick man in hot blankets, until he began to wince and finally asked them what they were doing. In a short time the swelling left his head, and he was fully conscious. When the physician arrived, he said that it was nothing less than a miracle.

[172] After this Dr. Lay came to me and said, "I have gone as far as I can go, but Brother Wilson is sinking. I cannot arouse him." I said, "Last night I dreamed that my sick child was sinking. I asked the skillful Physician, who has never lost a case, what I should do. The answer came, "Break an egg into a glass of unfermented wine, and give him such a drink two or three times a day, until the exhaustion is gone and there is a revival of the life forces." Snatching up his hat, Dr. Lay said, "This is of the Lord. We shall save Brother Wilson

yet.” And off he went. For three days he gave him egg and wine, and he was soon fully recovered.

This Brother Wilson was the father of our beloved Brother Wilson who died in Queensland, Australia.

I write you this that you may see that the very simplest things may be used as remedial agents in placing one in great danger in a favorable condition.

I have something to say in reference to extreme views of health reform. Health reform becomes health deform, a health destroyer, when it is carried to extremes. You will not be successful in sanitariums where the sick are treated if you prescribe for the patients the same diet you have prescribed for yourself and your wife. I assure you that your ideas in regard to diet for the sick are not advisable. The change is too great. While I would discard flesh meat as injurious, something less objectionable may be used, and this is found in eggs. Do not remove milk from the table or forbid its being used in the cooking of food. The milk used should be procured from healthy cows, and should be sterilized.

Those who take an extreme view of health reform are in danger of preparing tasteless dishes. This has been done over and over again. The food has become so insipid as to be refused by the stomach. The food given the sick should be varied. They should not be given the same dishes over and over again.

There should be in our sanitarium a cook who thoroughly understands the work, one who has good judgment, who can experiment, who will not introduce into the food those things which should be avoided. It is well to leave sugar out of the crackers that are made. Some enjoy best the sweetest crackers, but these are an injury to the digestive organs. Butter should not be placed on the table, for if it is some will use it too freely, and it will obstruct digestion. But for yourself, you should occasionally use a little butter on cold bread, if this will make the food more appetizing. This would do you far less harm than to confine yourself to preparations of food that are not palatable.

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Dr. Kellogg has prepared a potato flour, and this food I have used during my journey. It is made as a gruel, and some good cream is added to it. It is palatable, and does not produce any ill effects. I use some salt, and always have, because from the light given me

by God, this article, in the place of being deleterious, is actually essential for the blood. The whys and wherefores of this I know not, but I give you the instruction as it is given me.

I have told you what I have because I have received light that you are injuring your body by a poverty-stricken diet. I must say to you that it will not be best for you to instruct the students as you have done in regard to the diet question, because your ideas in regard to discarding certain things will not be for the help of those who need help.

[174] Brother and Sister Kress, I have all confidence in you, and I greatly desire that you may have physical health, in order that you may have perfect soundness spiritually. It is the lack of suitable food that has caused you to suffer so keenly. You have not taken the food essential to nourish your frail physical strength. You must not deny yourself of good wholesome food.

At one time Dr. Merritt Kellogg tried to teach our family to cook according to health reform, as he viewed it, without salt or anything else to season the food. Well, I determined to try it, but I became so reduced in strength that I had to make a change and a different policy was entered upon with great success. I tell you this because I know that you are in positive danger. Food should be prepared in such a way that it will be nourishing. It should not be robbed of that which the system needs.

The Lord calls upon Brother and Sister Kress to reform, to take periods of rest. It is not right for you to take burdens as you have done in the past. Unless you take heed, you will sacrifice that life which is so precious in the sight of the Lord. “Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s (1 [Corinthians 6:19, 20](#)).

You love to obey the commandments of God. I would that your conscientious adherence to principle could be seen in Brother ___-___ and Dr. _____. Then they would work on altogether different lines. They would be a strength and a necessity to the sanitarium. These brethren need converting. Then the correct principles will be followed in the development of character.

Self is the hardest master to serve. And no one can serve self and Christ. The responsibility of Christian profession is often shunned as a yoke of bondage. Men shake it off as an intolerable burden, supposing that they will be disgraced unless they assert their dignity and their authority. Unless they wish to stand condemned before the heavenly universe, they must view in an altogether different light the wearing of the yoke of Christ. Unless they change, they will be humbled instead of exalted. [175]

The religion of Christ is not what many have supposed it to be. Many have lost the holy principles of genuine Christlikeness. They make a pretense to follow Jesus, but self, dear self, is the mainspring of every action. They are not Christians, for Christ is dishonored by their misrepresentation of His example. They carry not with them the reviving hopes and helps of the gospel. These are kept in the outer court. They do not think it essential to blend the principles of Christ with their philosophy. They do not allow the Sun of Righteousness to give decided influence to their life-practice. Bible religion, reverence for God, homage to Christ, unswerving obedience to principle, are kept in the outer court. Christ has no personal contact with their lives. Their practice is far from the reality and sacredness of true religion.

God calls for whole-souled, upright, high-principled men. These are the men needed in our institutions. Those who are satisfied with half-and-half service can well be spared.

I arose very early this morning and wrote the foregoing before breakfast. I have more written on this subject, which the next mail may bring to you.

God calls upon those for whom Christ died to take proper care of themselves and set a right example to others. My brother, you are not to make a test for the people of God upon the question of diet, for they will lose confidence in teachings that are strained to the farthest point of extension. The Lord desires His people to be sound on every point in health reform, but we must not go to extremes. I have matter written on these points, but I shall not be able to get it copied for this mail. This that I now send you was opened distinctly before me last night. The reason for Dr. Kress's poor health is his overdrawing on his bank stock of health and then failing to replace the amount drawn out by wholesome, nutritious, palatable food. My brother, [176]

devote your whole life to Him who was crucified for you, but do not tie yourself down to a meager diet, for thus you misrepresent health reform.

While working against gluttony and intemperance, we are to remember the means and appliances of gospel truth, which commend themselves to sound judgment. In order to do our work in straight, simple lines, we must recognize the conditions to which the human family are subjected. God has made provisions for those who live in the different countries of the world. Those who desire to be co-workers with God must consider carefully how they teach health reform in God's great vineyard. They must move carefully in specifying just what food should and should not be eaten. The human messenger must unite with the divine Helper in presenting the message of mercy to the multitudes God would save.

[177] We are to be brought into connection with the masses. Should health reform be taught them in its most extreme form, harm would be done. We ask them to leave off eating meat and drinking tea and coffee. That is well. But some say that milk also should be given up. This is a subject that needs to be carefully handled. There are poor families whose diet consists of bread and milk, and, if they can get it, a little fruit. All flesh food should be discarded, but vegetables should be made palatable with a little milk or cream or something equivalent. The poor say, when health reform is presented to them, "What shall we eat? We cannot afford to buy the nut foods." As I preach the gospel to the poor, I am instructed to tell them to eat that food which is most nourishing. I cannot say to them, "You must not eat eggs or milk or cream. You must use no butter in the preparation of food." The gospel must be preached to the poor, and the time has not yet come to prescribe the strictest diet.

The time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs, but my message is that you must not bring yourself to a time of trouble beforehand, and thus afflict yourself with death. Wait till the Lord prepares the way before you.

The reforms that are strained to the highest tension might accommodate a certain class who can obtain all they need to take the place of the things discarded, but this class forms a very small minority of the people, to whom these tests seem unnecessary. There are those

who try to abstain from what is declared to be harmful. They fail to supply the system with proper nourishment, and as a consequence become weak and unable to work. Thus health reform is brought into disrepute. The work we have tried to build up solidly is confused with strange things that God has not required. The energies of the church are crippled.

But God will interfere to prevent the results of these too-strenuous ideas. The gospel is to harmonize the sinful race. It is to bring the rich and the poor together at the feet of Jesus.

This is all I can write today, for the mail must go soon. But I wish to say that when the time comes that it is no longer safe to use milk, cream, butter, and eggs, God will reveal this. No extremes in health reform are to be advocated. The question of using milk and butter and eggs will work out its own problem. At present we have no burden on this line. Let your moderation be known unto all men.—[Letter 37, 1901](#), pp. 1-13. (To Dr. and Mrs. Kress, May 29, 1901.) [178]

White Estate

Washington, D. C.,

December 2, 1982.

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MR No. 961—Looking Back at Minneapolis

[A workers' meeting held in Minneapolis from October 10 to 17, 1888, was followed by the general conference session, which met from October 17 to November 4.]

It was by faith I ventured to cross the Rocky Mountains for the purpose of attending the General Conference held in Minneapolis. We left Oakland for Minneapolis, Minnesota, October 2. A number of friends were on the same train and it was a pleasure for me to visit with them, but it was too much for my strength. I needed entire rest. I had a spasm of the heart that night and for several hours I suffered much with exhaustion. This illness so prostrated me that I was obliged, because of severe pain in my heart, to keep my berth nearly all the time through the entire journey.

[180] We changed cars at Kansas City. The train that would take us to Minneapolis was gone and we had to wait over for several hours. The babble of confusion in the depot was almost unendurable. I could not remain there with any safety, and went out into the open air. A vacant place was found for me, and a trunk provided me a seat, but in a few minutes the heavy trucks loaded with baggage were rolled up and unloaded and the words, "Move, if you please, we must have this space," were so often repeated, wherever I might go, that I knew not what to do next. W. C. White, accompanied by a brother, went in search of some trace of our brethren living in that place, while Elder Jones and other brethren watched the baggage.

I was becoming exhausted when my hand was grasped, and I heard these words: "Why this is Sister White! How glad I am to see you once more! You have been at my father's house. My name is Mallory. We were to take the train for our home, but I must find my father, for he will be pleased to see you." I was grateful to meet with friends, and for the warm clasp of a friendly hand. Soon we were surrounded with brethren and sisters who were glad to see us and we to see them.

We were informed that this was to be the last day of their meeting. [The Kansas camp meeting was scheduled for October 3-8. See [The Review and Herald, September 11, 1888](#), page 592.] The campground was about six miles away, on the outskirts of the city. Quite a number who had long distances to go had left to return to their homes, but a large number were still on the encampment. We were urged to go out on the streetcar and speak to them that night and in the morning. My son returned, accompanied by Brother Shireman, and after consulting together we decided to tarry overnight upon the encampment.

Elder Dan Jones and his wife kindly gave us their tent and we were made comfortable. We here met many friends whom we had not seen since the death of my husband. Elder Haskell spoke in the evening. That night messengers were sent miles through the city and into the country, riding the entire night, to inform those who had left of the arrival of friends from the Pacific coast, and that they would speak at the campground. Believers and unbelievers responded to the call. I was surprised to see so large a number assembled.

I stood before the people in great weakness, but the Lord, who has been my support and strength in all my labors, was my helper on this occasion. I felt the blessing of the Lord resting upon me as I presented the message the Lord gave me for them—the necessity of practical Bible religion, religion brought into their homes, the truth sanctifying the soul temple. I felt urged to reprove and rebuke and encourage souls.

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There has come a double-mindedness and indecision, a halting, wavering instability among those who have had great light, many advantages, and rich opportunities. If they only would improve these advantages and opportunities by showing zeal, steadfastness, and devotion to God corresponding with the greatness of light that shines upon our pathway! God calls for men of decided purpose, of determined character, to do His work in these last days.

Great light shines upon this generation. Decided piety and pure living unto God will distinguish the people of God from the world. The Lord would not have His people looking down in discouragement, but looking up to the things that are not seen, which are eternal. Then as His people by faith follow in the path where Christ leads the way, there will be no backsliding, but advancing, keeping pace

with the opening providence of God. Then shall we have fellowship with the Father and with His Son Jesus Christ. The world and its treasures sink into insignificance when our eyes are fastened upon the imperishable treasure. Let God be the object of our supreme love. Then a decided influence will go forth from those who believe the truth, upon the household and upon the neighborhood, and it will be as far-reaching as eternity.

[182] Brother A.T. Jones spoke to the people, also Brother E.J. Waggoner, and the people heard many precious things that would be to them a comfort and a strength to their faith. They appreciated this, to them, all-important privilege.

The meeting closed and we were obliged to make a hasty farewell. We were unable to speak at all to a large number of our brethren and sisters, for our time was short and we were compelled to take the cars for the Kansas City depot. We regretted that we could not have been with our people at the earlier stage of the meeting. We had many things of great importance we would have been glad to present to them.

At Minneapolis we met a large delegation of ministers. I discerned at the very commencement of the meeting a spirit which burdened me. Discourses were preached that did not give the people the food which they so much needed. The dark and gloomy side of the picture was presented before them to hang in memory's hall. This would bring no light and spiritual freedom, but discouragement.

I felt deeply moved by the Spirit of the Lord Sabbath afternoon to call the minds of those present to the love God manifests to His people. The mind must not be permitted to dwell on the most objectionable features of our faith. In God's Word, which may be presented as a garden filled with roses and lilies and pinks, we may pluck by faith the precious promises of God, appropriate them to our own hearts, and be of good courage—yes, joyful in God—or we may keep our attention fastened on the briars and thistles and wound ourselves severely and bemoan our hard lot.

[183] God is not pleased to have His people hanging dark and painful pictures in memory's hall. He would have every soul plucking the roses and the lilies and the pinks, hanging memory's hall with the precious promises of God blooming all over the garden of God. He would have us dwelling upon them, our senses sharp and clear, taking

them in in their full richness, talking of the joy that is set before us. He would have us living in the world, yet not of it, our affections taking hold of eternal things. He would have us talking of the things which He has prepared for those that love Him. This will attract our minds, awaken our hopes and expectations, and strengthen our souls to endure the conflicts and trials of this life. As we dwell on these scenes the Lord will encourage our faith and confidence. He will draw aside the veil and give us glimpses of the saints' inheritance.

As I presented the goodness, the love, the tender compassion of our heavenly Father, I felt that the Spirit of the Lord was resting not only upon me but upon the people. Light and freedom and blessing came to the hearers and there was hearty response to the words spoken. The social meeting that followed evidenced that the Word had found lodgment in the hearts of the hearers. Many bore testimony that this day was the happiest of their lives, and it was indeed a precious season for we knew the presence of the Lord Jesus was in the assembly and that to bless. I knew that the special revealing of the Spirit of God was for a purpose, to quell the doubts, to roll back the tide of unbelief which had been admitted into hearts and minds concerning Sister White and the work the Lord had given her to do.

This was a season of refreshing to many souls, but it did not abide upon some. Just as soon as they saw that Sister White did not agree with all their ideas and harmonize with the propositions and resolutions to be voted upon in that conference, the evidence they had received had as little weight with some as did the words spoken by Christ in the synagogue to the Nazarenes. Their hearts were touched by the Spirit of God. They heard, as it were, God speaking to them through His Son. They saw, they felt, the divine influence of the Spirit of God and all witnessed to the gracious words that proceeded from His mouth. But Satan was at their side with his unbelief and they admitted the questioning and the doubts, and unbelief followed. The Spirit of God was quenched. In this madness they would have hurled Jesus from the precipice had not God protected Him that their rage did not harm Him. When Satan once has control of the mind he makes fools and demons of those who have been esteemed as excellent men. Prejudice, pride, and

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stubbornness are terrible elements to take possession of the human mind.

I had received a long epistle from Elder Butler, which I read carefully. I was surprised at its contents. I did not know what to do with this letter, but as the same sentiments expressed in it seemed to be working and controlling my brother ministers I called a few of them together in an upper room and read this letter to them. They did not, any of them, seem to be surprised at its contents, several saying they knew this was the mind of Elder Butler, for they had heard him state the same things. I then explained many things. I stated that which I knew was a right and righteous course to be pursued, brother toward brother, in the exercise of investigating the Scriptures. I knew the company before me were not viewing all the things in a correct light, therefore I stated many things. All my statements set forth correct principles to be acted upon, but I feared that my words made no impression upon them. They understood things in their way, and the light which I told them had been given me was to them as an idle tale.

[185] I felt very much pained at heart over the condition of things. I made most earnest appeals to my brethren and sisters when assembled in the morning meetings, and entreated that we should make this occasion a season of profit, searching the Scriptures together with humility of heart. I entreated that there should not be such freedom in talking in regard to things of which they knew but little. All needed to learn lessons in the school of Christ. Jesus has invited, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light” ([Matthew 11:28-30](#)). If we daily learn the lessons of humility and lowliness of heart, there will not be the feelings which exist at this meeting.

There are some differences of views on some subjects, but is this a reason for sharp, hard feelings? Shall envy and evil surmisings and imaginings, evil suspicion, hatred and jealousies become enthroned in the heart? All these things are evil and only evil. Our help is in God alone. Let us spend much time in prayer and in searching the Scriptures with a right spirit—anxious to learn and willing to be corrected or undeceived on any point where we may be in error. If

Jesus is in our midst and our hearts are melted into tenderness by His love we shall have one of the best conferences we have ever attended.

There was much business to be done. The work had enlarged. New missions had been opened and new churches organized. All should be in harmony freely to consult together as brethren at work in the great harvest field, all working interestedly in the different branches of the work, and unselfishly considering how the Lord's work could be done to the best advantage. If ever there was a time when, as a conference, we needed the special grace and enlightenment of the Spirit of God, it was at this meeting. There was a power from beneath moving agencies to bring about a change in the Constitution and laws of our nation, which will bind the consciences of all those who keep the Bible Sabbath, plainly specified in the fourth commandment as the seventh day. [186]

The time has come when every man should be found doing his duty to the utmost of his ability to hold up and vindicate the law of God before our own people and the world, working to the limit of his capacity and entrusted talents. Many are blinded, deceived by men who claim to be ministers of the gospel, and they influence very many to consider they are doing a good work for God when it is the work of Satan. Now, Satan had a council as to how he should keep pen and voice of Seventh-day Adventists silent. If he could only engage their attention and divert their powers in a direction to weaken and divide them his prospect would be fair.

Satan has done his work with some success. There has been variance of feelings, and division. There has been much jealousy and evil surmising. There have been many unsanctified speeches, hints, and remarks. The minds of the men who should be heart and soul at work, prepared to do mighty strokes for God at this very time are absorbed in matters of little consequence. Because the ideas of some are not exactly in accordance with their own on every point of doctrine involving minor ideas and theories which are not vital questions, the great question of the nation's religious liberty, now involving so much, is to many a matter of little consequence.

Satan has been having things his own way; but the Lord has raised up men and given them a solemn message to bear to His people, to wake up the mighty men to prepare for battle, for the

[187] day of God's preparation. This message Satan sought to make of none effect, and when every voice and every pen should have been intensely at work to stay the workings and powers of Satan there was a drawing apart; there were differences of opinion. This was not at all the way of the Lord. At this meeting the subject of the law in Galatians was brought before the ministers. This subject had been brought into the conference three years before. We have a letter, extracts from which we will here present, which letter was written while in Basel, Switzerland, and sent to Brethren A. T. Jones and E. J. Waggoner.

We know that if all would come to the Scriptures with hearts subdued and controlled by the influence of the Spirit of God, there would be brought to the examination of the Scriptures a calm mind, free from prejudice and pride of opinion. The light from the Lord would shine upon His Word and the truth would be revealed. But there should be prayerful, painstaking effort and much patience, to answer the prayer of Christ that His disciples may be one as He is one with the Father. The earnest, sincere prayer will be heard and the Lord will answer. The Holy Spirit will quicken the mental faculties and there will be a seeing eye to eye. "The entrance of Thy words giveth light; it giveth understanding unto the simple" ([Psalm 119:130](#)).

Elder E. J. Waggoner had the privilege granted him of speaking plainly and presenting his views upon justification by faith and the righteousness of Christ in relation to the law. This was no new light, but it was old light placed where it should be in the third angel's message. What is the burden of that message? John sees a people. He says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" ([Revelation 14:12](#)). This people John beholds just before he sees the Son of man "having on His head a golden crown, and in His hand a sharp sickle" ([verse 14](#)).

[188] The faith of Jesus has been overlooked and treated in an indifferent, careless manner. It has not occupied the prominent position in which it was revealed to John. Faith in Christ as the sinner's only hope has been largely left out, not only of the discourses given but of the religious experience of very many who claim to believe the third angel's message. At this meeting I bore testimony that the

most precious light had been shining forth from the Scriptures in the presentation of the great subject of the righteousness of Christ connected with the law, which should be constantly kept before the sinner as his only hope of salvation. This was not new light to me, for it had come to me from higher authority for the last forty-four years, and I had presented it to our people by pen and voice in the testimonies of His Spirit. But very few had responded except by assent to the testimonies borne upon this subject. There was altogether too little spoken and written upon this great question. The discourses of some might be correctly represented as like the offering of Cain—Christless.

The standard by which to measure character is the royal law. The law is the sin detector. By the law is the knowledge of sin. But the sinner is constantly being drawn to Jesus by the wonderful manifestation of His love in that He humiliated Himself to die a shameful death upon the cross. What a study is this! Angels have striven, earnestly longed, to look into this wonderful mystery. It is a study that can tax the highest human intelligence, that man, fallen, deceived by Satan, taking Satan's side of the question, can be conformed to the image of the Son of the infinite God—that man shall be like Him, that, because of the righteousness of Christ given to man, God will love man, fallen but redeemed, even as He loved His Son. Read it right out of the living oracles.

This is the mystery of godliness. This picture is of the highest value. It is to be meditated upon, placed in every discourse, hung in memory's hall, uttered by human lips, and traced by human beings who have tasted and known that the Lord is good. It is to be the groundwork of every discourse. There have been dry theories presented and precious souls are starving for the bread of life. This is not the preaching that is required or that the God of heaven will accept, for it is Christless. The divine picture of Christ must be kept before the people. He is that Angel standing in the sun of heaven. He reflects no shadows. Clothed in the attributes of Deity, shrouded in the glories of Deity, and in the likeness of the infinite God, He is to be lifted up before men. When this is kept before the people, creature merit sinks into insignificance. The more the eye looks upon Him, the more His life, His lessons, His perfection of character are studied, the more sinful and abhorrent will sin appear.

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By beholding, man can but admire and become more attracted to Him, more charmed, and more desirous to be like Jesus until he assimilates to His image and has the mind of Christ. Like Enoch he walks with God. His mind is full of thoughts of Jesus. He is his best friend.

[190] We have been pained to see, when ministers are much together and laboring together, that one catches the ways and the attitudes and the gestures, the manner of address, the very tones of the voice, of another, until his identity is lost in that of his associate. This causes me pain of heart, because I know that if he had been looking to Jesus, thinking of Jesus, talking of His love and imitating His character, the stamp of Jesus would be upon him and not the human impress of finite beings who, in words, manners, and spirit, but faintly represent the Lamb of God who taketh away the sins of the world. If every minister who claims to love Jesus will only be filled with His charms and become assimilated to His image, what an example would he give to his brethren and to the world! The more ministers are in the company of Christ by communing with Him, the more they will be fastened to Christ. Catching His holy looks and copying His holy ways, they will be transformed into His image. They may be truly said to represent Jesus Christ.

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus” ([Hebrews 3:1](#)). Study Christ. Study His character, feature by feature. He is our pattern that we are required to copy in our lives and our characters, else we fail to represent Jesus, but present to the world a spurious copy. Do not imitate any man, for men are defective in habits, in speech, in manners, in character. I present before you the Man Christ Jesus. You must individually know Him as your Saviour before you can study Him as your pattern and your example. Said Paul, “I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.... Because that which may be known of God is manifest in them; for God hath shewed it unto them” ([Romans 1:16-19](#)).

We felt deeply and solemnly grateful to God that minds were being stirred by the Spirit of God to see Christ in the living oracles

and to represent Him to the world, but not in words merely. They see the Scripture requirements that all who claim to be followers of Christ are under obligation to walk in His footsteps, to be imbued with His Spirit, and thus to present to the world Jesus Christ, who came to our world to represent the Father. In representing Christ we represent God to our world. “If any man have not the Spirit of Christ, he is none of His” ([Romans 8:9](#)). Let us inquire, Are we reflecting in the church and before the world the character of Jesus Christ? A great deal deeper study is required of us in searching the Scriptures. Placing the righteousness of Christ in the law distinctly reveals God in His true character and reveals the law as holy, just, and good, glorious indeed when seen in its true character. [191]

If all our ministering brethren could have come to their Bibles together, with the spirit of Christ, respecting each other, and with true Christian courtesy, the Lord would have been their instructor. But the Lord has no chance to impress minds over which Satan has so great power. Everything that does not harmonize with their mind and their human judgment will appear in shadows and dark outlines.

Self has far more to do with our religious experience than we imagine. When self is crucified, when the stubborn will is subdued, then the language of the heart will be, “Not my will, but Thine, be done, O God, whose I am and whom I serve.” “Speak, Lord, for Thy servant heareth.” None will be as fixed stars, cold and immovable. This selfish, worldly dignity will no longer be maintained. There will be a beautiful blending of purity, elevation and nobility, which is wisdom from above and the meekness and lowliness of Jesus Christ. An innocent lamb was chosen as a representation of Christ.

Selfishness is written on the human heart in plain, unmistakable characters. Just as soon as the love of God takes its place, there is the image and superscription of Jesus Christ. His entire life amid a world filled with pride and selfishness was without an exception an embodiment of that charity that suffereth long, and is kind: that envieth not; that “vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things” ([1 Corinthians 13:4-7](#)). Here is presented before us the fruits of the grace of God which every follower of Christ will manifest [192]

in his life and reveal in his character. If these manifestations are wanting, there must be most earnest seeking of God. By repentance and faith in Jesus Christ we may receive the spirit of Christ here specified, and then we may indeed be called children of God and not children of the wicked one. We must have greater faith; then we shall have more of Christ.

[193] My burden during the meeting was to present Jesus and His love before my brethren, for I saw marked evidences that many had not the spirit of Christ. My mind was kept in peace, stayed upon God, and I felt sad to see that a different spirit had come into the experience of our brother ministers, and that it was leavening the camp. There was, I knew, a remarkable blindness upon the minds of many, that they did not discern where the Spirit of God was and what constituted true Christian experience. To consider that these were the ones who had the guardianship of the flock of God was painful. The destitution of true faith, the hands hung down, because not lifted up in sincere prayer! Some felt no need of prayer. Their own judgment, they felt, was sufficient, and they had no sense that the enemy of all good was guiding their judgment. They were as soldiers going unarmed and unarmored to the battle. Can we marvel that the discourses were Spiritless, that the living water of life refused to flow through obstructed channels, and that the light of heaven could not penetrate the dense fog of lukewarmness and sinfulness?

I was able to sleep but a few hours. I was writing all hours of the morning, frequently rising at two and at three a.m. and relieving my mind by writing upon the subjects that were presented before me. My heart was pained to see the spirit that controlled some of our ministering brethren, and this spirit seemed to be contagious. There was much talking done.

When I stated before my brethren that I had heard for the first time the views of Elder E. J. Waggoner, some did not believe me. I stated that I had heard precious truths uttered that I could respond to with all my heart, for had not these great and glorious truths, the righteousness of Christ and the entire sacrifice made in behalf of man, been imprinted indelibly on my mind by the Spirit of God? Has not this subject been presented in the testimonies again and again? When the Lord had given to my brethren the burden to proclaim this

message I felt inexpressibly grateful to God, for I knew it was the message for this time.

The third angel's message is the proclamation of the commandments of God and the faith of Jesus Christ. The commandments of God have been proclaimed, but the faith of Jesus Christ has not been proclaimed by Seventh-day Adventists as of equal importance, the law and the gospel going hand in hand. I cannot find language to express this subject in its fullness.

“The faith of Jesus.” It is talked of, but not understood. What constitutes the faith of Jesus, that belongs to the third angel's message? Jesus becoming our sin-bearer that He might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take His righteousness. Faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus.

The only safety for the Israelites was blood upon the doorposts. God said, “When I see the blood, I will pass over you” ([Exodus 12:13](#)). All other devices for safety would be without avail. Nothing but the blood on the doorposts would bar the way that the angel of death should not enter. There is salvation for the sinner in the blood of Jesus Christ alone, which cleanseth us from all sin. The man with a cultivated intellect may have vast stores of knowledge, he may engage in theological speculations, he may be great and honored of men and be considered the repository of knowledge, but unless he has a saving knowledge of Christ crucified for him, and by faith lays hold of the righteousness of Christ, he is lost. Christ “was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed” ([Isaiah 53:5](#)). “Saved by the blood of Jesus Christ,” will be our only hope for time and our song throughout eternity. [194]

When I plainly stated my faith there were many who did not understand me and they reported that Sister White had changed; Sister White was influenced by her son, W. C. White, and by Elder A. T. Jones. Of course such a statement coming from the lips of those who had known me for years, who had grown up with the third angel's message and had been honored by the confidence and faith of our people, must have influence. I became the subject of remarks and criticism, but no one of our brethren came to me and

[195] made inquiries or sought any explanation from me. We tried most earnestly to have all our ministering brethren who were rooming in the house meet in an unoccupied room and unite our prayers together, but did not succeed in this but two or three times. They chose to go to their rooms and have their conversation and prayers by themselves. There did not seem to be any opportunity to break down the prejudice that was so firm and determined. We had no chance to remove the misunderstanding in regard to myself, my son, and E. J. Waggoner and A. T. Jones.

I tried to make another effort. I had that morning at an early hour written matter that should come before our brethren, for then my words would not be misstated. Quite a number of our leading responsible men were present, and I deeply regretted that a much larger number were not taken into this council, for some of those present, I knew, began to see things in a different light, and many more would have been benefited had they had the opportunity to hear what I had to say. But they did not know and were not benefited with my explanations and with the plain "Thus saith the Lord" which I gave them.

Questions were asked at that time. "Sister White, do you think that the Lord has any new and increased light for us as a people?" I answered, "Most assuredly. I do not only think so, I but can speak understandingly. I know that there is precious truth to be unfolded to us if we are the people that are to stand in the day of God's preparation."

[196] Then the question was asked whether I thought the matter better drop where it was, after Brother Waggoner had stated his views of the law in Galatians. I said, "By no means. We want all on both sides of the question." But I stated that the spirit I had seen manifested at the meeting was unreasonable. I insisted that there should be a right spirit, a Christlike spirit manifested, such as Elder E. J. Waggoner had shown all through the presentation of his views; and that this matter should not be handled in a debating style. I urged that this matter should be handled in a Christlike spirit and that there should be no thrust made against the brethren who differed with them. As Elder E. J. Waggoner had conducted himself like a Christian gentleman they should do the same, giving the arguments on their side of the question in a straightforward manner.

I told them I had been shown that some of our brethren had educated themselves as debaters. The process of this education and the mold received by such an education were not after God's order, neither did they meet the approval of God. In many respects men trained in this kind of school unfitted themselves to become pastors of the sheep and lambs; and in combating an opponent, as in the way of discussions, usually harm is done with but little good results. The combative spirit is raised in both parties, and a defiant, hard spirit becomes habitual when their track is crossed. They become criticizers and do not always handle the Scriptures fairly, but wrest the Scriptures to make their point.

The remark was made, "If our views of Galatians are not correct, then we have not the third angel's message, and our position goes by the board; there is nothing to our faith." I said, "Brethren, here is the very thing I have been telling you. This statement is not true. It is an extravagant, exaggerated statement. If it is made in the discussion of this question I shall feel it my duty to set this matter before all that are assembled, and whether they hear or forbear, tell them the statement is incorrect. The question at issue is not a vital question and should not be treated as such. The wonderful importance and magnitude of this subject has been exaggerated. For this reason—through misconception and perverted ideas—we see the spirit that prevails at this meeting, which is un-Christlike, and which we should never see exhibited among brethren. There has been a spirit of Pharisaism coming in among us which I shall lift my voice against wherever it may be revealed."

Again, a brother said, "Perhaps you think nothing should be said on the other side of the question." My son Willie and I spoke decidedly that we would not have the matter end here by any means, but we desired that they should bring out all the evidence on both sides of the question, for all we wanted was the truth, Bible truth, to be brought before the people.

What was my astonishment to learn the next morning that a meeting was called where the statement was made that they felt bad, for Sister White was opposed to the other side of the question being discussed! One in the meeting went for my son, W. C. White, who was entirely ignorant of the meeting, and advised him to come in. Apparently there was a very mournful presentation of the case,

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which created great sympathy for the brethren who were crippled and not allowed a chance to set forth their ideas. My son said he would speak in behalf of his mother, who was just as desirous—and more so now that Elder Waggoner had spoken—to hear all that was to be said on the other side of the question; and she had spoken thus decidedly in the council of the ministers the night before. Thus the matter was set before them in the correct light.

When they came into the meeting in the morning I was surprised to hear Elder _____ make the kind of speech he did before a large audience of believers and unbelievers—a speech which I knew could not be dictated by the Spirit of the Lord. He was followed by Elder _____, who made remarks of the same order, before Brother _____ began his talk, which was all calculated to create sympathy which I knew was not after God's order. It was human but not divine. And for the first time I began to think it might be we did not hold correct views after all upon the law in Galatians, for the truth required no such spirit to sustain it.

[198] Brother _____, who first spoke in decided, unqualified language, deplored the introduction of the subject of the law in Galatians. He stated, over and over again, that he greatly deplored the introduction of this question and that he was so sorry it should be introduced at a time when Elder Butler was sick and could not be present to manage this matter. With emphasis he stated that it was a cowardly thing to broach this matter when Elder Butler could not be present, as he was best prepared to handle this question. There were many things said which astonished me, both by Elder _____ and Elder _____. These men were speaking these things before a mixed congregation. The house was full. And these were the ones who felt that it was not the thing to do to bring this subject for investigation before any but the ministering brethren!

Elder Waggoner had taken a straightforward course, not involving personalities, to thrust anyone or to ridicule anyone. He conducted the subject as a Christian gentleman should, in a kind and courteous manner. This was acknowledged to be the case by those who were holding opposite views. If only Elder _____ had done the same, and had entered upon the work without these preliminaries before a large congregation, many not of our faith being present! Their course of action and their expressed ideas and objections against

presenting these subjects before even our own people did not harmonize.

I could see a great want of wise discrimination and of good judgment. The evil of such things has often been presented before me. The difference of opinion was made apparent to both believers and unbelievers. These things made such an impression upon my mind that I felt that my brethren had met with a great change. This matter had been set before me while I was in Europe, in figures and symbols, but the explanation was given me afterwards so that I was not left in the dark in regard to the state of our churches and of our ministering brethren. [199]

Language cannot express the burden and distress of my soul. I had been passing through deep and painful exercise of soul in Switzerland as the conference held in Battle Creek three years before was presented before me. The same distress and anguish of mind were upon me. I had not one doubt or question in regard to the matter. I knew the light which had been presented to us in clear and distinct lines.

The brethren had all the evidence they would ever have that words of truth were spoken in regard to the righteousness of Christ. I knew that if they had distinguished the voice of the true Shepherd, if they had opened their hearts to receive the light, such speeches would never be made to create sympathy and leave the impression upon the congregation that we were at variance and at enmity one with the other.

Had my efforts that I made before some of the prominent men in responsible positions done any good? Certainly my labors seemed to be in vain. There was a spirit upon our brethren that I never met in them before.

I returned to my room questioning what was the best course for me to pursue. Many hours that night were spent in prayer in regard to the law in Galatians. This was a mere mote. Whichever way was in accordance with a "Thus saith the Lord," my soul would say, Amen, and Amen. But the spirit that was controlling our brethren was so unlike the spirit of Jesus, so contrary to the spirit that should be exercised toward each other, it filled my soul with anguish.

In the next morning's meeting for the ministers I had some plain things to say to my brethren, which I dared not withhold. The salt [200]

had lost its savor, the fine gold become dim. Spiritual darkness was upon the people and many evidenced that they were moved with a power from beneath, for the result was just such as would be the case when they were not under the illumination of the Spirit of God. What pages of history were being made by the recording angel! The leaven had indeed done its sharp work, and nearly leavened the lump. I had a message of reproof and warning for my brethren, I knew. My soul was pressed with anguish. To say these things to my brethren caused me far greater anguish than they caused those to whom they were addressed. Through the grace of Christ I experienced a divine compelling power to stand before my ministering brethren, in the name of the Lord, hoping and praying that the Lord would open the blind eyes. I was strengthened to say the words which my secretary took in shorthand. (Here comes in Morning Talk, October 24. [See [Manuscript 9, 1888](#), published in *thirteen crisis years*, pp. 300-303.])

[201] I thought I had done all that I could do to present the light which the Lord had given me and that I would quietly withdraw from the meeting and answer the earnest solicitation of my brethren and sisters to speak to them in Kansas City. There was firm and decided resistance to anything that I might say that did not harmonize with the ideas of those present in regard to their treatment of Brethren A. T. Jones and E. J. Waggoner and those who did not fully harmonize with their own views. Conjectures, much talk, and hard speeches gave evidence of what kind of a spirit was in those who made them. False statements and surmisings were current, but no one came to me to ask if there was any truth in these things. I was in their midst. I would have talked freely with any of them and would have enlightened their minds if they had had any desire to be enlightened.

It was evident that a spirit had been at work for years to bring about this state of things. It was no sudden work. Our brethren never did have and never will have any greater evidence that God was with me, working with me and by me for the benefit of His people, than they had at that conference. It was evident that a delusion was upon our brethren. They had lost confidence in Sister White, not because Sister White had changed but because another spirit had taken possession and control of them. Satan's purpose is, through his devices, to make of none effect the testimonies of the Spirit of

God. If he can lead the minds of the people of God to see things in a perverted light, they will lose confidence in the messages God sends through His servants; then he can the more readily deceive, and not be detected.

If our brethren had been divested of prejudice, if they had had the Spirit of Christ and spiritual discernment, reasoning from cause to effect, they would not have borne false witness against me. They would not have made the statement that Sister White was influenced by W. C. White, A. T. Jones, and E. J. Waggoner.

The charge of my being influenced has been brought against me by first-day Adventists and by those to whom the Lord has sent warnings, cautions, and reproof. “Someone has influenced Sister White,” they have said, “Someone has told her these things.” This I have had to meet from the very first day of my labors. Everyone who has been reproved and has apostatized has had these things to say.

One thing many did know, and that is that they were guilty of the very things for which they were reproved, but rather than humble their proud hearts and confess their sins, they threw themselves fully on Satan’s ground to work wickedness. They are of that class of whom Christ said, “Ye will not come to me, that ye might have life” ([John 5:40](#)). “Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved” ([John 3:20](#)).

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The Lord was testing and proving His people who had had great light, whether they would walk in it or turn from it under temptation, for but few know what manner of spirit they are of until circumstances shall be of a character to test the spirit which prompts to action. In many the natural heart is a controlling power, and yet they do not suppose that pride and prejudice are entertained as cherished guests, and work in words and actions against light and truth.

Our brethren who have occupied leading positions in the work and the cause of God should have been so closely connected with the Source of all light that they would not call light darkness and darkness light. They had the example of those before them who had claimed to believe the truth but who, when mercifully reproved for sin and errors, gave loose rein to their own natural temperament and opposed the work of the Spirit of the Lord. They had seen these go farther and farther in darkness until they became apostates to the

truth. And they do not discern that they are in the greatest peril, if, notwithstanding the course and marked example of others, they blindly stumble into the same path of doubt, unbelief, and rejection of light sent of God, because it does not coincide with their ideas. They do not seem to understand that if the Lord sent them reproof it was because He loved them.

[203] A Christian is the highest type of a man because he is Christlike, and when he departs from the principles that are after Christ's order he is often ignorant that he has done wrong. The Lord sets the case before him as it is, as he is. He does not specify all his wrongs, but gives him a chance to manifest that he is a true child of God by his repentance and confession, not only of the sins specified but of those which conscience sets in order before him.

In doing this work [becoming Christlike] he reveals he has made an open rupture with Satan and with sin. He feels his weakness, he lays hold with earnest purpose and living faith upon the strength of God, and is an overcomer. Great becomes his peace, his joy, for it comes from the Lord, and there is nothing more acceptable in the sight of God than the continual humiliation of the soul before Him. These evidences are unmistakable proofs that the Lord has touched hearts by His Holy Spirit. More wonderful than miracles of physical healing is the miracle wrought in the child of God in wrestling with natural defects and overcoming them. The universe of God looks upon him with joy far greater than on any splendid outward display. The inward character is molded after the divine Pattern.

But when men in high positions of trust will, when under pressure, say that Sister White is influenced by any human being, they certainly have no more use for messages that come from such a source. This was freely spoken at the Minneapolis meeting, and it came from the lips of men who were acquainted with me, with my manner of life, and the character of my labor, men who had made the most of the testimonies in times past in correcting existing evils in the churches, who had felt no hesitancy in declaring their authenticity—that they bore the Divine credentials. Was it all contrary to the Lord's manner of working to send messages to ministers and churches? Has it not been His way of dealing with His people in the past?

[204] Why were not these men, who knew of these things, afraid to

lift their hand against me and my work for no reason except their imagination that I was not in harmony with their spirit and their course of action toward men whom they and I had reason to respect? These men were just as sincere as those who criticized, men of correct principles—but who did not harmonize with their views concerning the law in Galatians. I knew how the Lord regarded their spirit and action and if they did thus in ignorance, through perverted ideas, they have had all the opportunity God will ever give them to know He has given these men [A. T. Jones and E. J. Waggoner] a work to do, and a message to bear which is present truth for this time. They knew that wherever this message comes its fruits are good. A vigor and a vital energy are brought into the church, and where the message is accepted, there hope and courage and faith beam in the countenances of all those who open their eyes to see, their understanding to perceive and their hearts to receive the great treasure of truth.

Holding up Christ as our only source of strength, presenting His matchless love in having the guilt of the sins of men charged to His account and His own righteousness imputed to man, in no case does away with the law or detracts from its dignity. Rather, it places it where the correct light shines upon and glorifies it. This is done only through the light reflected from the cross of Calvary. The law is complete and full in the great plan of salvation, only as it is presented in the light shining from the crucified and risen Saviour. This can be only spiritually discerned. It kindles in the heart of the beholder ardent faith, hope, and joy that Christ is his righteousness. This joy is only for those who love and keep the words of Jesus, which are the words of God. Were my brethren in the light the words that the Lord gave me for them would find a response in the hearts of those for whom I labored.

As I saw that the hearts with which I longed to be in harmony [205] were padlocked by prejudice and unbelief, I thought best for me to leave them. My purpose was to go from Minneapolis the first of the week. Brother Kilgore came with a request that I should speak the next day, but I said, “No, my brother, I can say nothing that many of my ministering brethren consider to be of any value to them. I must not work and exhaust my strength needlessly. I must go away and

see what the Lord has for me to do elsewhere, for I know I have a message to bear to His people.”

I wished to meditate, to pray, [that I might know] in what manner we could work to present the subject of sin and atonement in the Bible light before the people. They were greatly needing this kind of instruction that they might give the light to others and have the blessed privilege of being workers together with God in gathering in and bringing home the sheep of His fold. What power must we have from God that icy hearts, having only a legal religion, should see the better things provided for them—Christ and His righteousness! A life-giving message was needed to give life to the dry bones.—[Manuscript 24, 1888](#). (“Looking Back at Minneapolis,” written in November or December, 1888.)

White Estate

Washington, D. C.,

January 6, 1983.

MR No. 962—The Value of Pictures in Educating Children [206]

Edson, your method of instructing from pictures for the Southern school is an excellent idea. These pictures can be got up as cheaply as possible. You might talk till you were weary to get ideas into the heads of the colored [or any] children, but give them a similitude, an object, and the lesson becomes stamped upon the mind never to be forgotten. This is why the *Gospel Primer* has been and will continue to be effective.—[Letter 136a, 1898](#), p. 9. (To Edson White, August 14, 1898.)

White Estate

Washington, D. C.,

January 6, 1893.

[207]

MR No. 963—The Days of Noah

As they reasoned in Noah's day they reason today, when the warning message is proclaimed to fear God and keep His commandments. The wrath of God is soon to fall on all the sinful and disobedient, and they will perish in the general conflagration. Professed servants of Christ who are unfaithful, who do not reverence God and with fear prepare for the terrible future event, will lull themselves to carnal security with their fallacious reasoning, as they did in Noah's day. "God is too good and too merciful [they reason] to save just a few who keep the Sabbath and believe the message of warning. The great men and the good men, the philosophers and men of wisdom would see the Sabbath and the shortness of time, if it were true." They do not believe a merciful God who made men will consume them with fire because they do not believe the warnings given. This, they reason, is not in accordance with God....

God's love is represented in our day as being of such a character as would forbid His destroying the sinner. Men reason from their own low standard of right and justice. "Thou thoughtest that I was altogether such an one as thyself" ([Psalm 50:21](#)). They measure God by themselves. They reason as to how they would act under the circumstances and decide God would do as they imagine they would do.

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God's goodness and long forbearance, His patience and mercy exercised to His subjects, will not hinder Him from punishing the sinner who refused to be obedient to His requirements. It is not for a man—a criminal against God's holy law, pardoned only through the great sacrifice He made in giving His Son to die for the guilty because His law was changeless—to dictate to God. After all this effort on the part of God to preserve the sacred and exalted character of His law, if men, through the sophistry of the devil, turn the mercy and condescension of God into a curse, they must suffer the penalty. Because Christ died they consider they have liberty to transgress God's holy law that condemns the transgressor, and would complain

of its strictness and its penalty as severe and unlike God. They are uttering the words Satan utters to millions, to quiet their conscience in rebellion against God.

In no kingdom or government is it left to the lawbreakers to say what punishment is to be executed against those who have broken the law. All we have, all the bounties of His grace which we possess, we owe to God. The aggravating character of sin against such a God cannot be estimated any more than the heavens can be measured with a span. God is a moral governor as well as a Father. He is the Lawgiver. He makes and executes His laws. Law that has no penalty is of no force.

The plea may be made that a loving Father would not see His children suffering the punishment of God by fire while He had the power to relieve them. But God would, for the good of His subjects and for their safety, punish the transgressor. God does not work on the plan of man. He can do infinite justice that man has no right to do before his fellow man. Noah would have displeased God to have drowned one of the scoffers and mockers that harassed him, but God drowned the vast world. Lot would have had no right to inflict punishment on his sons-in-law, but God would do it in strict justice.—[Manuscript 5, 1876, 1-3.](#) [209]

White Estate

Washington, D. C.,

January 6, 1983.

[210]

MR No. 964—SDA Work in England in 1887

Healdsburg, California

December 8, 1887

Dear Brother [Haskell],

I have written letters to you, but did not send them, thinking we should find someone to go to England. Thought I would wait a little longer, as no one seems to appear in this part of the world.

The decision was made to recall Brother and Sister Robinson from Africa. This, I think, is the only thing that can be done, and we hope this movement may relieve the situation.

I am sorry that Brother and Sister Ings cannot remain and have good health in England, but we did not expect they would be able to stay in England through the winter. Now the winter is about half gone, so you see how fast time flies....

I have said and done all in my power to arouse the people to act in reference to Europe. I know that I have not labored in vain. Many have given of their means, and we will trust in the Lord still.

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I hoped to hear from you, my brethren, and I hope that the meetings we have had and all that we have said will counteract the impressions made upon the minds that but little firm work has been done in England, and that their means has been sent across the water for naught; that it would have been better if nothing had been done. It has cost us a tremendous effort to place the work in its true character before the people, and especially before Brother J. In the conference it was voted to send \$1,000 in publications to England. Brother J opposed it, and I had to give a most decided testimony in favor of this, and the vote was carried over his head. He favored the Review and Herald giving \$1,000 to the African Mission, but opposed the other.—[Letter 23, 1887](#).

White Estate

Washington, D. C.,

January 6, 1983.

[212]

MR No. 965—Counsels to E. J. Waggoner

“Elmshaven” Sanitarium, California

July 7, 1902

Dear Brother Waggoner,

To every man is given his work. No one mind can give a complete presentation of truth. The Lord has many servants whom He is leading and teaching, giving them wisdom and knowledge. Those who would be successful teachers of the gospel must be learners with those whom they teach.

Our teachers of wide experience must remember that their brethren and sisters cannot be expected to see at once all that *they* see of Bible truth. They must guard against the inclination to give them too large mouthfuls of spiritual food. Some have keen perceptive faculties and can quickly grasp the subjects presented. Others need more time. They must meditate, consider, pray, and compare scripture with scripture.

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Our lesson for the present time is, How may we most clearly comprehend and present the gospel that Christ came in person to present to John on the isle of Patmos—the gospel that is termed “the Revelation of Jesus Christ”? We are to present to our people a clear explanation of Revelation. We are to give them the Word of God just as it is, with as few of our own explanations as possible. No one mind can do this work alone. Although we have in trust the grandest and most important truth ever presented to the world, we are only babes, as far as understanding truth in all its bearings is concerned. Christ is the great Teacher, and that which He revealed to John, we are to tax our minds to understand and clearly to define. We are facing the most important issues that men have ever been called upon to meet. The theme of greatest importance is the third angel’s message, embracing the messages of the first and second angels. All should understand the truths contained in these messages and demonstrate them in daily life, for this is essential to salvation. We shall have to study earnestly, prayerfully, in order to understand

these grand truths; and our power to learn and comprehend will be taxed to the utmost.

As to the Bible's being the textbook in our schools, we know that it is to be so. But we are not to approach people abruptly with the bare assertion. Nothing will so successfully demonstrate the truth of the statement that the Bible is to be our textbook as success in using it as such.

We are the Lord's family, His children, and by Him we are to be instructed in regard to what is and what will be in the future. Vigilant waiting and earnest looking are required in the preparation for the solemn events soon to take place. The perfect man in Christ does not spend all his time in waiting, in meditation and contemplation. While we should have quiet, prayerful hours of meditation when we leave the busy bustle and excitement to commune with God, to learn from Him His will concerning us, we are not to forget that we have a positive message of warning to bear to the world. Enoch walked with God, and he bore a message of warning to the inhabitants of the old world. His words and actions, his example of piety, were a continual witness in favor of the truth. In an age no more favorable to the development of a pure, holy character than is the present age, he lived a life of obedience. So filled had the earth become with impurity that the Lord washed it by a flood. He turned the world upside down, as it were, to empty it of its corruption. [214]

Enoch was holy because he walked with God in God's way. In him the world had an example of what those will be who when Christ comes are caught up in the clouds to meet Him in the air. As Enoch was, so are we to be. Personal piety is to be blended with the most earnest and energetic warnings and appeals. We are to point to what is, with what is to be following fast after. We are instructed to be "not slothful in business; fervent in spirit; serving the Lord" ([Romans 12:11](#)). We are to be earnest in our efforts to clear the King's highway, to prepare a people for the coming of the Lord. Fervency of spirit must be brought into our service for the Lord. The lamps of the soul must be kept filled and burning.

Service for God demands the whole being—heart, mind, soul, and strength. Without reservation, we are to give ourselves to God, that we may bear the image of the heavenly instead of the image of the earthly. There must be a quickening of the sensibilities, that the

mind may be fully awake to the work to be done for all classes, high and low, rich and poor, learned and ignorant. We are to reveal the tenderness shown by the great Shepherd as He gathers the lambs in His arms and carefully guards His flock from harm, leading it in safe paths. Christ's followers are to show His tenderness and sympathy and they must also show His intensity of desire to impart the truths which mean eternal life to the receiver.

[215] To be good and to do good—this is our part. The heart must be right with God. The affections must be devoted to Him. To the world, to angels, and to men we are to show the blessed results of being in God's service, of conforming to His will, and bearing His sign, shown by observance of the Seventh-day Sabbath. The reverence that we show to this day is the sign that we accept Jehovah as our God.

The keeping of the Seventh-day Sabbath is to be the great test in these last days. Thus is to be drawn the line of demarcation between him that serveth God and him that serveth Him not. By keeping this day holy we acknowledge before the universe that we worship Him who by His power created the world. We acknowledge also that life is found in obedience.

Spiritual life means full obedience to God. He who has this life possesses a knowledge of heavenly things, and with this knowledge there comes continual sanctification to God. The whole being is conformed to His will. There is a capacity to receive more and still more. There is a greater and still greater desire to obtain the knowledge that is from God. Intellectual attainments will surely be the result. As we gain Bible knowledge, it is as if we were eating of the leaves of the tree of life. Duties and privileges are perceived with the keenest relish. There comes an experimental knowledge of the pardoning love of God. There is peace and purity, conflict and victory. The heart is filled with love to God and man.

The knowledge of God comes from the doing of the things required in God's law. The experience thus gained will be proportionate to the development of the life, proportionate to the capacity to receive and to the faithfulness with which the capabilities are used to the glory of God. There is no halfway work about this. Profession and assertion are nothing. Our knowledge will surely be proportionate to our Christlikeness of character. The gaining of this

knowledge will be to the receiver eternal life. No other knowledge [216] can take the place of this. We may have all the knowledge on secular subjects that is within mental reach, but this knowledge does not communicate the mysteries of the higher life. The heavenly calling demands larger, broader, higher capacities. Words can never impart this knowledge. It comes from God. Having gained it, we have passed from spiritual death to spiritual life, knowing Him who is our life, our sanctification, our righteousness.

Those who have gained this knowledge value aright the privilege of communion with Him who is their life, Him in whom they believe, who declares that to all who receive Him, He will give power to become the sons of God. To him they have committed the keeping of the soul. Their knowledge of God and of Christ, their Redeemer, is genuine. They know that were their earthly tabernacle dissolved, they have a home not made with hands, eternal in the heavens.

This is the rest that we may have in Christ. The effect of righteousness is quietness and assurance forever.

We must now do more than make attempts to serve God. We must show an earnestness that will convince unbelievers that we have the truth. We must show certainty of faith and action, making known what is and what is to be.

To every one of us are spoken the words of Paul to Timothy: “Take heed unto thyself, and unto the doctrine” (1 Timothy 4:16). Self must first be brought into close connection with Christ. We are to work for Him with vigilance and solicitude, with strong, persevering effort, with self-denial and self-sacrifice, determined in word and deed to represent Him who works through human beings to achieve glorious results. As we labor thus, divine power will be revealed in our efforts. God will work through us to will and to do of His good pleasure. Divine love will be revealed in thought, word, and action.—[Letter 97, 1902](#).

White Estate

January 6, 1983.

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MR No. 966—True Worship Vs. False Worship

Multiplying Machinery While Losing Love—I am afraid for you in Battle Creek. The Spirit of Christ is the missionary spirit that seeks to save that which was lost. This Spirit makes everyone who possesses it a worker together with God. The church is multiplying form and machinery, but more and more losing her first love. The church is responsible for the work of Christ, but the work as a whole which the church is doing will not bear the approval of God. It must bear the image of Christ; and unless the workers are invested with His divine attributes for the performance of that work, it is an offense to God.—[Manuscript 33, 1894, 1](#). (“Testimony to Battle Creek,” August 3, 1894.)

Our Churches Are Too Formal—We want to live a life that will please God, one that will bear witness that we are children of God and not children of the wicked one.

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This is the nature of the instruction that we are giving in the morning meetings, and we hope some good is being effected. I tell you in the fear of God, our churches are altogether too formal. The love, the tenderness of Christ is not practiced in their intercourse with one another. We must not demerit ourselves, and lightly esteem the ability given us of God, neither should we overestimate our own importance and trust to our human ability. Those who have far less ability may be doing far more for the Master because they put out to the exchangers every talent they possess. They keep up an unflinching purpose, a brave heart, and a calm, peaceful, trusting confidence in God because they believe His Word. Heaven recognizes the loyalty of the soul that is struggling to do the will of God, and to grow into the likeness of Christ.—[Letter 7a, 1886](#). (To Brother and Sister Ings, August 11, 1886.)

True Love and Sympathy Needed, With Less Form and Ceremony—I am sure if there were fewer forms and ceremonies in our churches, and a greater manifestation of that genuine simplicity, that true love and sympathy that reaches out for souls, and bears others’

burdens, much more would be accomplished. All who have the work of Christ to do must have the mind of Christ. The great burden is to educate these souls by the Word of God, and adapt its teachings to all classes. It alone can purify the soul from all moral and spiritual impurity.—[Letter 123, 1896](#), p. 2. (To Edson and Emma White, August 30, 1896.)

Union of Church and State Produces Spiritual Poverty—

Earnest movements have been made here in the Parliaments to have God acknowledged in the government of this nation. [AUSTRALIA.] Earnest efforts have been made to prevent this, knowing that it meant nothing less than religious bigotry and oppression. When religion is mixed with civil government, it means much to Seventh-day Adventists. A union of church and state means a recognition of a spurious sabbath, and a failure to respect the conscientious observance of the Sabbath of the fourth commandment.

This movement, demanding that all observe as sacred an idol sabbath, resembles the act of Nebuchadnezzar in making a golden image, and setting it up for all to worship. In the interpretation of the king's dream, Daniel had told him, "Thou art this head of gold." [219]

The dream was given the king to show him that earthly kingdoms were not enduring, but would pass away and be followed by the kingdom of the Prince of heaven, which should fill the whole earth. But Nebuchadnezzar determined to make an image like that which he had seen, only it was to be made all of gold. This idol of gold was to be a most imposing spectacle, and was to take the place of God and be worshiped as God.

The Sunday idol is set up as was this image. Human laws demand that it be worshiped as sacred and holy, thus putting it where God's holy Sabbath should be. Men speak great swelling words, and exalt their power, placing themselves where God should be. Sitting in the temple of God, they strive to make themselves as God, showing themselves to be God. When Pilate said of Christ, "I find no fault in Him," the priests and elders declared, "We have a law, and by our law He ought to die."

As the advisers of Nebuchadnezzar hit upon the scheme of ensnaring the Hebrew captives and causing them to bow to the idol by leading the king to proclaim that every knee should bow to the image, so men will strive today to turn God's people from their

allegiance. But the men who sought to destroy Shadrach, Meshech, and Abed-nego, were themselves destroyed. Those who make cruel enactments, seeking to destroy, are destroyed by the recoil of their actions.

[220] When the power invested in kings is allied to goodness, it is because the one in responsibility is under the divine dictation. When power is allied with wickedness, it is allied to satanic agencies, and it will work to destroy those who are the Lord's property. The Protestant world has set up an idol sabbath in the place where God's Sabbath should be, and they are treading in the footsteps of the Papacy. For this reason, I see the necessity of the people of God moving out of the cities into retired country [places] where they may cultivate the land and raise their own produce. Thus they may bring their children up with simple, healthful habits. I see the necessity of making haste to get all things ready for the crisis.

Petitions signed by thousands have been sent in asking that the civil and religious interests not be blended. Those present in some of the large assemblies state that they witnessed the most disgraceful uproar and disorder. Clergymen professing to be in the service of God utter blasphemies. They care no more for the Bible and its holy teachings than do infidels. When men will lay aside a plain "Thus saith the Lord," and accept human enactments, you may be sure that they are revealing the attributes of the great apostate.

All false religions run counter to the commandments of God. Those who accept these religions have no inward purity and beauty. They depend on their position of authority to compel those who acknowledge God as their Creator and their Sovereign, to bow to human enactments without a question. They depend upon outward display, upon outward beauty, trusting to its subtle influence upon the senses.

[221] When a church depends on parade, ceremonies, and display, be sure that inward holiness is wanting. To make up for the absence of the Spirit of God, to conceal spiritual poverty and apostasy, the outside is made attractive. Thus the Protestant churches are following in the footsteps of Rome, depending not on Christ, the divine Teacher, but upon their ornaments and shrines. Embroidered altars and magnificent architecture attract and hold the senses. Thus men become entrapped by the enemy. So the great golden image, im-

pressive and attractive, with beautiful music to charm the senses, did honor to the prince of darkness.—[Letter 90, 1897](#), pp. 5-8. (To Brother and Sister Lindsay, August 18, 1897).

Satan's Sophistry Turns Men Into Hard-spirited Religious Zealots—Every soul that believes is to connect with Christ and angels in saying, Come, whosoever will may partake of the water of life freely. But we look around us, and what do we see? Many churches erected, and worship going on in them formal and insincere. The heart is going after its idols. In the place of heart devotion, the Lord beholds apparent solemnity and formality. The attitudes and signs of devotion are performed. He hears men confessing their sins, but not repenting or forsaking them. He discerns an array of spiritual idols which engage the attention and in which men trust, supplanting God. He sees a system of maxims, customs, and false theories, which they tenaciously cherish, robbing Him of the honor due His name.

The idols of the heathen stood between them and their God, obscuring God from their vision. Thus it is today. By the cunning deception of Satan false theories are made a power to rob God. Man's spiritual understanding is darkened by Satan's sophistry. Instead of religion's making men meek and lowly in heart, it works to make them religious zealots, exacting and hard-spirited because their ideas are not met. Their religious ideas do not lead the soul to humble, fervent trust in God. False theories, wholly human, stand between them and their God. Their souls are wrapped up in their own preconceived opinions, separating them from all who differ with them, engrossing the soul in self.

Shall not Seventh-day Adventists have a record differing entirely [222] from this? The Lord declares that He will have the whole heart; for God is a Spirit, and all who worship Him must worship Him in spirit and in truth and in the beauty of holiness. My brother, you need so much to have enlarged views. Then your light will shine. You will not try to shine; you cannot help shining.—[Letter 29, 1898](#), pp. 4-5. (To Brother Sisley, January 11, 1898.)

White Estate

Washington, D. C.,

January 6, 1983.

**MR No. 967—Controversy Over the “Daily” to be [223]
Avoided**

**Sanitarium, California,
July 1, 1908.**

Elder W. W. Prescott Takoma Park.

Dear Brother,

I am instructed to say to you, Let there be no questions agitated at this time in the *Review* that will tend to unsettle minds. Let us seek for soul work. Let us as a people humble ourselves before the Lord, and seek Him for true conversion. There is a work to be done in our hearts and in our homes that but few understand. There is need of much praying, not need of long prayers, but prayers of faith offered in humility of soul.

We have no time now to enter into unnecessary controversy, but we should earnestly consider the need of seeking the Lord for true conversion of heart and life. There should be determined efforts made to secure sanctification of soul and mind. There is a deep and earnest work to be done in every church and in every family. Fathers and mothers have a solemn work to do in bringing their children to understand the necessity of seeking the Lord for salvation from sin.

In all our schools instruction is to be given that will lead the students to put on the white robe of the righteousness of Christ. In our larger churches special personal efforts should be made for [224] fathers and mothers, that they may understand the consecration that is required of them that they may do effectual work for the salvation of their children. Earnest prayers should be offered for the institutions established for the education and training of our children and youth, that those who receive instruction there may grow up to honor and glorify God.

It will prove to be a great mistake if you agitate at this time the question regarding the “daily,” which has been occupying much of your attention of late. I have been shown that the result of your making this question a prominent issue would be that the minds

of a large number will be directed to an unnecessary controversy, and that questioning and confusion will be developed in our ranks. Cannot you see that if this question is agitated now minds would be unfavorably impressed, and many who should be seeking most earnestly for the saving grace of Christ would be drawn into controversy? There are some who would make capital of this matter to turn souls away from the truth. My brother, let us be slow to raise questions that will be a source of temptation to our people.

[225] I have had no special light on the point presented for discussion and I do not see the need of this discussion. But I am instructed to tell you that this small matter upon which you are concentrating your thought will become a great mountain unless you determine to let it alone. I have been instructed that the Lord has not placed upon you the burden you are now carrying regarding this matter, and that it is not profitable for you to spend so much time and attention in its consideration. You are not using wisely the time God is giving you by thus devoting it to such jots and tittles, when you can be speaking words that will confirm the people of God in the faith they hold. God has not placed upon any of His ministers the work of sowing seeds that will produce confusion and unbelief.

You suppose that a mistake has been made in the view that has been held by some of our brethren in regard to the sanctuary question. There have been different opinions regarding the daily, and there will continue to be. If the Lord has seen fit to let this matter rest for so many years without correcting the same, would it not be wisdom on your part to refrain from presenting your views concerning it? I advise you not to present your ideas before our churches, but to let this matter alone, because at this period of our history the enemy will be served by an attack made on us regarding our disagreement on this point if it is made prominent, and this will lead to a worse issue.

The simplicity of our faith is to be dwelt upon. Let the ministers teach the people how to give to others a knowledge of the saving truth for this time. The teachings of Christ are very simple but they are all essential. Let us heed His words, for we are exhorted to look to Him for guidance. We should ever bear in mind that we are to be taught of God. "The Word was made flesh, and dwelt among us, ... full of grace and truth. And of His fulness have all we received,

and grace for grace” ([John 1:14, 16](#)). The power of the gospel is to come upon the companies who are raised up to bear witness to the commandments of God and the testimony of Jesus Christ.

Study the 78th Psalm; it is worthy of our earnest consideration. A solemn work is before us, and the people of God should be far in advance of where they now stand in an understanding of eternal realities. What we need now is fishers of men. Let us as a people arouse to our duty to explain the truths of the Word to those who know them not. Begin earnest, self-sacrificing efforts for those who are perishing in their sins. Those who sow the seeds of truth will reap a rich harvest. The amount of good done by unselfish effort no human mind can estimate.—[Letter 226, 1908](#).

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White Estate

Washington, D. C.,

January 6, 1983.

**MR No. 968—Included in Manuscript Release No.
1386**

MR No. 969—Faithfulness in Confessing Christ

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“Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven” [Matthew 10:32]. Do you confess Christ in your expenditure of His entrusted means? Is He confessed when most of your income is spent on self, when the Lord’s tenth is withheld, and when gifts and offerings are used for your own pleasure and benefit? It would not be out of place for you to head a column in your domestic account book “Charity.” Had you done this, and had you put down all that you have spent for self, and all that you have used for charity, the list of that spent for self would make a large amount; but how would your column set apart for charity come out? Again I urge you to ask yourself, Do I confess Christ in my expenditure? Heading a column of your account book “Charity” would make a revelation to you. No other human eye may see that book but yourself, but the Lord Jesus Christ sees it, and your reward in the day of reckoning will be in accordance with your works.

When the question is asked those who have professed to be Christians, “How much owest thou unto my Lord?” many will stand silent and convicted, unprepared to answer, because they have not considered the Lord’s dues and have set apart nothing for charity. Have you been forward with gifts and offerings? Would not an examination of your account book reveal that you have neglected your duty in this respect?

If Christ had that which is His own in tithes and offerings, so much would not be left for selfish outlay on nicknacks and display. Less would be spent for dress, for pleasure excursions, for entertainments, or for display in table fare. We may confess Christ by making no elaborate preparations for visitors; we may deny Him by making more than ordinary preparations, which takes time that rightly belongs to the Lord. Not only do you rob your family of the attention they need, in order to prepare an elaborate entertainment, but the practice is followed by others whom you have influenced by

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your example. The Lord does not judge us according to the highness and elevation of our various spheres, but according to the faithfulness with which we fill them. Before you enter into amusement for the gratification of self, ask yourself the question, Is not this God's time and money that I am expending needlessly? Open your account book and see how your account stands with God, with your household, and with the world.

Have you confessed Christ by faithfully tithing the mint, the anise, and the rue? When we give the Lord the tithe, we are only giving Him that which is His own, to withhold which is theft and robbery. When we withhold the tithe we keep back that which God designs shall sustain His work on the earth. For this work of redemption God gave the richest gift of heaven; can we not give one tenth of what we have? Many have forgotten God, and have kept back the tithe. Does your account book reveal that you have dealt faithfully with your Lord? Are you poor? Then give your little. Have you been blessed with abundance? Then be sure to lay aside that which the Lord registers as His own.

[229] By dealing truly with God, we really deal much more benevolently with ourselves; for when the great day of reckoning comes, every man will be asked, What have you done with the goods which I lent you? As we consider this question many of us need to walk more humbly and with greater self-denial before God. All who feel it a cross not to keep up an appearance in the eyes of the world, I would point to the life and work of Christ, who for our sake became poor, that we through His poverty might be made rich. The fear of not keeping up an appearance need not exist; for an appropriate course of action will bring honor rather than discredit from all sensible minds. Confess Christ in this particular; for He has said, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" [Luke 9:23]. The neglect to confess Christ in your account books cuts you off from the great privilege of having your name registered in the Lamb's book of life.

Do you confess Christ by visiting the sick, the needy, and the poor? "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" [James 1:27]. Do your works testify, "I am crucified with Christ: nevertheless I live; yet not I, but

Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me”? [Galatians 2:20].

As Christ represented the Father to the world, so we are to represent Christ; and every inducement is presented to us that we may represent Christ by keeping the way of the Lord, and faithfully living out every requirement of His Word. This is the power of the gospel. By doing this we will be as lights shining in a dark place, and will be of more value to the world than sermons or religious ceremonies. The world is watching us, and will criticize us severely. We are constantly making an impression, favorable or unfavorable, upon those with whom we associate. Through us others will look at Christ, but unless we practice the lessons of Christ, we are none of His, and cannot properly represent Him. Cheerfulness will be the fruit borne by the Christian tree, but levity and coarse, unruly conduct are as thorn berries. [230]

The religion of Jesus Christ is a religion of practical godliness, and while the grace of God abides in the heart, the Christian will produce the fruit of industry, frugality, economy; he will not waste, but will gather up the fragments, that nothing be lost. In the lives of those who have Christ abiding in the heart will be seen no avarice, no dishonesty in trade, no overreaching, for all covetousness is pronounced idolatry, but every species of dishonesty will be put away from the character. Unkindness of disposition will be overcome; for they are made new men in Christ Jesus, and sin no longer reigns in their mortal bodies. Everyone who has thus been renewed will manifest kindness, forbearance, and generosity, in this confessing that Christ, the hope of glory, is formed within.

The cause of God should be kept in a healthful condition; the treasury should be supplied with means for carrying forward the work of God. Institutions which are established to help orphans, those who are dependent and destitute, the infirm and the aged, should be aided. Those who have the blessing of health should cooperate with Christ by helping the weak. The blessing of God rests upon those who represent Christ by doing this work. Christmas and New Year celebrations can and should be held in behalf of those who are helpless. God is glorified when we give to help those who have large families to support. But no man who can earn his own [231]

livelihood has a right to live on the produce of others. The proverb, "The world owes me a living," has in it the essence of falsehood, fraud, and robbery. The world owes no man a living who is able to work to gain a living for himself.

[[2 Corinthians 8:7-15](#) and [2 Corinthians 9:6-8](#), quoted.]

Christ demands the entire service of the soldiers in His army. In His Word he has given the principles of action: "Not slothful in business; fervent in spirit; serving the Lord" [[Romans 12:11](#)]. These principles should govern our conduct at all times. No allowance is made for lazy, negligent work, or for want of zeal. God has a righteous claim to constant service and supreme love. Your body, your soul, your life, all your God-given capabilities should be consecrated to God for the promotion of His glory. No one can be a sincere Christian unless he is a laborer together with God, unless he belongs to the family of workers. We must ever bear in mind that we are in copartnership with God. His work and His cause demand the first consideration. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" [[Matthew 6:33](#)].—[Manuscript 13, 1896](#).

White Estate

Washington, D. C.,

February 3, 1983.

MR No. 970—Jesus—Our Righteousness, Example, and Partner [232]

I have not been able to sleep past twelve o'clock, so have arisen, and after seeking the Lord in prayer and committing myself to the keeping of Him who careth for me, I commence my work.

[[Matthew 11:28-30](#) quoted.]

There is a condition to the rest and peace here offered us by Christ. It is that of yoking up with Him. All who will accept the condition will find that the yoke of Christ will help them to bear every burden needful for them to carry. Without Christ at our side to bear the heaviest part of the load, we must indeed say that it is heavy. But yoked with Him to the car of duty, the burdens of life may all be lightly carried. And just in proportion as man acts in willing obedience to the requirements of God will come rest of spirit. He will give evidence of clear judgment and a steadfastness of character to redeem himself through faith in Christ.

Meekness and humility will characterize all who are obedient to the law of God, all who will wear the yoke of Christ with submission. These graces will bring the desirable result of peace in the service of God. In learning Christ's meekness and lowliness of heart, we shall submit the entire being to His control. Then the transforming grace of Christ will work upon heart and character, making human beings, fallen in sin, complete in Him.

Christ would teach this lesson to all who will follow Him. As [233] our substitute and surety, standing at the head of humanity, He is our example. He was obedient to all of God's requirements. He, the Majesty of heaven, the King of glory, laid aside His royalty, His position as commander in the heavenly courts, and came to our world as a man, and became subject to the law. And all this, that man might become like his Master, obedient, not to the enemy of God, but obedient to his Father in heaven; then man might engage in the service that God requires of each of His obedient children.

This constitutes the condition of salvation. And God enjoins this condition upon every human being just as verily as He enjoined it upon Adam and Eve in the garden of Eden. Our first parents fell, because, when tempted by Satan, they disobeyed God. The human family with few exceptions have since been under service to Satan, doing his work, wearing his yoke, and bearing his burdens. But they have found this yoke uncomfortable and galling, these burdens disagreeable and heavy to be borne.

But Christ pledged His own life in order that the transgressor might be spared, that man might have another trial. He would Himself stand in man's place; He would clothe Himself in the garb of humanity, and live the life of man from the very beginning. He would pass through the stages of infancy, childhood, youth, and manhood, that He might show man how he should live, how he should employ his hours of probation.

[234] Christ acknowledged Himself subject to the law. If this were not so, He could not be our Saviour, and take away our sin. And God designs that man shall live up to every specification of the law, that he may reveal a character after the pattern given him by Christ. He desires that while in the world His followers shall not be of the world, and that their experience shall find expression in the words, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" [[Galatians 2:20](#)].

The man who is niggardly, who possesses a narrow, self-serving mind, is himself responsible for those objectionable traits of character; for Christ has made it possible for him to be freed from these defects. He has placed within the reach of man the possibility of receiving Him. And He bears testimony, "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](#)].

This power is not the human agent. It is the power of God. When a soul really receives Christ, he receives His righteousness. He lives the life of Christ. Then as he trains himself to behold Christ, to study His life and practice His virtues, he eats the flesh and drinks the blood of the Son of God.

Those whose characters are marred by a passionate disposition, should be in haste to seek the Lord. From their hearts the prayer should arise, “Create in me a clean heart, O God; and renew a right spirit within me” [Psalm 51:10]. Give me a correct estimate of Jesus Christ and His merits. Lead me by His Spirit. “Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee” [verse 13].

In His Son God has placed before the human agent the life he is to live. It is not for him to be constantly branching out in lines of his own choosing, and placing his will against the power of the will of God. Yet many are expending their God-given powers in hopeless pursuit of things they can never attain. How different are the lives of such when compared with that of their Example, who for their sakes pledged Himself to a life of self-denial, of poverty, and of suffering, unappreciated, unacknowledged, despised, and rejected. Christ was often weary and hungry, and filled with sorrow in the consciousness of unrequited love. The nation whom He came to save and bless did not realize His mission. They had departed from God, and were constantly misunderstanding and misinterpreting Him. [John 1:11; Isaiah 53:3, 5, 7, quoted.]

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In view of the abundant evidence God has given of His love, His sympathy, and His benevolence, He requires our willing obedience. His love will prove a safeguard to every soul. It will bar the path to sin and selfish indulgence. In looking unto Jesus, the author and finisher of our faith, in studying His life of self-denial and self-sacrifice, we are armed with the same mind to do the same service. “If any man will come after Me,” says Christ, “let him deny himself, and take up his cross, and follow Me [Matthew 16:24]. To the true follower of Christ there is a pleasure in doing the things that Christ has done in his behalf. He considers it not an arbitrary exaction, but a clear specification of his only safety from the advances of the wily foe who is ever seeking to entangle our feet and make our path difficult.

God knows that if we were left to follow our own inclinations, to go just where our will would lead us, we would fall into Satan’s lines and become possessors of his attributes. Therefore the law of God confines us to the will of One who is high and noble and elevating. He desires that we shall patiently and wisely take up the duties of

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service. It is for our present and eternal good to work the works of God. If His will is cheerfully and gratefully accepted, the results will be seen in the service rendered and in the character developed.

A sullen submission to the will of the Father will develop the character of a rebel. Service is looked upon by such a one in the light of drudgery. It is not rendered cheerfully and in the love of God. It is a mere mechanical performance. If he dared, such a one would disobey. His rebellion is smothered, ready to break out at any time in bitter murmurings and complaints. Such service brings no peace or quietude to the soul.

Christ assumed humanity with all its humiliation and service, that He might cut man loose from Satan's chariot car as a bond slave. He knew that the service of Satan can bring only wretchedness and misery and distress in its train. The sinner is a stranger to repose and rest. The sinner says, I want my freedom. By this he would get rid of all restraint by casting aside the law of God. But it is this desire that has made the world what it is today—corrupt as in the days of Noah, and polluted as the cities of Sodom and Gomorrah.

God presents before us two classes. For the one—the wicked—He says, "There is no peace" [Isaiah 48:22]. Of the other, "Great peace have they that love thy law: and nothing shall offend them" [Psalm 119:165]. Of that law He says, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. [237] The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward" [Psalm 19:7-11]. We should deem our service for God a pleasure, and should make it the expression of our love for Him.

Law and service are a part of every true life. Idleness is sin. Money is supposed to carry its possessor above service, and because a man has money he is allowed to spend his time in idleness. But the devil engages all such in the meanest kind of work. It is the Lord who has a right to our service. The more an individual lives for himself, and the less for the good of others the less noble and

pure will he be in his own life. His moral power degenerates while living for himself. Compare that idle life with the one who looks his responsibilities in the face, and takes up his life work for God and for his fellowmen.

All who sense their duty to their fellowmen will accept the offer to work in partnership with Jesus Christ, a life of obedience and service. In this way alone can they give the divine credentials to the world. These will entertain a high conception of life. It is not to them a round of worldly pleasure and amusement. This can never satisfy the hungry soul. The truth is noble, elevating, and sacred, and the wisdom and knowledge given us in it is a tree of life to all who will accept it.

In the 58th chapter of Isaiah God has placed before us the service He would have us do for our fellowmen and for Him. He says, [[Isaiah 58:6-11](#) quoted].

Then why not try this kind of service? The Lord calls His yoke easy, and His burden light. Yet that yoke will not give us a life of ease and freedom and selfish indulgence. The life of Christ was one of self-denial and self-sacrifice at every step. And His true follower, with consistent, Christlike tenderness and love, will follow in the footsteps of his Master; and as he advances in this life, he will become inspired with the spirit and life of Christ.—[Manuscript 20, 1897](#). (Written at “Sunnyside,” Cooranbong, NSW, March, 1897.) [238]

White Estate

Washington, D.C.,

February 3, 1983.

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MR No. 971—Counsels on Soul Winning

Every Person to Be Active in Soul Winning—Every one who believes in Christ as a personal Saviour is under bonds to God to be pure and holy, to be a spiritual worker seeking to save the lost, whether they are great or small, rich or poor, bond or free. The greatest work upon earth is to seek and to save those who are lost [those] for whom Christ has paid the infinite price of His own blood. Every one is to do active service, and if anyone who has been blessed with light does not diffuse light to others, he will lose the rich grace which has been bestowed upon him, because he neglects a sacred duty plainly marked out in the Word of God. As his light diminishes, his own soul is brought into peril, and the ones to whom he should have been a shining light, miss the labor that God intended that they should have through the human instrument. Thus the sheep unsought is not brought back to the fold.

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God depends upon you, the human agent, to fulfill your duty to the best of your ability, and He Himself will give the increase. If human agents would but cooperate with the divine intelligences, thousands of souls would be rescued. The Holy Spirit would give devoted workers glimpses of Jesus that would brace them for every conflict, that would elevate and strengthen them and make them more than conquerors.

When two or three are met together to unite their counsel, and to send up their petitions, the promise is for them, “Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you” [Luke 11:9]. “If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him” [verse 13]. The Lord has promised that where two or three are met together in His name, there will He be in the midst. Those who meet together for prayer will receive an unction from the Holy One. There is great need of secret prayer, but there is also need of several Christians’ meeting together, to unite with earnestness their petitions to God.

In these small companies Jesus is present, and the love of souls is deepened in the heart and the Spirit puts forth His mighty energies, that human agents may be exercised in regard to saving those who are lost. Jesus ever sought to show how worthless were formal ceremonies, and strove to impress upon His disciples that the Holy Spirit must enlighten, renew, and sanctify the soul.—[Manuscript 52, 1894](#).

Small Groups to Unite in Prayer for Souls—We are laborers together with God. Spiritual workers are needed not only to labor in the pulpit but to do personal work among the people. Too much time is devoted to the churches in preaching. This is not attended with the best results. The work of the Lord’s ambassadors is to organize companies of workers to hunt for the souls who need help. Hours are spent in preaching that might better be devoted to house-to-house labor. In the spirit of Christ, with a heart all aglow with His love, seek to win the hearts of those in the families you visit. Give faithful admonitions and instruction from the Word of God. There are appropriate and applicable lessons from the Scripture that need to be presented in the spirit of Christ and in love for the souls for whom He has died. “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works” [[2 Timothy 3:16, 17](#)].

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But there are many who have had no personal labor. Words of kindly instruction have not been spoken to them. It is time that unselfish, consecrated workers entered families who have accepted the truth but who have not worked for its advancement. It is time that our preaching brethren ministered not only to the congregation but to families.—[Manuscript 65a, 1898](#). (“Words of Instruction to Ministers and People,” May 22, 1898.)

Power to Be Obtained Through Prayer—My mind has been dwelling upon the subject of prayer. Little groups should gather and seek the Lord earnestly. We are, as a people, sadly neglecting this means of grace. Christ declares—and the words were spoken after His resurrection—“All power is given unto Me in heaven and in earth.” And because of this power, He adds the great gospel commission: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching

them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world” [[Matthew 28:18-20](#)].—[Letter 320, 1906](#).—(To S. N. Haskell, October 4, 1906.)

White Estate

February 3, 1983.

MR No. 972—Counsel to a Husband

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Dear Brother B,

I have been instructed that you need to view matters in an altogether different light, else those on both sides of the question that you are considering will be wronged. I believe that both you and your wife desire to do the will of God. Sister B must not become discouraged. In the past she has not been properly situated in many respects. When she left her home to become your wife, she was not to withdraw her love from her mother. The relationship between mother and daughter is a most tender one, and is ever to be cherished. It is not at all strange, but the most natural thing in the world, that Sister B's mother should wish her daughter to remain with her instead of marrying you. The daughter that ignores the tender relationship that should exist between parent and child should not claim to be a Christian. Children owe certain obligations to their parents, and these obligations are to be fulfilled. A daughter owes her mother a debt that is binding upon her at all times and in all places.

And while the marriage vow is to be sacredly fulfilled, there is to be no transgression of the fifth commandment. God says to children, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee"; and He has set no time when this obligation ceases to be binding.

Brother B, you have no idea of how the discord that has existed between you and your wife has worn upon her mind. When you leave her free to act toward her mother as her conscience tells her that she should act, a terrible strain will be removed from her. In the past she has not been free. She has had little opportunity to be with her mother, and at the same time you have been a great deal away from her, engaged as you have been in the canvassing work. She has been placed where she could not help her mother as she desired to. She had a right to expect that her marriage with you would give her mother a son who would be a help and blessing to the family.

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Your opinions in regard to your wife's association with her mother have been a cause of constant depression to her. She is a woman of capability. In some respects her abilities are superior to yours. Your opinions in regard to her association with her relatives are unnatural, and she cannot make herself see things as you see them.

There is a good reason why your wife is with her mother now. Her aged grandfather, in his feebleness, needs care, and who but his grandchildren could be expected to help their mother give him this care? You have not viewed this matter in a right light. The impression that your wife has had in regard to this matter is in accordance with Bible truth, and she can no more rid herself of this impression than she can give up the truth.

[244] You must both study how you can assimilate, instead of differing, with one another. You must not exercise a masterly influence over your wife's mind, for often her judgment is superior to yours. You must not try to cramp your wife's mind to make it fit your own. She has an individuality that is not to be submerged in the individuality of another. You have a very strong mind, but it is not always correctly balanced. You see things in a way in which your wife cannot see them.

I have something more written in regard to your case, which I will send you when I find it. You have not practiced economy in the use of means. Sometimes when you have wished to help certain ones, you have brought them things which struck your fancy, but which they were unable to use. In such matters your judgment has often been quite defective. It would have been better for you to have given them the money you spent for them. They could have purchased that which would have been of use to them. Our money is the Lord's and is not to be used with prodigality.

The Lord cannot endorse your course. Give your wife a share of the money that you receive. Let her have this as her own and let her use it as she desires. She should have been allowed to use the means that she earned as she in her judgment deemed best. If she had had a certain sum to use as her own without being criticized, a great weight would have been lifted from her mind.

From the light that is given me, I know that you should secure a little home for yourself and your wife. A small, modest home would

not cost very much. Then assure your wife that if she wishes she may have her mother live with her. If you could harmonize with your mother-in-law, her advice and counsel would in many respects be a great blessing to you. Your will is very strong, and you are inclined to be egotistical. You need a counselor.

Matters between you and your wife may be satisfactorily adjusted if you will not take a hard, stern position. You will find that the use of mild, gentle methods will make a surprising difference in your lives. Do not treat your wife as if she understands no more than a child. Show her consideration and respect. Give her a home. I can assure you that she has never spoken one disparaging word of you to me. [245]

I am your friend, and as such I write to you. I will send this letter to you today, and will write more fully as soon as I can. But this will give you something to work on. You can be a blessing to your wife, and she can be a blessing to you.—[Letter 157, 1903](#). (July 26, 1903.)

White Estate

Washington, D. C.,

March 31, 1983.

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MR No. 973—Need for Unity Among Spiritual Shepherds

A vision the Lord gave me at Sutton, Vermont, September, 1850. I saw the loveliness of Jesus and the love that the angels have for one another. Said the angel, Can ye not behold their love? Follow it. Just so God's people must love one another. Rather let blame fall on thyself than on a brother. I was then pointed back to western New York and saw that Brother Bates did not give the message.—“Sell that ye have and give alms”—in its clear light. It caused some to follow for the loaves and fishes, and now they are ready to be purged out. Falsehoods have been in their mouths. I saw that Brother Bates's holding up “sell that ye have” in a wrong light had caused those who had been coveting others' property to take lenity from it and to rejoice and triumph, and had also caused those who had property to hold on to it. Those who had been coveting were zealous to attend conference with their families, not to glorify God but for the loaves and the fishes. They had better have remained at home and worked with their hands to supply the wants of their families and to have something to give to sustain the cause of truth.

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I saw that Brother Bates erred again in praying for the sick before unbelievers. I saw if any among us were sick and called for the elders of the church to pray over them, we should follow the example of Jesus. He went into an inner chamber, and we should go into a room by ourselves separate entirely from unbelievers, and then the atmosphere would not be polluted by them. By faith we could take hold on God and draw down the blessing. I saw that God's cause was dishonored and reproached in western New York at the general conference by praying for the sick in the midst of unbelievers. I also saw that Brother Bates erred in attending the washing of saints' feet and the communion among unbelievers. It only caused reproach to come on the cause of God. I saw that the example of Jesus should be followed. He took His disciples away alone, separate from the wicked, and first washed their feet, and then gave them to eat of the

broken bread to represent His broken body and gave them to drink of the juice of the vine to represent His spilled blood.

I saw that Brother Bates and all the shepherds should be careful in these things, and move understandingly, and follow the example of Jesus in these things. I saw that a Judas might be among us from time to time, that would appear to be with us, but they would eat and drink to their own damnation, but God would make them manifest quickly, and they would be purged out from among Israel. I saw that the above named errors of Brother Bates and others more dangerous brought confusion and had destroyed James's confidence in Brother Bates; I saw that James at first had godly jealousy for the truth, then other jealousy crept in until he was jealous of most every move Brother Bates would make. These wrongs I saw must be taken out of the way. [248]

Then I saw Brother Bates. Said the angel, Be not quick to receive error, nor too slow to receive the truth. I saw that the women of [Revelation 18:4](#) meant the churches and that we were bid to "come out of her" that we be not defiled, partake of her sins, and receive of her plagues. I saw that Brother Bates had not applied [Revelation 18:4](#) correctly, and his error had caused confusion.

Then I saw that after Jesus leaves the sanctuary the plagues will be poured out. Said the angel, It is the wrath of God and the Lamb that causes the destruction or death of the wicked. I saw that at the voice of God the saints will be mighty and terrible as an army with banners, but they will not then execute the judgment written. But after they are changed in a moment, in the twinkling of an eye [[1 Corinthians 15:52](#)], and are caught up with the sleeping saints [[1 Thessalonians 4:17](#)], and receive their harps, crowns, etc., and enter the city, Jesus and the saints sit in judgment, the books are opened, the book of life and the book of death.

The book of life contains the good deeds of the saints, and the book of death contains the evil deeds of the wicked. These books were compared with the statute book—the Bible—and according to that they were judged. The saints in unison with Jesus passed their judgment upon the wicked dead. "Behold ye," said the angel, "the saints sit in unison with Jesus and mete out to each of the wicked according to the deeds done in the body [[2 Corinthians 5:10](#). [2 Corinthians 5:10](#)], and it is set off against their names what they [249]

must receive at the execution of the judgment.” This I saw was the work of the saints with Jesus through the 1,000 years.

At the end of the 1,000 years Jesus, with the holy angels and all the saints, leaves the city, and while He is descending with them the wicked dead are raised, and then the very men that pierced Him [Revelation 1:7] will see Him afar off in all His glory, and all the holy angels and the saints with Him. They will see the prints of the nails in His hands and in His feet, and where they thrust the spear into His side, and they will wail because of Him. I saw that the prints of the nails and of the spear were His glory.

Then it is that Jesus stands upon the Mount of Olives and the Mount parts asunder and becomes a plain, and the city comes down from God out of heaven and settles on the plain. Then Satan imbues the wicked that have been raised, with his spirit and he flatters them that the army in the city is small and that his army is large and that they can overcome them and take the city.

While Satan is rallying his army the saints are in the city beholding the beauty and glory of the paradise of God. Jesus was at their head leading them. All at once the lovely Jesus was gone from our company, but soon we heard His lovely voice saying, “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” [Matthew 25:34.] We gathered about Jesus and just as He closed the gates of the city the curse from God was pronounced upon the wicked. The gates are shut. Then the saints use their wings and fly to the top of the wall of the city. Jesus is also with them. His crown looked brilliant and glorious. It was a crown within a crown, seven in number.

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The crowns of the saints were of the purest gold, and were decked with stars, and shone like the sun, as they moved all together to the top of the city. Their faces shone with glory, for they were in the express image of Jesus. Then the wicked saw what they had lost. And fire was breathed from God upon them and consumed them. Then was the execution of the judgment. The wicked received according as the saints, in unison with Jesus, had meted out to them through the 1,000 years. The same fire from God that consumed the wicked purified the whole earth. The mountains melted with fervent heat, the atmosphere also, and all the stubble was consumed. Then our inheritance opened before us glorious and beautiful. Then we

inherited the whole earth made new. We shouted with a loud voice, Glory Alleluia.

Then I saw that God had not given to Brother Bates the gift of discernment; but his gift was to talk the Word. None had a gift like his. He could talk to a small company when there were no more than two present, as well as to a large company. This gift is greatly needed in the church. I saw that he had prepared the way in many places for the Lord to speak through visions. The angel then pointed to Brother Bates and said, Be careful how thou treadest, lest the flock be torn. Draw near to God. Thou hast been in danger. Can ye not see it? That must be healed every whit. This people must be humble.

I begged of Jesus to forbid that there should be any discord among the shepherds, for then the flock would be scattered as sheep without a shepherd. I prayed Jesus to encircle them now in His lovely arms. I saw that the disunion between the shepherds had affected the flock. Then I saw that in the scattering time when paper after paper was dying, Brother Bates wrote for them until the last, and now in the gathering time when precious souls that have been hid beneath the rubbish and have not had the privilege of hearing the truth, need light from different ones, his testimony has been withheld. I saw that if ever the saints could be benefited by comforting words and the truth made clear in the paper, it is now in the gathering. God wanted the papers to cease in the scattering time, but now the truth should be sung, preached, prayed, and published. Then I saw we must drink deep, deep from the water of the fountain. Said the angel, Ye must reflect the lovely image of Jesus more and more. I saw that we were almost home, to rest in the city 1,000 years. Said the angel, “Ye must love one another as Jesus hath loved you.”

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I saw that Brother Bates’s heart must be open, ready to yield up a dear point when the clear light shines. I saw that we must be more like Jesus. Everything in heaven is in perfect order, and the events of the judgment will come in perfect order. Then I saw James and Brother Bates. Said the angel, “Press together, press together, press together, press together, ye shepherds, lest the sheep be scattered. Love one another as I have loved you. Swim, swim, swim, plunge deep, deep, deep in the ocean of God’s love. Come into a nearness

with God.” I saw that we must overcome perfectly and get the victory over the powers of darkness.

[252] I saw that Brother Bates with the other shepherds should consult those in whom they have reason to have confidence, and who have been in all the messages, and are firm in all the present truth, and have not wavered upon it, before they receive and advocate any new point of importance which they think the Bible sustains. Then I saw that all the shepherds would be perfectly united and the church would feel that union and the shepherds would be strong; and each one would know just what work the other was doing, and thereby they could hold up each other’s hands, and the church would be benefited, and then there would be but little danger of any of the shepherds receiving dangerous error with which to divide the precious flock.—[Manuscript 14, 1850](#). (Copied from Hiram Edson’s manuscript. Original copy in Advent Source Collection. Compares with *Present Truth*, 86-87. See [Early Writings, 52-54](#).)

White Estate

Washington, D. C.,

March 31, 1983.

MR No. 974—The Results of Selfishness

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The spirit that leavened you at Minneapolis was with you during your service in the Office [The review and herald was often referred to as “The office.”] at Battle Creek; it was the confederacy formed with the very men you now condemn which led you to do many things contrary to the principles of the commandments of God. Selfishness was inwrought in your course of action, and this is why you are not connected with the Office today. The Lord’s hand was in the whole matter.—[Letter 10, 1895](#). (To F. E. Belden, June 9, 1895.)

White Estate

Washington, D. C.,

March 31, 1983.

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MR No. 975—The Value of Bible Study

The Bible is the most precious lesson book that you can study. In studying it, you hold communion with God. If you are an earnest Bible student, you will, when standing before a congregation, speak with power and assurance.—[Letter 38, 1903](#). (To Edson and Emma White, March 3, 1903.)

White Estate

Washington, D. C.,

March 31, 1983.

MR No. 976—God the Source of All Wisdom

[255]

Thinking for Oneself—Many are changed by every current. They wait to hear what someone else thinks, and his opinion is accepted as altogether true. If they would lean wholly upon God, they would grow strong in His strength; but they do not say to the Lord, “I cannot make any decision until I know Thy will.” Their natural inclination is to allow another to be conscience for them and think for them, and they speak after he has spoken, saying what he says and acting as he acts. When these persons are placed in circumstances where they must think and act for themselves, they dare not express any settled opinion. God pity such weaklings; and yet often, like Aaron, they have much ability.—[Manuscript 121, 1898](#). (“An Example of Faithfulness,” October 2, 1898.)

Seek Wisdom From God—The Lord invites us to ask of Him. Shall we turn from God’s wisdom, to ask of man? They may advise us to do what is best, but unless they receive their light from heaven, finite men can have no certain light to give us. The Lord is acquainted with our ignorance and darkness, and He bids us come unto Him, the Source of all light and all wisdom....

As a people we have become weak and dwarfed in religious growth, because we have sought the strength of finite, erring men, when we might have had the strength of an unerring, infinite God. The displeasure of God is upon the churches in every conference, because they do not come to Jesus and learn of Him, seeking for that wisdom which He alone can give. Ministers who have labored zealously in the work have gone prematurely to the grave, because church members have clung to them, making them responsible for the work which God alone could do. They have not been able to do all that should have been done to teach the people the way of the Lord, to point them to Him who is man’s sure Helper. Why do we not go to the mighty Helper, instead of to weak, erring man? Why do we place man where God should be? Let every church member

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closely examine his own heart, and see if he really has confidence in the promises of God....

It is the absence of the grace of Christ in the heart that causes men to make wrong decisions. It leads those who have had light and rejected it to regard light as darkness. They call error truth and truth error, because they walk in the sparks of their own kindling. God declares that such shall lie down in sorrow. The reception of the Word of God in sincerity and simplicity will renew the mind and awaken it to understand clearly the Word of God. The blindness passes away, the darkness is removed, and the true light shines forth.—[Manuscript 23, 1899, 3-6](#) (March 9, 1899).

White Estate

Washington, D. C.,

March 31, 1983.

MR No. 977—The Power of the Holy Spirit

[257]

The Holy Spirit Necessary to Make Word Understood—Of the disciples of Christ we read that they understood not His disclosures in regard to His humiliation, His rejection, and His crucifixion. But when Christ was risen from the dead, they understood. When the Holy Spirit came upon them at the day of Pentecost, they understood. Look at the change wrought under the Holy Spirit's guidance in the faltering, stumbling, erring, misinterpreting, misunderstanding ones! Passages from the living oracles are seen in a new light. No comparison can be made with the disciple before the reception of the Holy Spirit, and the disciple renewed, converted, baptized by the Spirit of God.

Men may study and try to learn the living words of God, but unless the Holy Spirit shall unite with the human understanding, and the human unite with the divine by becoming partakers of the divine nature, they are blind and cannot see afar off, and have forgotten that they were purged from their old sins. But the touch of the Holy Spirit upon the human mind makes decided changes.

Behold those disciples, hidden in that upper chamber for fear of the priests and rulers. They were to go everywhere to preach the Word. They were to speak with new tongues, not a foreign language, but words eloquent from lips which had been touched with a live coal from off the altar. After the disciples had received the baptism of the Holy Spirit, the priests and rulers marveled at the words which they spake, for they knew them as unlearned and ignorant men. But they took knowledge of them that they had been with Jesus.

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Their teaching was a second edition of the teachings of Christ, the utterance of simple, grand truths that flashed light into darkened minds, and converted thousands in a day. The disciples began to understand that Christ was their advocate in the heavenly courts, and that He was glorified. They could speak because the Holy Spirit gave them utterance. "The entrance of Thy words giveth light; it giveth understanding unto the simple" [[Psalm 119:130](#)].

Bible truth spoken by sanctified lips is eloquence and power. The disciples had a saving understanding of the words of Christ. Because they were united with Christ, eating His flesh and drinking His blood, the inspired book was to them spirit and life. We may understand the Bible as we understand other books, but it is not thus taken into our minds and hearts as the living bread from heaven.—[Manuscript 32, 1900](#).

“Greater Works” to Be Done in Power of the Holy Spirit—“Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father” [[John 14:12](#)]. Christ’s work was largely confined to Judea. But though His personal ministry did not extend to other lands, people from all nations listened to His preaching, and carried the message to all parts of the world. Many heard of Jesus by hearing of the wonderful miracles He performed.

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When Christ said that His disciples should do greater works than He had done, He did not mean that they would make any more exalted exertion of their powers; He meant that their work should have greater magnitude. He did not refer merely to miracle working, but to all that would transpire under the working of the Holy Spirit. The scenes of His suffering and death, to be witnessed by the large numbers in attendance at the Passover, would be spread from Jerusalem to all parts of the world. The apostles, used as His representatives, would make a decided impression on all minds. Being humble men would not diminish their influence, but increase it. The minds of their hearers would be carried from the men to the Majesty of heaven who, though unseen, was still working and performing miracles upon the suffering and diseased.

The teaching of the apostles, the special doctrines taught, their words of trust, would assure all that it was not by their own power that they did their works, but that they were continuing the same line carried forward by the Lord Jesus when He was with them. Humbling themselves, the apostles would declare that the Man the Jews had crucified was the Prince of Life, the Son of the living God, and that in His name they did the works He had done.

“Greater works than these shall he do; because I go unto My Father.” He would then intercede for them, and would send His own representative, the Holy Spirit, who would attend them in their work.

This representative would not appear in human form, but by faith would be seen and recognized by all who believe in Christ....

Christ Present With Believers by the Holy Spirit—“And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you” [[John 14:16, 17](#)]. Christ was about to depart to His home in the heavenly courts. But He assured His disciples that He would send them another Comforter, who would abide with them forever. To the guidance of this Comforter all who believe in Christ may implicitly trust. He is the Spirit of truth, but this truth the world can neither discern nor receive.

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Before He left them, Christ gave His followers a positive promise that after His ascension He would send them the Holy Spirit. “Go ye therefore,” He said, “and teach all nations, baptizing them in the name of the Father [a personal God] and of the Son [a personal Saviour], and of the Holy Ghost [sent from heaven to represent Christ]: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world” [[Matthew 28:19, 20](#)].

[[John 14:26-28](#) quoted.] This positive assurance was given to the disciples, to be given to all who should believe on Him to the close of this earth’s history.

Christ desired His disciples to understand that He would not leave them orphans. “I will not leave you comfortless,” He declared; “I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also” [[verses 18, 19](#)]. A precious, glorious assurance of eternal life! Even though He was to be absent, their relation to Him was to be that of a child to its parent.

The influence of the Holy Spirit is the life of Christ in the soul. We do not see Christ and speak to Him, but His Holy Spirit is just as near us in one place as in another. He works in and through every one who receives Christ. Those who know the indwelling of the Spirit reveal the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith.—[Manuscript 41, 1897, 7-11](#). (“Words of Comfort”).

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White Estate

Washington, D. C.,

March 31, 1983.

MR No. 978—A Trip to Lake County, California

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Lakeport a Good Place to Escape Pressures—I have recently made a journey to Lake County, and I stood it much better than I expected. I will enclose with this an account of our trip. If it were possible I would like to secure a little place where I can go at times from the pressure of the work here. Especially would I enjoy such a place in the hot season of the year. I was much pleased with the scenery on the way to Lakeport.—[Letter 152, 1908](#). (Written from Sanitarium, California, to Mrs. L. M. Hall, Battle Creek, Michigan, May 12, 1908.)

Beautiful Scenery and Visits to the Hurlbutt and Workman Homes—Last Sunday morning, between four and five o'clock, we started on our journey to Lake County. We first drove to Calistoga, which is nine miles from St. Helena, and after passing through the town began the ascent of a mountain road so narrow that it seemed impossible for two teams to pass on it. For a number of miles we traveled up this steep ascent, turning constantly to the left, on which side huge rocks towered above us. On our right lay a deep ravine. I had seen something of these great rocks on the journey from California to Michigan.

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W. C. White drove with me in the single buggy, Brother James leading the way in the platform wagon, in which were Professor E. A. Sutherland and Sara McEnterfer and the luggage.

After traveling many miles we came to a watering trough. Here we took out our provisions, laid rugs on the earth, spread our tablecloth, and ate breakfast.

For some weeks previous to this, I had been unable to ride for more than two hours at a time, and we doubted if I could endure so long a journey as this to Lake County, but I stood it wonderfully well. I was surprised to find that as I journeyed I seemed to gather strength. We had thought that we might have to put up at a hotel on my account; but this was not necessary. The fragrance of the pine

and fir trees, and the breath of the pure atmosphere seemed to give me new strength.

I was surprised to see the enormous height to which some of the pines and firs reached. The madrona and live-oak trees were not so tall, but they spread their branches and leaves over a wide circumference. They too seemed to breathe out life-giving properties.

The last ten miles of our journey was less mountainous and rocky; but most of the way the wood scenery was delightful. By this time I began to feel quite weary; nevertheless I was able to reach our destination, which was the home of Brother and Sister Hurlbutt. Here we received a hearty welcome, and were very thankful to rest. We retired early, for we had eaten our meals on the way, and had rested and fed our horses.

[264] We were sorry to find that Mr. Hurlbutt is afflicted with partial paralysis, and is obliged to walk on crutches. He promised that he would come to the St. Helena Sanitarium, where he can be prescribed for by Dr. Rand.

On the next day, Monday, we looked around the farm of Brother and Sister Hurlbutt. They have a large tract of land, on which are two houses and fine orchards. The lake is only a short drive from the house. On Tuesday we drove to the lake. On Monday we drove about twenty miles in all.

In the past Brother and Sister Hurlbutt have given a home to cast-out and orphan children; but this work has been broken up by the illness of the husband. These people have thought that they might establish an orphanage at their home, but they cannot without efficient help carry on such an enterprise. The Lord understands better than we do how to manage such important matters as the education and training of the youth. Wherever such schools are located, whether they be for white or colored people, they should always have connected with them wise, strong managers.

We could hope that sometime this place among the fir and hemlock, the birch and pines, might become a place of resort for the sick and suffering. But if such should ever be, great changes would have to be made. With its beautiful lake, its pure atmosphere, and healthful altitude this would make an excellent health resort.

On Tuesday morning, before we left the home, two of the workers on the Hurlbutt place, Brother D. R. McMains and Miss E. H.

Batterson, were married, W. C. White performing the marriage ceremony. The newly married people will now take charge of the place.

I wish, my children, that you could have had the privilege of [265] being with us on this journey. The blessing to be found in the invigorating atmosphere is better realized than described. All along the journey our eyes were greeted with the sight of beautiful trees laden with blossoms. It was a great delight to me to look upon the lilac-colored flowers growing in such profusion, and to see the pure, clear streams flowing from the mountain ravines. The young pines were just putting out their beautiful new foliage. Oh, it was so inspiring, so full of health, so free from the spoliation of man's devisings. I could not help wishing that a camp meeting might be held in these forests among the towering trees and massive rocks.

On our way home we stopped for a few hours at the home of Brother Workman. We found everything about the house very neat and clean. Brother Workman has been in ill health for some time. For a while he took treatment at the St. Helena Sanitarium, but is now at home with his family. His wife is a very pleasant woman. There is one daughter about 29 years old working as a nurse at the sanitarium; another daughter of about 18 helps the mother in the home. There is a son about 15 years old and a little girl of 11. Mabel, Willie White's second daughter, is married to the eldest son of the family, and another is bookkeeper at Healdsburg College.

Mabel and her husband are at Washington, where he is attending school and educating himself for a teacher and builder.

We would be pleased to have Emma with us this summer, and you also, Edson, whenever this is possible. With our horses we can drive wherever we please. In the heat of summer I shall go, with Sara to accompany me, to Lake View, and then I hope you will be able to go with me. There is a fine hotel soon to be opened a few miles from the house where we made our home. With the horses and carriages [266] we have we could make the journey in comfort, and you could be delighted with such scenery as I think you have never before seen. This is all I need to say on this subject, except to repeat that we have plenty of house room. If Emma's sister should accompany you, we will welcome her also.

I am planning to attend the camp meeting at Lodi. We shall find rooms off the ground, so that I may not be wearied by many visitors. I shall remain at this meeting as long a time as my health will permit. I wish you also could be present. I am sure you could be made comfortable.

I learn from several that there is a great deal of sickness in Battle Creek just now. I feel that it is not a healthful place to live.

I will not write any more, for I expect to see you soon. And to a great degree my writing must be laid aside for a time, and I must rest.

We are nearing the close of this earth's history, and we need to place ourselves in right relation to our dear Saviour, who gave His life for us. We have not a moment to lose. We are fitting our characters for eternity, preparing for habitation in that city that Christ has gone to prepare for those who love Him. I do not want to miss gaining an entrance into the New Jerusalem, and I want Edson and Emma and Emma's sister to be there. All who will form characters after the divine similitude will receive a welcome to that holy place.

I hope you will think about what I have told you in this letter about my journey to Lake County. I feel that the trip has done me good.—[Letter 118, 1908](#). (Written from Sanitarium, California, to the J. E. Whites—Edson and Emma—Edgefield, Tennessee, April 23, 1908.)

White Estate

Washington, D. C.,

March 31, 1983.

MR No. 979—More Counsel to Frederick Griggs

[267]

Men plan after their own selfish methods. Over and over again God has given messages of reproof in His Word, but they disregard the Word if by so doing they can obtain an advantage over others. That which is common and forbidden is brought into the work.

God says, “I hate robbery for burnt offering” [Isaiah 61:8]. The Lord will work for those who are pure in heart. “The pure in heart ... shall see God” [Matthew 5:8], and they will see in Him no corrupting principles. When all selfishness and covetousness is cleansed from the church and from our institutions, we shall see the Lord in His ways and in His works, and great good will be done. His righteousness will go before us. It is Christ our righteousness who leads the way for our feet in the path cast up for the ransomed of the Lord to walk in.

If we are worked by the Holy Spirit, we shall seek for the conversion of souls. Everything possible should be done to draw them to Christ—by religious instruction, by a right training in the home and school life. Everything that will prove a hindrance to their conversion should be kept from them. Instruction is needed. The fullest education should be obtained. The character must be formed for the future eternal life, if we would be conquerors over the difficulties which all must meet...

Christ died for them [the youth] that they might have every opportunity of becoming partakers of the divine nature. Every youth should be properly instructed, for this means a great deal. Will they perpetuate the attributes of character received? The will of one is not to be violently forced by the will of another.

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The love of God in the heart of the teacher is valuable in the home, in the church, and in schoolwork in all its lines. The work is to be entered into with earnestness. The children and youth are to understand that their rule of action is the Word of God, and not human inventions. There must be obedience to what God has enjoined. An instructor is not prepared to mold minds or fashion

characters unless Christ is abiding in his heart, unless he is learning Christ's ways and walking in His footsteps.—[Letter 117, 1898](#), pp. 1-5. (To Frederick Griggs, December 1, 1898.)

White Estate

Washington, D. C.,

March 31, 1983.

MR No. 980—The Need for Insurance

[269]

Brother Palmer says he has written to you in regard to the insurance. If the house is not insured, it should be at once. He says you have all the papers, and you have not answered his letter at all. If you have the insurance, they can get pay for the damage done to the house. Please attend to this immediately. Write something at once so that we may know what to do.—[Letter 53, 1884](#), pp. 1, 2. (To Willie and Mary White, written from Syracuse, New York, August 20, 1884.)

White Estate

Washington, D. C.,

May 5, 1983.

[270] **MR No. 981—Ellen White’s Sixty-Eighth Birthday**

I received your letters today, two of them. We left Armadale, Tuesday, November 26, on my 68th birthday, and I knew it not until past. Another year of my life has passed into eternity. Another year of my life has commenced. God grant me more largely of His Holy Spirit, and lead and guide me. I fear and tremble before God as I see the perils of the last days upon us. What is before us we know not.—[Letter 22a, 1895](#), p. 1. (To Marian Davis, from Hobart, Tasmania, November 29, 1895.)

White Estate

Washington, D. C.,

March 31, 1983.

**MR No. 982—Conforming to God’s Will in Tithe
Paying, Soul Winning, and Unity**

[271]

Dear Sister,

A long time ago I received your letter enclosing a draft for \$100; \$25 of this you say is a thank offering, to be used in carrying forward the work in some needy place. As you have requested, I shall use it where, according to my best judgment, it is most needed. The reward of whole-souled liberality is the leading of mind and soul and heart to a closer fellowship with the Spirit.

You ask if I will accept tithe from you and use it in the cause of God where most needed. In reply, I will say that I shall not refuse to do this, but at the same time I will tell you that there is a better way.

It is better to put confidence in the ministers of the conference where you live, and in the officers of the church where you worship. Draw nigh to your brethren. Love them with a true heart fervently, and encourage them to bear their responsibilities faithfully in the fear of God. “Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity” [1 Timothy 4:12]. Read [Philippians 2:1-16](#).

There are many things that I am bidden to bring before our people. There is a great work yet to be done, a work that calls for the sanctification of all our powers. This message must be preached in the highways and the byways. The efforts put forth for the recovery of souls must be greatly increased. Justice and the love of God should mark the lives of His workers. We are too far advanced in this world’s history to indulge in ease and idleness. And none should think to hoard their means for future years, but let them invest their means to create new interests in places where the need of truth is felt.

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If all the professed followers of Christ had followed this course, great changes would have been wrought in our cities. If they had been in earnest, and had worked as laborers together with God, many souls would have been convicted and converted who now are

ensnared by the wiles of the enemy. The wickedness of the wicked is increasing; Satan's efforts are not lessening. But the love of many believers is growing less, when it should be increasingly revealed in untiring labor for lost souls.

My brother and sister, we need to keep before us the example of Christ's perfection. When we allow our minds to dwell upon the imperfections of others, our own souls become filled with the leaven of evil. In our endeavors to represent the truth for this time to the world, we shall meet with many difficulties, but if we will keep heart and mind fixed upon the precious Saviour, if we talk of His love and power, the perplexities will pass away, and we shall become happy in the assurance of a Saviour's love. We are not dependent upon the world and its changeableness. He in whom dwelleth all the fullness of the Godhead bodily, and in whom are hid all the treasures of wisdom and knowledge, is our joy and crown of rejoicing, our peace, our power, our satisfaction. Then let us rejoice, whatever may happen, within and without.

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We must obtain that measure of the grace of Christ that will enable us to dwell together in love and unity in this life, else we can never dwell together in the life to come. I am trying to show our people the need of the unity for which Christ prayed. The soul must fully own the power and authority of the Word of God. Christ, the perfect example, is ever before us. To Him we may look for grace and power to overcome every fault. We are to get ready for the great day of God by carrying out in the daily life the perfect principles presented to us in the life of Christ. We are called by Him to be His representatives. We are God's children. By spiritual adoption we become His sons and daughters. We are to live in conformity to His will, representing Him in life and character.

Perfect conformity to the will of God is the condition on which eternal life is given. The apostle Peter writes: [[2 Peter 1:5-11](#), quoted].

May the Lord bless you, my brother and sister, and lead you, through a knowledge of His Word, to a perfect understanding of His will concerning you.—[Letter 96, 1911](#). (Written from Sanitarium, California, to Mrs. J. J. Gravell, December 29, 1911.)

MR No. 982—Conforming to God's Will in Tithe Paying, Soul Winning, and U281

Washington, D.C.,

May 5, 1983.

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MR No. 983—Counsel on Solving Church Difficulties

In the vision given me one year ago last fall I was shown many things in regard to the churches in Indiana, in reference to ministers and people; but now I have time to refer to only one church, the church at Ligonier. I saw them in trouble; they were a spectacle to the world, angels, and to men. They professed to be the repositories of God's law, but difficulties and dissensions made them a weak church; and because of their lack of union, they were bringing the precious, sacred truth of God into disrepute.

There were some who did not meet the minds of others in the church. These were not all as they should be, and as God would have them to be; and some leading spirits in the church had a controlling influence, which they exercised unwisely. It would have been better for the cause of God had these zealous ones sought most earnestly for the Spirit of the Lord to soften, subdue, elevate, and ennoble their characters, that they should be correct representatives of Jesus Christ.

[275] But those who had a ruling influence in the church were not right in heart themselves, notwithstanding they made high profession of faith. The outside was apparently right, as far as belief and profession were concerned, while the inward work of the heart—the grace of God in the life developing characters—was very much at fault. They had not the Spirit of Christ, and they labored with another spirit, exhibiting self. Strong feelings would rise up under contradiction, or if others differed with them in their ideas or opinions, their own hearts being controlled by selfishness, they sought to exalt themselves and censure and judge their brethren—a work God had not given them at all.

They had left the anxious work of taking care lest they should “fail of the grace of God; lest any root of bitterness springing up [trouble you], and thereby many be defiled” [[Hebrews 12:15](#)]. They turned their eyes outward to watch lest others' characters should

not be right, when their eyes should have been turned inward to close searching of their own motives, scanning and criticizing their own characters, their own feelings; and emptying from the heart love of self, envy, evil surmisings, jealousy, malice, unkindness, and self-esteem.

When they do this, they will esteem others better than themselves, and will not be climbing upon the judgment seat to pronounce sentence upon others. This has caused all the difficulties in the church. Young churches may have leaders in elders and deacons chosen to have a burden and care for the prosperity of the church, yet these men should not feel at liberty in their own judgment and responsibility to cut off names from the church. They should not have so much zeal as to make decisive moves of so grave a character.

They should communicate with the one who has been appointed as president of their conference, and confer with him. At some appointed time have the matter particularly considered, and with great wisdom and in the fear of God, with much humility and earnest, humble prayer, should erring ones be dealt with.

The matter should be thoroughly investigated. What is the charge brought against the erring one? Has he willfully transgressed the law of God? Has the offender been dishonest in his deal or trade with his brethren or the world? Has he been untruthful? Has he practiced deception? Has he been licentious? Has he been severe, overbearing, and abusive in his family, with his neighbors, with his brethren, or worldlings? Has he shown a spirit of penuriousness, selfishness, covetousness; of questioning doubts, of faultfinding, of talebearing, of talking of his brethren's faults; magnifying their wrongs, having a spirit of bitterness against them? All these things are grave matters, and deserving of consideration.

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But the next question is, what course has been pursued toward the erring? Have the Bible rules been followed to the letter? Read before them the rules given by their Captain. Have they obeyed orders like faithful soldiers in the army? To go contrary to the positive orders of the Captain of our salvation is deserving of severest censure.

[[Matthew 18:15-18](#), quoted.]

Jesus is united to His people by a love far greater and more enduring, than ever bound human kindred hearts together; and this love, so deep, so unchanging, is a continual assurance, a guarantee

of this faithfulness to you. O wondrous love that should lead the Son of God in order to secure us to Himself, and ensure our eternal salvation, to yield up His honor, His glory, His royal throne and royal court; and for our sakes to become poor, that we, through His poverty, might be made rich.

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He gave all that He had—His riches and His glory—and then gave His own precious life. For us He endured the agony in the garden of Gethsemane, where the mysterious cup trembled in His hand, and His anguished soul cried out: “Father, if it be possible, let this cup pass from Me.” Three times from His pale and quivering lips came this agonizing prayer, and then—“Nevertheless, not My will, but Thine, O God, be done.” An angel from heaven strengthened the royal Sufferer to tread His bloodstained path to Calvary, and to drink the cup of suffering to its very dregs.

Oh! why was all this suffering, this agonizing, and torturing agony? It was that by the sacrifice of Himself His love might stand revealed and move men from their ways of transgression.

His arms are outstretched to clasp the repentant, believing ones to His heart of love, with all the tenderness of divine affection. And after man had cost so much, will He leave him now? Oh! no! no! He is faithful that hath promised.

In Jesus we have an enduring, unchanging Friend; and though all worldly prospects fail, and every earthly friend prove unfaithful and treacherous, yet He is faithful still. His servants are as dear to Him as the apple of the eye. In trial, in want, in perplexity and distress, we are not alone; at every step, in tones of assurance, He bids you, “Follow Me, I will never leave thee nor forsake thee.” But this blessed assurance is given only on condition of your obedience and faithfulness to Him.

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After man has cost such an infinite price as the Son of God, that He might make him a being of His throne, how tenderly should man deal with his fellow men. How fearful should brethren and sisters in the church feel lest they shall hurt the oil and the wine, and push and destroy one of God’s little ones. How patiently, kindly, and affectionately should they deal with the purchase of the blood of Christ. How faithfully should they labor, and how earnestly, to lift up the desponding, the discouraged, and those whose surroundings may not be as favorable as their own. How tenderly should they treat

those who, while seeking to obey the truth, have no encouragement at home, but have constantly to breathe the atmosphere of unbelief.

Jesus' eye is constantly upon these little ones of His fold, and those who are trying to leave all to follow Him. If a brother or sister is supposed [i.e., presumed] to err, do not whisper among yourselves, commenting upon, magnifying, and exaggerating supposed errors of others. Do not backbite with your tongue. A great deal of this is done in our churches and the result is the displeasure of God and exulting of Satan that he can weaken and annoy those who might be strong in God. The world sees their weakness; the world judges the truth they profess to love, by the fruits they see manifested by these who claim to believe the truth.

[Psalm 15 quoted.]

Here the backbiter is excluded from abiding in the tabernacle of God, and from dwelling in the holy hill of Zion. He that "taketh up a reproach against his neighbour" cannot receive the approval of God, and abide in His tabernacle.

How many ministers, while laboring in a good work amid a precious interest, are summoned from their work while souls are being converted, to help in some church trial. Satan instigated and originated it all for the purpose of distracting and confusing minds, and throwing souls off the track.

[279]

Ministers, after repeated urgent calls, are called from a profitable field of labor to let the interests waver and die, in order to settle some matters in the church, among brethren, which they have manufactured by disregarding the orders of their Captain. While in this divided state of feeling, their hearts are unimpressible, and the minister's efforts are like blows upon cold iron; each party is more firmly set in its own way, and will, after making so much of little matters that might have been adjusted at the outset by following the rule Christ has given them, refuse to make any concession.

The minister makes his home with one of the brethren, but some are watching lest the minister shall receive impressions unfavorable to themselves. If the minister gives counsel, some will say, There! such a one has been talking with him; and his words have no weight with them. Thus the souls are armed with prejudice and distrust and evil surmisings; and the minister is made the sport of their prejudices and their jealousies. He generally leaves the matter much worse than

he found it. The dye has set the colors, and the impressions are almost indelible.

[280] Had the minister given words of advice in accordance with the Bible rule, and stated like Nehemiah, "I am doing a great work, so that I cannot come down," that church would be in a far better condition. This has been acted over and over again, and many souls have been lost as the result. Satan knew just how to work upon unconsecrated, unconverted men and women, who thought more of maintaining their dignity and their own opinions than the salvation of souls; therefore he worked upon hearts and minds to get up something to call the minister away from his labors just at the time when souls are interested and leaning in favor of the truth. And should the minister leave, he knows that that interest will never be revived again. Satan then secures souls in his toils who cannot again so easily break his fetters off them.

In such cases a minister is placed in a most miserable position. He may decide ever so wisely, [but] if his decision is not in favor of certain ones, they think less of him, and a party spirit is strengthened. Had he refused to leave his work, his influence would have been preserved, for his decisions must displease some who have a mind of their own and who are not willing to yield to any man's judgment.

Ministers and lay members of the church displease God when they allow individuals to tell them of the errors and faults of their brethren. They should not open their ears to these reports. They should inquire, "Have you strictly followed the injunction of your Saviour? Have you told him his faults between you and him alone? And then if he refused to hear, have you carefully and prayerfully taken two or three others and labored with him in tenderness, in humility, in meekness, your heart throbbing in love for his soul?" If you failed here, there was only one more step you could take—tell it to the church, and let action be taken in the case according to the Scriptures. Then it is that heaven will ratify the decision made by the church in cutting off the offending member.

[281] If these steps have not been taken, do not listen to a word, close the ears, and refuse to take up a reproach against your neighbor; listening to the reports of evil is lifting or taking up the reproach. If there were no brethren and sisters to take up the reproach against

their neighbors, evil tongues would not find so fruitful a field in which to labor, backbiting and devouring one another.

This is the great wrong existing in the church at Ligonier. There have been tale-bearing, gossiping ones, seeking spots and stains in the characters of others, while their own souls were open to Satan's temptations and closed to the compassion, pity, and love of Christ.

Instead of cherishing the spirit of the truth, they were glorifying themselves [by saying], "We are rich and increased with goods, and have need of nothing," while they are "miserable, poor, blind, and naked." The gold which is love, they do not possess. Says the true Witness, "I counsel thee to buy of me gold ... that thou mayest be rich; and white raiment, that thou mayest be clothed, and that ... thy nakedness do not appear; and ... eyesalve, that thou mayest see."

This is what the church in Ligonier wants [lacks], and must have, or it would [be] better [if it had] never been raised up; for they are a curse to the truth they profess. They need to seek white raiment, which is a pure and spotless character; they need eyesalve, that they may clearly see their own defects of character, the lack of the grace and Spirit of God.

There has been a decided wrong with those who have carried their strong spirit into the church, and ruled it. Women have had this strong, untamable spirit, which has been thought by some to be zeal for truth and for God. It is their own natural self-sufficient, unyielding spirit, that would never endure control or contradiction. They exalt themselves, but God sees their wicked ways and His curse is resting upon them. [282]

This spirit has ruled in the family, in the neighborhood, and in the church. This spirit is threatening the ruin of the church at Ligonier. One, only one, such element, if countenanced in the church, will destroy its peace, its unity, and its prosperity; but where there are relatives near and distant connected with this element, the danger is increased to just that degree of the number of connections and the sympathy given this ruling influence. The leader in the church is not the man for the place. Paul writes to Titus: [[Titus 1:5-9](#) quoted.]

It would be well for all of our ministers to take heed to these words, and not hurry men into office without due consideration, without much prayer that God would designate by His Spirit whom He would accept. The families of those who are suggested as officers,

are to be considered. If the father has had a good influence at home, if he has shown piety in his family, and has brought up his children in the nurture and admonition of the Lord, they will show reverence for sacred things. They will be kind, obedient, respectful, and courteous.

If the father has felt no special burden for the conversion of his children, and has not brought them up to be peaceable, kind, pure, and respectful, it is enough to show that the same influence he has had at home will be exerted in the church. He will not show an entirely different phase of character in the church from that which he has manifested at home.

This influence is read in the manner in which the family conduct themselves. Here the Bible has been disregarded, and in consequence, much, very much, trouble has been brought upon the church.

[283] The leader at Wolfe Lake has not the right qualification to build up and create that interest which the members of the church shall need to become laborers. There is not tact and judgment used to preserve the life and vital interest in the church. Old habits have been dragged into the church. A living connection with God would give a living, fresh experience. Old stereotyped prayers and exhortations; dry, prosy hymns and labors are not in place at all.

The leaders of churches in every place should be earnest, full of zeal and unselfish interest. They should make their request to God in faith; pray short and to the point; speak short and interestingly. Long prayers and exhortations are all uncalled for. If the brethren and sisters have something to say that will edify and refresh others, they will be men and women connected with God, drawing their supplies from His exhaustless storehouse. They will bring from the storehouse of God things new and old. If their own souls have been sanctified by the Spirit of God, they will cheer, strengthen, and encourage others. If they themselves have not drunk at the fountain of salvation, they will not know how to lead others to the fountain.

God has precious souls in these churches who would become ministers if they grow in the knowledge of the truth, and teach others the way of salvation, and lead them to righteousness. Satan will use every device in leading young men to form marriage connections which will defeat the purpose of God. He will seek to lower the standard of spirituality and holiness, so that the church will not be

a living, working church, and its members be fitting themselves to work in the cause of God. Oh! how careful should be those who take the leading position in the church that their lives and deportment shall not scatter from Christ instead of gathering with Him.

Experimental religion must be urged upon those who embrace the theory of the truth. Ministers must not neglect to keep their own souls in the love of the truth and of God, and then impress upon the people the necessity of an individual consecration, a personal conversion, and a living experience to be obtained for themselves; or the profession of faith is of no value. It is, indeed, worse than if they had never embraced the truth, for they are as salt without the savor.

[284]

Unless Christ is enshrined in the soul, His Spirit controlling the affections, the profession of truth is useless.

“Lay hands,” said the inspired apostle, “suddenly on no man” [1 Timothy 5:22]. Do not be in such haste to manufacture leaders, ordaining men that have never been tested or proved. Let the church be conducted in this manner: alternating with several, one leading one week and choosing another for the next week or two, thus keeping individuals at work in the church; and after a suitable trial select by the voice of the church someone to be the acknowledged leader, for never more than a year at a time; then elect again a new one, or the same one if he has been a blessing to the church.

There are many who run risks, doing things at a venture, and do not move with proper discernment and wisdom in these important matters in which vital interests are involved.

The church must not be entrusted to inefficient, unsanctified men, for Satan works through them to ruin the church. There have been some professing the truth who have not been dealt with considerately, because the men in responsible positions have not known how to treat such cases, as they themselves were not right with God. There has been such a course pursued toward men whom they should respect even if they were erring.

Dr. Osborn is a man of intelligence, a man who loves the truth but one who will need to be dealt with considerately for his years and for his position as a man of influence. Those who have had no authority and who should not feel that it developed upon them to handle such men have felt free to move and act in a most unwise manner.

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Their course has made the doctor regard them with contempt. The course pursued toward Doctor Osborn has been all wrong. Had this man been handled judiciously he would have been a blessing to the church. He has used tobacco to a greater or less degree, but this habit was not as offensive in the sight of God as the defects in the character of those who might judge him, for God weighs the motives.

The ruling, driving, storming spirits need to take their hands off and turn their attention to themselves. Their own destitution of the Spirit of God is the reason of their unquiet, censorious, condemning spirit. Could the doctor have been dealt with in a kindly manner, in a spirit of tenderness; had respect been shown to his years and to his position, then his heart would have been impressed. God has His eye upon him and will deal with him in a very different manner from that in which his brethren have dealt with him.

The doctor has character molded and habits confirmed, and to take the truth at his age and be transformed is a great work. This may not be expected in a day or a week or a month. The indulgence of tobacco is an evil which God would have him overcome. He can do this in the name and strength of Jesus. He can be conqueror and wear finally the victor's crown.

[286] He has not submitted to the treatment which he has received with a good grace. He has been harsh, severe, and unyielding. He has been excited and has manifested strong feelings. His human nature could not bear the unintelligent, unreasonable, unchristian, course pursued by men and women who had more zeal than knowledge. God has been displeased with, and dishonored by, them.

Some have taken a position that those who use tobacco should be dealt with and turned out of the church. In all of our experience for many years not a case of this kind has thus been treated by us. We have borne with them and labored with and prayed with them for years, and if after a time they did not reform they became lax in other things, and causes of a grievous character occurred which required an action on the part of the church. But then the responsibility was not assumed by merely the resident elder, the deacon, or any church member, but the church waited in patience for help, for wise counselors, and then moved with the greatest caution. These hasty movements in such cases tend to ruin a church. It shows a self-

sufficient, self-important, bigoted spirit which if indulged will ruin any church.

God loves the soul of Doctor Osborn. He is a man who, if converted soul and body to God, would do good. The Master has entrusted him with talents of influence and means. He has made him His steward and He will ere long require him to give an account of his stewardship. Many souls will come to the knowledge of the truth through his efforts to spread the publications. There are a large circle of his acquaintances and relatives to whom he can be the means of presenting the truth, some of whom will receive it.

He may be an instrument in the hands of God of great good, but narrow minds and self-important, self-righteous ones do not discern this. They are too much shut up to themselves, too far separated from God to see the great good that one such man may do if he is indeed converted, heart and soul, to God. They would push off such a soul: they would pursue a course which would result in his being lost to the cause, for the sake of carrying out their own spirit and will. Doctor Osborn has not pursued that meek and Christian course which the Bible requires, but those who have condemned him have pursued a course far more objectionable in the sight of God than that pursued by him, and they are answerable for their influence upon the doctor. [287]

God calls upon Doctor Osborn to come near to Him by faith and obedience. The grace of God can subdue, sanctify, and refine, and make him an honor to the cause and a chosen vessel fit for the Master's use. The natural heart may be transformed by the grace of God.

I was shown that the same injudicious treatment has been exercised toward others. Some precious souls that could not justify the unchristian course pursued toward the doctor were crowded until they have separated from the church, and others have been cut off. Such a spirit has taken possession of those who have ever carried things by storm that Satan, instead of the Spirit of Christ, has triumphed. Some of those who have been deprived of the fellowship of the church have been more worthy of a place in the church than those by whom they were cut off. God calls upon these to repent, and learn of Christ the spirit of meekness, of self-denial, and love.

Those persons who have been so officious need to become acquainted with the dear Saviour. He is the eternal and universal guardian of justice. You can never exclude Him from any matter in which the rights of His offspring are concerned. He takes the part of His children against all who would wrong them. His hand is spread over them as a buckler. No man or woman can wound them without smiting that hand.

[288] Sister Graham, see that you smite it not, for that right hand holds the sword of justice. It is in your organization to hurt, to mar, and to wound the feelings of others while you exalt yourself. If you could see yourself as God sees you, you would take up the duties neglected at home and would correct, in the fear of God, your own ways, and have a subdued, meek, and quiet spirit, that you might work the works of God.

You need unbending integrity. Unless you are a thoroughly converted woman, you will never enter the city of God. You should deal with the precious souls under your charge with gentleness, with kindly consideration, with affection, with love, for you will then reveal the Christ side of your character instead of the repulsive, satanic side. Practice the highest standard of moral integrity. Show your children that you love them and want them happy. This will be of more value than all of your teachings in reference to religion and truth. Practical godliness goes a great ways in influencing others to come to Christ. You make high claims of godliness while your influence is to corrupt and deceive souls.

A harsh manner, a repulsive spirit, a cold, unsympathizing, unlovely bearing toward our children, is molding and fashioning the character, and this spirit is brought into the church to be acted over there and to sow discord and malice and strife.

[289] The only safe course to pursue is to search the heart, try the motives by the Word of God, and test the spirit, and see what is the influence of words and actions. Conversion is needed. A transforming influence of the Spirit of God upon the character must be felt and demonstrated in the words and actions. There are very many who are copying the spirit of Sister Graham. This spirit is certainly not the Spirit of Christ. If her eyes could be turned inwardly and she could see how offensive is this spirit in the sight of God, she would make determined efforts to sit at the feet of Jesus and, like Mary,

learn of the Master meekness and lowliness of mind. She would be a learner in the school of Christ rather than a teacher. We cannot with safety look away from our Saviour for one moment, for a dart of Satan will be hurled at our weakest points. In the exercise of a living faith in the merits of Christ alone are we safe. The helpless soul of the sinner must hang on Jesus. If he lets go his hold for one moment, he is in imminent peril of hurting his own soul and of imperiling the souls of others.

The commission of any known sin, the neglect of the duties of life at home or abroad, will destroy faith and disconnect the soul from God. Sin is a heinous and offensive thing. It is highly offensive to God. There is a sad history in the life of Peter, which should be a lesson to all. He had been warned by his Master of approaching danger, but, self-confident and presumptuous, he affirmed a constant fidelity and zeal superior to the other disciples and declared himself willing to follow his Master to prison and to death. The test came for Peter when the storm of opposition came upon the followers in the humiliation of their Master. Mournful words traced by the pen of inspiration, "They all forsook Him and fled." And Peter, the ardent, self-confident, zealous Peter, repeatedly denied his Lord. He afterwards bitterly repented, but this example should admonish all to beware of self-confidence and self-righteousness. Mark the lesson of Christ upon humility and of the tenderness and care which should be manifested for the erring and those who need sympathy and love.

[[Matthew 8:1-14](#), quoted.]

There are those who have not honored the cause of God but have the deformity of sin revealed in their lives and in their character; but even these must be borne with, remembering how Jesus bears with us and how wicked and sinful we have been and yet He bears with us still.

[290]

[[Matthew 18:23-35](#), quoted.]

Here we are to take home the lessons of Christ in regard to the Spirit which we should manifest toward each other. We should not be severe and exacting with the erring; it is all out of place. Christ has been merciful to us, forgiving our sins and transgressions. He paid an infinite price to redeem us from hopeless despair, and with the same tenderness, forbearance, and love, and with hearts filled with gratitude to God, we should exercise the same spirit.

When we need grace constantly and forgiveness daily, and mercy and compassion every moment of our existence, how unbecoming and out of place for Christians to be so ready to criticize, censure, and condemn their brethren of like passions with themselves. The reproof is here given by our Redeemer for all such conduct. Much of this spirit is the result of self-esteem and of self-exaltation, striving for the supremacy lest others shall come in and fill a place higher than ourselves. But the lessons given on these points are marked, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Meekness and humility must be cultivated continually in order to preserve the true spirit of Christianity.

Here again is presented the lost sheep. The ninety and nine are left while search is made for the one, lost, perishing sheep. When the sheep was found, the shepherd elevated it to his shoulder and returned with rejoicing. He did not reprimand the straying sheep. He did not say, Let him go, if he will. But he goes forth mid frost and cold, storm and tempest, to save the one lost sheep; and patiently he continues his labor until the object of his search is found.

[291] In this very manner we are to treat the erring and the wandering. We are to practice self-denial and self-sacrifice. Ease and comfort are not to be considered when a soul for whom Christ died is in peril. Said Christ, "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." As joy was manifested over the recovery of the lost sheep, so will thankfulness and exceeding joy be manifested by the true servants of Christ when one soul is saved from death.

There has been a reckless disregard manifested for the souls of men and women in Ligonier. There has been a spirit of push and crowd and thrust out from the church. In this there has not been exercised the spirit of the true Shepherd who has an interest for the souls for whom Christ died. The spirit of the self-righteous Pharisees has been cherished by men and women who profess to believe the truth. They were working to be first in everything. They loved the uppermost rooms at feasts and the chief seats in synagogues, but shut up the kingdom of heaven against men, neither going in themselves nor permitting others to enter; and who, for a pretense made long prayers, but secretly devoured widows' houses; who paid tithe of mint and anise and cummin, but neglected the weightier matters

of the law, judgment, mercy, and the love of God; who externally appeared to love the truth and to be very zealous for the cause of God, while the heart was left unsubdued, unsanctified, unhumbled, open to jealousy, hatred, and malice.

The Christian reformer should be first to reform himself, to obtain the spirit of the Master, willing, like Him, to suffer reproach and practice self-denial to consummate the great purpose which brought Him into the world.

Christ teaches all who profess His name to humble themselves and bear the cross, walking in His footsteps. Instead of sparing themselves and seeking their own glory, they should continually have a just appreciation of the value of one soul. The whole world sinks into insignificance when compared with the value of one soul. [292]

A spirit to rule and exercise authority, lording it over God's heritage, is a work which will do great harm and result in the loss of souls.

Those who really love Jesus will seek to labor in His spirit and strive to conform their own lives and characters to the great Pattern. In reforms, the Spirit of Christ must continually abide with the reformer. Men may be attracted and won into the ranks of Christ and reform; but they cannot be forced or driven by censure, reproach, or harsh measures. A course of Christian forbearance, of candor, and of consideration and courteousness toward all who do not see the truth as we do, will be a power for good.

Order must be preserved in every change. We must learn not to be too fast and require too much of men. It is impossible to exert a proper influence unless the heart of the believer is in connection with God. Souls that were precious in the sight of God have been oppressed, censured, abused, and severed from the church. The body of Christ is, as it were, bleeding from these terrible movements. The most thrilling appeals may be made from the pulpit; logic and eloquence may fail to move men to see the truth and accept it; but meekness and piety exhibited in the daily life, in the management and right training of families, have power which even disarms infidelity.

It is truth seen in the words, in the conduct; it is the word of God burning in the heart, shining upon the countenance, expressed from the lips; it is the humble prayer of the lowly and contrite, which moves the arm of Omnipotence.

[293] Christ prayed to His Father just prior to His crucifixion: [John 17:17-26, quoted.]

We profess to be the repositories of God's law, and as a people professing [to have] greater light, and to live up to a higher standard than any other people upon earth, we should show greater perfection of character and a deeper devotion, exalting sacred and eternal things. A most solemn message has been entrusted to those who have received the light of truth, and our light should shine forth in clear beams to brighten the pathway of those who are in darkness, and thus daily glorify God in our lives.

Every member of the church has an individual responsibility as a member of the visible church, and a worker in the vineyard of the Lord, and should do his utmost to preserve harmony, union, and love in the church. Mark the prayer of Christ, "that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me."

The evidence that the world cannot withstand and controvert, that God has sent Jesus into the world as its Redeemer, is in the oneness of the church. Their unity and harmony is the convincing argument. Satan is therefore constantly at work to prevent this harmony and union, that in witnessing the bickerings, strifes, and dissension, unbelievers shall become disgusted with Christianity and fastened in unbelief and infidelity. God is dishonored by those who profess the truth while they are at variance with one another.

[294] If our profession [to have] greater truths than other denominations does not lead to deeper consecration, and purer and holier lives, of what advantage is this truth to us? It would be better for us if we had never seen the light of truth, than to profess to accept it, and not be sanctified by it.

To determine how great a matter is involved in the conversion of a soul from error to truth, we must appreciate the value of immortality, we must sense the pains of the second death. We must comprehend the honors and glory awaiting the ransomed, and understand what it is to live in the presence of Him who died that He might elevate, ennoble, and give to the overcomer a royal diadem.

The worth of a soul cannot be fully estimated. How gratefully will the ransomed and glorified ones remember those who were instrumental in their salvation. Not one will forget his self-deny-

ing labors, his persevering efforts, his patience, perseverance, and earnest heart yearning for these souls who might have been lost to Jesus Christ, had he neglected his duty or became weary in well doing.

Now these white-robed ones are gathered within the fold of the great Shepherd. The faithful instrument and souls saved by his labors are greeted by the Lamb which is seated in the midst of the throne, and led to the tree of life and to the fountain of living waters. With what joy does he behold these redeemed ones, who are made sharers of the Redeemer's throne! How much more precious is heaven to those who have been faithful in the work of saving others. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

I have written these lines with feelings of deep concern for my brethren and sisters. I would plead with you as one who is deeply interested in your salvation to heed the words of reproof and warning here given. Do not delay to seek the Lord, each making a personal application to his own case of the lessons Jesus would have him learn. If each one now seeks the Lord; [if] each one now humbles himself before God, He will accept you. Make diligent, earnest work to set your hearts in order. The consecration must be complete; you must be willing to do and to suffer cheerfully for Christ's sake. Hide yourself in Jesus. Jesus loves you; He can be honored by you if you will abide in Him.

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Cultivate kindness, gentleness, and love in your heart and in the hearts of your families, at home and in the church of God. The channels of thought, desire, and action must be refined, purified, and ennobled. Rich blessings are in store for the church if they will come into a position to receive them. Look to Jesus constantly, not at the faults of your brethren. Purify the soul temple that has become defiled. Heaven is rich in blessings. Our heavenly Father is more willing to give the Holy Spirit to them that ask Him, than parents to give good gifts to their children.

Ask in faith, earnestly in humility; ask in faith, steady, constant faith, and He will answer. Remember, "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

Let no man or woman, whether his name be on the church book or not, presume to cherish the idea that he is a child of God, an heir of heaven, whatever his profession may be or experience he may have, unless these evidences are in his heart and developed in his character.

These clusters of Christian graces will grow upon the Christian tree. “By their fruits ye shall know them.”—[Manuscript 1, 1880](#). (Written at Battle Creek, Michigan, February 18, 1880.)

White Estate

May 5, 1983.

MR No. 984—The Matchless Christ Offers His Spirit to the Humble and Contrite

[296]

We ask of Paul, the great apostle, and he answers, “Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” [1 Timothy 3:16].

Again we ask John, What of Christ? [John 1:9-14, 29, quoted]. We hear the testimony of Isaiah: [Isaiah 62:1-3; 63:1-4, quoted]. We ask John what he saw and heard in the vision at Patmos, and he answers: [Revelation 5:1-3, quoted].

There in His open hand lay the book, the roll of the history of God’s providences, the prophetic history of nations and the church. Herein was contained the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations. In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of earth’s history to its close.

This roll was written within and without. John says: “I wept much, because no man was found worthy to open and to read the book, neither to look thereon” [verse 4]. The vision as presented to John made its impression upon his mind. The destiny of every nation was contained in that book. John was distressed at the utter inability of any human being or angelic intelligence to read the words, or even to look thereon. His soul was wrought up to such a point of agony and suspense that one of the strong angels had compassion on him, and laying his hand on him assuringly, said, “Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof” [verse 5].

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John continues: [verses 6, 7, quoted]. As the book was unrolled, all who looked upon it were filled with awe. There were no blanks in the book. There was space for no more writing. [Revelation 5:8-14; 6:8-11; Revelation 8:1-4, quoted.]

The psalmist prayed: [[Psalm 141:1-3](#), quoted]. We have every evidence that the humble, contrite prayer offered to God is regarded as precious in His sight. Not one is lost. The promise is: [[Luke 11:9-13](#), quoted].

This invitation is for all. The Saviour seeks to impress the truth by an illustration. Will the father whose child asks for bread, give him a stone? If he asks a fish, will he give him a serpent? If he asks for an egg, will he give him a scorpion? This is presented as an impossibility. Drawing the contrast between the heavenly and earthly parent, Christ adds, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

Let us ask Isaiah what he has from the Lord in regard to this matter: [[Isaiah 57:15-21](#); [66:1, 2](#), quoted].

The Lord hears the prayers of all who come to Him in their necessity, all who are humble and contrite in heart. The Lord hears, and He will manifest Himself unto them, to revive the spirit of the humble, and to revive the hearts of the contrite ones....

[298] [[Revelation 3:15-18](#), quoted.]

There are precious experiences for the youth to gain, if they will die to self, but if they cherish and exalt self, Christ will not work with or for them. He will permit them to exhibit how little there is of them in their pride and haughtiness and spiritual poverty. Christ says, [[Revelation 3:4, 5](#), quoted.]

I have a word of warning to my brethren in this country. [[verses 6-11](#); [2 Peter 1:2-11](#), quoted.]—[Letter 65, 1898](#). (To Frederick Griggs and Franklin Howe. Written from "Sunnyside," Cooranbong, Australia.)

White Estate

Washington, D. C.,

May 5, 1983.

**MR No. 985—Included in Manuscript Release No.
970**

[299]

**MR No. 986—Comments About Dr. Caro, A New
Zealand Dentist**

I have had so much trouble with these teeth and [have] expended on them no less than \$150 or \$200. I found Mrs. Dr. Caro a superior dentist of high repute. She had special interest in, and love for, Sister White. The matter was decided as far back as the conference in Napier, to have this done at once after the conference.

I leave Wellington in two months to go to Napier where Dr. Caro and Mrs. Dr. Dentist Caro live. Her dentist rooms are in their own house. I am glad the job that is the most disagreeable is done.—[Letter 117, 1893](#), p. 2. (Written from Wellington, New Zealand, July 12, 1893, to Edson and Emma White.)

The 60 pounds that went to Sister Caro to help bear the load she was carrying, I meant to invest in the meetinghouse in Melbourne. But there seem to be more than six ways to expend every shilling in the work that needs to be done.—[Letter 46, 1895](#), p. 4. (Written from North Fitzroy, Australia, April 15, 1895, to Dr. J. H. Kellogg.)

White Estate

Washington, D. C.,

June 1, 1983.

MR No. 987—Definitions of Righteousness and Iniquity

[300]

In Hebrews it is stated of Christ that He was exalted above His associates because He loved righteousness and hated iniquity. Righteousness is simply loving and doing that which is just and right to every soul with whom we have to do. Iniquity means perverting the right. Crooked practices, selfish plans, are instituted, that self and certain ones may be benefited while, in order to secure these ends, others are oppressed. All this is robbery toward God and toward man. True principles are forsaken; things are twisted out of God's line in order to gratify selfishness. Wrong means turning things out of the straight lines in which God designs they should go. Fraud is a transgression of God's commandments, and all who profess to be Christians and do not obey the commandments of God, misrepresent the character of Jesus. Those who believe the truth for this time will practice it voluntarily, at any cost to themselves. Sound doctrines will be represented by sound practice.—[Letter 31a, 1894](#), pp. 10, 11. (Written from the Ashfield campground, New South Wales, October 27, 1894, to A. R. Henry, Battle Creek, Michigan.)

White Estate

Washington, D. C.,

June 1, 1983.

[301]

**MR No. 988—Christ in Both Old and New
Testaments**

The instruction given in the Old Testament Scriptures is as verily the word of Christ as the instruction in the New Testament. Christ was as verily man's Redeemer in the days when the Old Testament was written as He was when He appeared in the form of humanity. He gave those of ancient Israel just as favorable an opportunity of working out their own salvation as He did those who listened to His words.—[Letter 34, 1899](#). (Written from Cooranbong, Australia, February 14, 1899, to "My Brother and Sister.")

White Estate

Washington, D. C.,

June 1, 1983.

MR No. 989—Jesus, Comforter of the Afflicted

[302]

We are sorry to learn of your affliction. If we were anywhere within reach, we would visit you. Your daughter has been with us, more or less, for a few weeks. It seems like being at home [having] your daughter and Brother Farnsworth, Elders Haskell and Starr [with us]. Your daughter has told us of your protracted sickness. We can sympathize with you, and pray for you, and this is all that it is in our power to do. Christ said to Nathanael, in answer to his question, “How knowest Thou me?” “Before that Philip called thee, when thou wast under the fig tree, I saw thee” [John 1:45]. We see here that Christ saw Nathanael before Nathanael saw Christ.

So it is now. Christ sees His children before they see Him. He calls them before they answer Him. He has them in His mind before they notice Jesus. How cheerful it is to realize that we have a sympathizing Redeemer, who identifies His interests with those of suffering humanity. You may consider Him as your physician. He will, and does, give you grace. He will never leave nor forsake you. He will carry you from grace to grace. You need not be anxious. Simply rely upon Jesus Christ, your righteousness and your sufficiency.

Your mind may often be clouded because of pain. Then do not try to think; but just rest, and show that you have committed your soul to God as unto a faithful Creator. It is your privilege to show in your weakness and suffering that you do not doubt the love of God toward you, that you know that He is faithful who has promised, and that you trust soul and body in His hands, that He will keep that which is committed to His trust.

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Let your mind dwell upon the goodness of God, upon the great love wherewith He has loved us, as evidenced in the work of redemption. If He did not love us, and consider us of value, then this great sacrifice would not have been made. He is beneficent in mercy and in grace. Let your heart and mind be at rest, like a tired child in the arms of its mother. His everlasting arms are beneath you. In all

your afflictions Jesus is afflicted. What a privilege it is for you, now afflicted, to find a refuge in Jesus.

The gospel armor seems too weighty to be borne. Well, Jesus Christ is your armor. Hide in Him, and the wicked one will not harass or confuse your faith. Jesus has bequeathed His peace to you.

“Strong in the strength which God supplies Through His eternal Son.”

Praise the Lord that you have felt the cleansing efficacy of the Saviour’s blood. Upon your soul the Son of Righteousness hath arisen with healing in His wings. How empty and unsatisfying is every earthly thing. But Jesus, the precious Saviour, is your spiritual sustenance. He has linked your life with His life. The word of His grace is manna to the believing soul. The precious promises of the Word are life, sweetness, and peace.

[304] Do not be troubled. Jesus loves you, and will care for and bless you. The active, aggressive battle you can no more fight, but you can let Jesus fight it for you. He says to you, Give your case entirely into My hands. “Be still, and know that I am God.”

Dear Sister Cady, we hope and pray that the Lord will give you help and strength under the severe taxation that is upon you. That God that saw Nathanael under the fig tree sees you, and understands all your griefs and all your sorrows. The Lord Jesus will be your strength in this day of your affliction.

These words are very precious unto me, “He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.... Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day” [John 6:35, 54]. Christ explains His meaning: “The flesh profiteth not; the words that I speak unto you, they are spirit, and they are life” [verse 6]. Yes, the Word is the living bread. Eat of it daily. It will be a sustaining power to do all that you must do. It will infuse immortal vigor into your soul, perfect your experience, and bring to you those joys which are real, and which abide forever.

It would be a comfort to you to have your children near you; but if this cannot be, never forget that you have Jesus. In your weariness, in the anxiety you feel as you see your loved one suffering, and [you]

cannot relieve him, be assured that Jesus Christ is your ever-present agency in the Holy Spirit, to cheer, to sustain, to bless in the varied experience that day by day you are passing through.

Bear in mind that Jesus is afflicted in all our afflictions. He [305] became in our behalf a man of sorrows and acquainted with grief. You are being brought into profound sympathy with the fellowship of the sufferings of Christ as you are partaking of His sufferings. You will be sharers of His glory, which will be revealed. Let the grasp of your faith become more firm, and the measure of your love for Jesus deeper and more abiding.

The Lord permits great trials to come upon His loved ones. He tries them as gold. Now is your opportunity to show that you do trust in your Redeemer, even though in the crucible of affliction. Be cheerful. Let your cheerfulness be seen in your countenance, because you have Jesus by your side, to watch with you. You may converse with Jesus. You may say, “The Lord is my helper. I shall not be moved.” You may find blessed opportunities to speak to some soul words of courage, and sow seed that will spring up and bear fruit. Let all see in whom you place your trust.

Our period of toil, my brother, my sister, will soon be at an end. We shall see Jesus, and be made like Him. “And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. And they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God [306] shall wipe away all tears from their eyes” [Revelation 7:13-17]. We shall surely see and realize all these blessings. Trust in the Lord and He will strengthen thy faith.—[Letter 16, 1896](#). (Written from Ashfield, N.S.W., November 17, 1896, to Brother and Sister Cady.)

Washington, D. C.,

June 1, 1983.

MR No. 990—Heaven Cooperates in Fulfilling the Gospel Commission

[307]

Christ’s Messengers to Act in His Stead—Christ came to our world to teach all who believe in Him the way in which to work. It is not to be in vain that God has given the Bible to the world. The disciples were to begin their work by publishing the great truths of Christianity in the metropolis of Palestine, and from Jerusalem they were to go to all parts of the world.

As Christ sent His disciples forth He gave them their commission: “When He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease” [[Matthew 10:1](#)]. This is just as verily a part of the work of those who proclaim the gospel message as is ministering to the spiritual needs of the being. Christ’s messengers are to act in His stead in behalf of their fellow-men. In this age of the world, when Satan is stirred by a power from beneath to work with all deceivableness of unrighteousness in them that perish, the Saviour is waiting to cooperate with His servants.

Christ met with the greatest success among the poor. Thus every human being, learned and unlearned, may find abundance to do. In doing this work they will fulfill their commission. This is the highest credential of the gospel ministry. If the gospel had been of men, it would have been popular with the rich and mighty. But it pours contempt upon human greatness, and calls upon all who accept it to work the works of Christ, helping those who are destitute, despised, forsaken, afflicted.—[Manuscript 31a, 1898](#) (“His Own Received Him Not”).

Eternal Consequences of Words and Works of Christians—

We need to understand better than we do the work of these angel visitants. It would be well for all who claim to be children of God to consider that the words they speak are in the hearing of heavenly beings, and that they behold the works they do. Who would think

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that heavenly angels are cooperating with us in our work? But so it is, and thus earth is connected with heaven....

Too well do the unprepared inhabitants of earth know what to expect. Satan cannot pay a ransom for their souls, and poor, deluded, professed Christians, who have been content to let the ministers do their searching of the Scriptures, see that they will receive as their works have been. Those, too, who have wrested the Scriptures and taught for doctrine the commandments of men, see that they must answer for the souls of those whom they have led into error and apostasy. A wail of despair and agony reaches heavenward, but it is echoed back to earth. Louder, far louder, than any human cry is the last trumpet's sound, and far above all is heard the voice of Omnipotence: "Depart from Me, ye that work iniquity."—[Manuscript 39, 1898, 5, 9](#) ("The Day of Reckoning").

White Estate

Washington, D. C.,

June 1, 1983.

MR No. 991—At Times Jesus Spoke Cutting Truths [309]

The Lord Jesus was the light of the world, the greatest witness for truth the world has ever seen. When necessary He spoke truths which were keen and cutting as a two-edged sword, and sent them home to the conscience so forcibly that the priests and rulers could not bear His words, and planned again and again to put Him to death. But when they sought to take His life, He departed to other places.—[Letter 123, 1900](#), pp. 2, 3. (Written to Edson and Emma White from “Sunnyside,” Cooranbong, N.S.W., August 14, 1900.)

White Estate

Washington, D. C.,

June 6, 1983.

[310] **MR No. 992—Importance of Medical Missionary
Work**

Orlando To Be a Training Center for Medical Missionaries—I have just read your article in the *Review*, and also your letter of June 18 to my son, regarding a place which you have found near Orlando, where there is land and buildings that seem to be suitable for a sanitarium.

I have no hesitancy in saying that I believe the time has come for Florida to have a sanitarium, so that the light which our sanitariums are established to reflect, may shine forth to the people of Florida, and to the many health seekers who come from the northern States.

Our time is short in which to do the important work of giving the last gospel message to the world. Therefore, if there is opportunity to purchase at a moderate price, buildings suitably located and well adapted to the work we wish to do, let us improve the opportunity, and save ourselves the time, care, and anxiety that would be required in the work of erecting the buildings ourselves.

[311] I hope that this property which you have described, and which seems to have been brought within your reach by the providence of God, will become the means of strengthening the work in Florida, and that it will become an important center of influence from which many well-trained medical missionaries shall go forth with the message of mercy to the unworked parts of the Master's great harvest field.

Not long ago I wrote a letter to our people in Indiana, regarding their effort to establish a sanitarium in LaFayette. I will send a copy to you, because I desire our people in Florida to have the same encouragement and counsel.—[Letter 220, 1908](#). (Written from Sanitarium, California, July 23, 1908, to the president of the Florida Conference.)

Medical Missionary Work Is the Right Hand of the Gospel—I have a message for our people in Indiana, and trust that it will be read to our brethren and sisters in every church in the conference. My

heart is made glad as I hear of the efforts being made by our people in Indiana to establish a sanitarium at LaFayette. The circumstances connected with the beginning of this work at LaFayette are certainly very encouraging. If the churches in Indiana will unite heartily to carry to completion this good work that has been begun, very many will be benefited thereby.

The blessing of the Lord will come to His people as they perform acts of self-denial and self-sacrifice in order to establish a place where the sick may be healed and where they may also become acquainted with the principles of health reform. The Lord would have these suffering ones have every advantage of learning the truths concerning the question of health reform.

The message given to all our people regarding the “Extent of the Work,” as published in the [Testimonies for the Church 7:51-59](#), I here repeat to you; also a few words from page 62. [Excerpts quoted from [Testimonies for the Church 7:51-59; 62.](#)] [312]

Erroneous opinions, arrived at because of faulty education in the home, have been handed down by children to children’s children, and habits of indulgence have been fostered which have resulted in ruined health to thousands. Our sanitariums are to be places where correct education can be given to many on matters that pertain to life and health. The habits of eating should be carefully guarded, that none shall make themselves sick by indulgence of appetite. The Lord is not pleased when His people, bought by the sacrifice of His beloved Son, thoughtlessly injure themselves by wrong habits of living. As we pass through this world, we should seek to instruct all who will be taught, how to avoid and how to overcome self-indulgent practices.

If we are believers in Jesus Christ, we shall seek to become intelligent as to how to keep the brain clear and active, that not a tittle of our influence shall be lost. We should seek to become laborers together with God by keeping the system in such a condition that it can render perfect service. It is poor policy indeed, to ill-treat the digestive organs, upon which the happiness of the whole being so largely depends. When the stomach is disturbed, the mind is disturbed, and the brain-nerve power is weakened. It therefore becomes a religious duty with every soul to learn the science of [313]

healthful living, to keep the question of diet in mind, and to treat the matter conscientiously.

The apostle Paul declares to us that we are not our own, that we are bought with a price. If we truly love the One who gave His life for us, we shall feel under solemn obligation to avoid disease. There is a solemn responsibility resting upon all, and especially upon our ministers and their families, to set a right example in the matter of healthful living. If our ministers would combine physical labor with their mental efforts, they would find great improvement in health and mental clearness.

The strength of the temptation to indulge perverted appetite can be measured only by the longsuffering of Christ in His long fast in the wilderness. Christ knew that in order to carry out the plan of salvation, He must begin the work of redemption just where the ruin began. Adam fell on the point of appetite. Christ took up the work of redemption just where the ruin began. The same is true of our experience. We are to begin the work of reform just where the work of degeneracy is so keenly felt.

To teach us how to overcome the temptings of appetite, Christ has given us the record of His own experience of nearly six weeks of fasting, followed by His wonderful victory over the powers of Satan. In this experience Christ broke the power of appetite for all who will accept the aid of the divine power on which He relied. He made it impossible for Satan to destroy the human race through indulged appetite, and made it possible for men and women in His strength to live a Christian life. Those who believe in Christ must, like Him, guard the appetite.

[314] Study again and again the counsel given in *Testimonies for the Church*, vol. 6, regarding “God’s Design in Our Sanitariums.” [Two paragraphs quoted from [Testimonies for the Church 6:224, 225](#).]—[Letter 218, 1908](#). (Written from Sanitarium, California, July 15, 1908, to the president of the Indiana Conference.)

White Estate

Washington, D. C.,

June 6, 1983,

**MR No. 993—A Visit to the Veterans' Home at
Yountville, California**

[315]

Yesterday we drove to the Veterans' Home at Yountville—a distance of thirteen miles—where I spoke in the chapel, according to previous announcement. The State has erected several large buildings at Yountville, as a home and a hospital for aged and disabled soldiers. Nearly a thousand soldiers are cared for in this institution.

For several months services have been held regularly at the Veterans' Home. A company of workers from this vicinity has visited the soldiers every other Sabbath, conducting a song service, speaking to them, and distributing reading matter among them.

Yesterday I visited the Home for the first time. To the soldiers gathered in the chapel, I spoke from the fourteenth chapter of John. As I stood before them I saw many men of fine appearance. All seemed to be deeply interested, and paid good attention. I spoke for thirty-five minutes. After the service was closed, several expressed themselves as being much pleased with my remarks. One old man said to me, "You spoke to us the words of life. It was good to hear them."

One man was there in whom I feel a deep interest. In the early days of the message, in 1843 and 1844, Brother and Sister Foy of Brunswick, Maine, accepted the message of Christ's soon coming. A few years later our people held meetings in Brunswick and in Topsham, a city near Brunswick. As a result, a few accepted the Sabbath truth, among whom were Brother and Sister Stockbridge Howland and their two daughters of Topsham, and Brother Foy and his family of Brunswick. I was well acquainted with both families.

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Brother and Sister Howland and Brother and Sister Foy are sleeping in Jesus. They died true to the faith. Brother Howland's daughters are still living. John, a son of Brother and Sister Foy, has for years been connected with the Battle Creek Sanitarium as gardener. A few weeks ago I learned, to my surprise, that the other son, Stephen, is at the Veterans' Home in Yountville. I last saw

him—then a lad of seven years—in Brunswick, Maine. Yesterday we renewed our acquaintance. He is now 50 years old. It was a most interesting meeting to us both.

In the Soldiers' Home at Yountville is an open door for service whereby we may reach needy souls. To labor for the salvation of the men in this home is as important missionary work as any to be found in India or China. I have sent down several copies of *Desire of Ages* and other of my books to be lent to the soldiers. Mr. Foy takes charge of them and circulates them among those who desire to read them.

[317] Good results are being seen from the efforts that are being put forth at Yountville. One man tells us that as a result of the services held by our people, his life has been changed. He used to spend most of his time in drinking and carousing with his companions, but he is now trying to live a Christian life. Some time ago a copy of *Desire of Ages* was lent to him, and he has read it over and over again. At last, thinking that he must soon return the book, he began to copy portions of it. Hearing of this, we presented him with a copy, and he seemed much pleased. During the week, a little company of soldiers meets together in the grove for prayer and Bible study. One man at the home is observing the Sabbath.—[Manuscript 86, 1903](#). (“The Work at Yountville,” August 9, 1903.)

White Estate

Washington, D. C.,

June 6, 1983.

MR No. 994—An Appeal to Live the Truth and Share It

[318]

For weeks I have not been able to sleep after half past three o'clock. My mind is deeply exercised in regard to our condition as a people. We ought to be far in advance of any other people on the earth because we have greater light and greater knowledge of the truth, which lays us under increased accountability to advance that light and not only profess to believe the truth but to practice it. When we do practice the truth we are then following Jesus, who is the light of the world; and if we as a people are not constantly elevating, becoming more and more spiritually minded, we are becoming like the Pharisees—self-righteous—while we do not the will of God.

We must have a greater nearness to God. Much less of self and much more of Jesus Christ and His grace must be brought into our everyday life. We are living in an important period of this world's history. The end of all things is at hand; the sands of time are fast running out; soon in heaven it will be said: "It is done." "He that is holy, let him be holy still," "he which is filthy, let him be filthy still" [[Revelation 21:6; 22:11](#)].

Let our testimonies be sharpened up; let us have a firmer hold on God. I cannot refrain from prayer at one, two, and three o'clock in the morning for the Lord to work upon the hearts of the people. I think of all heaven being interested in the work that is going on upon the earth. Ministering angels are waiting about the throne to instantly obey the mandate of Jesus Christ to answer every prayer offered in earnest living faith. I think of how many who profess the truth are keeping it apart from their lives. They do not bring its sanctifying, refining, spiritualizing power into their hearts. I think how this grieves Jesus.

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I think of His great sorrow as He wept over Jerusalem, exclaiming, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings,

and ye would not” [Luke 13:34]! God forbid that these words shall apply to those who have great light and blessings. In the rejecting of Jerusalem it was because great privileges were abused, which brought the denunciation upon all who lightly regarded the great opportunities and precious light that were entrusted to their keeping. Privileges do not commend us to God, but they commend God to us. No people are saved because they have great light and special advantages, for these high and heavenly favors only increase their responsibility.

The more and increased light God has given makes the receiver more responsible. It does not place the receiver in any safer position unless the privileges are wisely improved, prized, and used to advance God’s glory. Christ said, “Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes” [Matthew 11:21].

[320] When Jerusalem was divorced from God it was because of her sins. She fell from an exalted height that Tyre and Sidon had never reached. And when an angel falls he becomes a fiend. The depth of our ruin is measured by the exalted light to which God has raised us in His great goodness and unspeakable mercy. Oh, what privileges are granted to us as a people! And if God spared not His people that He loved, because they refused to walk in the light, how can He spare the people whom He has blessed with the light of heaven in having opened to them the most exalted truth ever entrusted to mortal man to give to the world?

We are far from being the people God would have us to be, because we do not elevate the soul and refine the character in harmony with the wonderful unfolding of God’s truth and His purposes. “Righteousness exalteth a nation: but sin is a reproach to any people” [Proverbs 14:34]. Sin is a disorganizer. Wherever it is cherished—in the individual heart, in the household, in the church—there is disorder, strife, variance, enmity, envy, jealousy, because the enemy of man and of God has the controlling power over the mind. But let the truth be loved and brought into the life, as well as advocated, and that man or woman will hate sin and will be a living representative of Jesus Christ to the world.

The people claiming to believe the truth will not be condemned because they had not the light, but because they had great light and did not bring their hearts to the test of God's great moral standard of righteousness. The people who claim to believe the truth must be elevated by living it out. Real Bible religion must leaven the life, refine and ennoble the character, making it more and more like the divine model. Then will the home be vocal with prayer, with thanksgiving and praise to God. Angels will minister in the home and accompany the worshiper to the house of prayer.

Let the churches who claim to believe the truth, who are advocating the law of God, keep that law and depart from all iniquity. Let the individual members of the church resist the temptations to practice evils and indulge in sin. Let the church commence the work of purification before God by repentance, humiliation, deep heart searching, for we are in the antitypical day of atonement—solemn hour fraught with eternal results. [321]

Let those who teach the truth present it as it is in Jesus. Under the subduing, sanctifying, refining, influence of the truth of God they are as clean vessels. Let them be leavened with Bible religion, and what an influence would go forth from them to the world! Let the individual members of the church be pure, steadfast, unmovable, always abounding in the love of Jesus, and they will then be a light to the world. Let the men standing as watchmen and as shepherds of the flock proclaim the solemn truth, sound the notes of warning to all people, nations and tongues. Let them be living representatives of the truth they advocate, and honor God's law by strict and holy compliance with its requirements, walking before the Lord in purity, in holiness, and a power will attend the proclamation of the truth that will reflect light everywhere.

God never forsakes people or individuals until they forsake Him. Outward opposition will not cause the faith of God's people, who are keeping His commandments, to become dim. The neglect to bring purity and truth into practice will grieve the Spirit of God and weaken them because God is not in their midst to bless. Internal corruption will bring the denunciations of God upon this people as it did upon Jerusalem. Oh, let pleading voices, let earnest prayer be heard, that those who preach to others shall not themselves be castaways. My brethren, we know not what is before us, and our

[322] only safety is in following the Light of the world. God will work with us and for us if the sins which brought His wrath upon the old world, upon Sodom and Gomorrah and upon ancient Jerusalem, do not become our crime.

The least transgression of God's law brings guilt upon the transgressor, and without earnest repentance and forsaking of sin he will surely become an apostate. You inquire in regard to the course which should be pursued to secure the rights of our people to worship according to the dictates of our own conscience. This has been a burden on my soul for some time, whether it would be a denial of our faith and an evidence that our trust was not fully in God. But I call to mind many things God has shown me in the past in regard to things of a similar character, as the draft and other things. I can speak in the fear of God, it is right we should use every power we can to avert the pressure that is being brought to bear upon our people. I know that were our people spiritualized by the truth the greatest love would be maintained.

[We are] not to provoke those who have accepted this spurious sabbath, an institution of the Papacy, in the place of God's holy Sabbath. Their not having the Bible arguments in their favor makes them all the more angry and determined to supply the place of arguments that are wanting in the Word of God, by the power of their might. The force of persecution follows the steps of the dragon. Therefore great care should be exercised to give no provocation. And again let us as a people, as far as possible, cleanse the camp of moral defilement and aggravating sins. When sin is making its march upon the people who claim to be elevating the moral standard of righteousness, how can we expect God to turn His power in our behalf and save us as a people that did righteousness?

[323] All the policy in the world cannot save us from a terrible sifting, and all the efforts made with high authorities will not lift from us the scourging of God, just because sin is cherished. If as a people we do not keep ourselves in the faith and not only advocate with pen and voice the commandments of God, but keep them every one, not violating a single precept knowingly, then weakness and ruin will come upon us. It is a work that we must attend to in every one of our churches. Each man must be a Christian.

Let the sin of pride be put away, let all superfluities of dress be overcome, and repentance toward God be exercised for the high-handed robbery toward Him, which has withheld money that should flow into the treasury to sustain the work of God in its mission fields. Let the work of reformation, of true conversion, be set before and urged upon the people. Let our works, our deportment, correspond with the work for this time, that we may say, "Follow me as I follow Christ." Let us humble our souls before God by humiliation, fasting and prayer, repentance of sin, and putting it away.

The voice of the true watchman needs now to be heard all along the line, "The morning cometh, and also the night" [Isaiah 21:12]. The trumpet must give a certain sound, for we are in the great day of the Lord's preparation. All the struggles to carry our appeals to the highest authorities in our land, however earnest and strong and eloquent may be the pleas in our favor, will not bring about that which we desire unless the Lord works by His Holy Spirit in the heart of those who claim to believe the truth. We may struggle as a mighty man in swimming against the current of Niagara, but we shall fail unless the Lord pleads in our behalf. God will be honored among His people. They must be pure, they must be divested of self, steadfast, unmovable, always abounding in the work of the Lord. The Lord will elevate the humblest soul that trusts in Him. He will unite His power with human effort if that man will honor Him as did Daniel. But as a people we need the beauty of righteousness, holiness, and truth. The most harmonious theory will not save us. The God that ruled in Babylon is the same God that rules now.

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There are many doctrines current in our world. There is many a religion current that numbers its thousands and tens of thousands, but there is but one that bears the superscription and the stamp of God. There is a religion of man and a religion of God. We must have our souls riveted to the eternal Rock. Everything in God's world, both men and doctrines and nature itself, is fulfilling God's sure word of prophecy and accomplishing His grand and closing work in this world's history.

We are to be ready and waiting for the orders of God. Nations will be stirred to their very center. Support will be withdrawn from those who proclaim God's only standard of righteousness, the only sure test of character. And all who will not bow to the decrees of

the national councils and obey the national laws to exalt the sabbath instituted by the man of sin to the disregard of God's holy day, will feel, not the oppressive power of popery alone, but of the Protestant world, the image of the beast.

[325] Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths. We must be divested of our self-righteousness and arrayed in the righteousness of Christ.

The remnant that purify their souls by obeying the truth gather strength from the trying process, exhibiting the beauty of holiness amid the surrounding apostasy. All these, He says, “I have graven ... upon the palms of my hands” [Isaiah 49:16]. They are held in everlasting, imperishable remembrance. We want faith now, living faith. We want to have a living testimony that shall cut to the heart of the sinner. There is too much sermonizing and too little ministering. We want the holy unction. We need the spirit and fervor of the truth. Many of the ministers are half paralyzed by their own defects of character. They need the converting power of God.

That which God required of Adam before his fall was perfect obedience to His law. God requires now what He required of Adam, perfect obedience, righteousness without a flaw, without shortcoming in His sight. God help us to render to Him all His law requires. We cannot do this without that faith that brings Christ's righteousness into daily practice.

Dear brethren, the Lord is coming. Lift up your thoughts and heads and rejoice. Oh, we would think that those who hear the joyful news, who claim to love Jesus, would be filled with joy unutterable and full of glory. This is the good, the joyful news which should electrify every soul, which should be repeated in our homes, and told to those whom we meet on the street. What more joyful news can be communicated! Caviling and contention with believers or unbelievers is not the work God has given us to do.

[326] If Christ is my Saviour, my sacrifice, my atonement, then I

shall never perish. Believing on Him, I have life forevermore. Oh, that all who believe the truth would believe in Jesus as their own Saviour. I do not mean that cheap faith unsupported by works, but that earnest, living, constant, abiding faith, that eats the flesh and drinks the blood of the Son of God. I want not only to be pardoned for the transgression of God's holy law, but I want to be lifted into the sunshine of God's countenance. Not simply to be admitted to heaven, but to have an abundant entrance.

Are we so insensible as a peculiar people, a holy nation, to the inexpressible love that God has manifested for us? Salvation is not to be baptized, not to have our names upon the church books, not to preach the truth. But it is a living union with Jesus Christ, to be renewed in heart, doing the works of Christ in faith and labor of love, in patience, meekness, and hope. Every soul united to Christ will be a living missionary to all around him. He will labor for those near and those afar off. He will have no sectional feeling, no interest merely to build up one branch of the work over which he presides and there let his zeal end. All will work with interest to make every branch strong. There will be no self-love, no selfish interest. The cause is one, the truth a great whole.

Well may the question be asked with earnest, anxious heart, "Is envy cherished, is jealousy permitted to find a place in my heart?" If so, Christ is not there. "Do I love the law of God, is the love of Jesus Christ in my heart?" If we love one another as Christ has loved us, then we are getting ready for the blessed heaven of peace and rest. There is no struggling there to be first, to have the supremacy; all will love their neighbor as themselves. Oh, that God would open the understanding and speak to the hearts of our churches by arousing the individual members. [327]

The Lord appoints and sends forth ministers not only to preach, for this is a small part of His work, but to minister, to educate the people not to be fighters but to be examples of piety. There are workers in every department appointed to do their work. When Jesus ascended on high He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. Some have entered the work with a human commission rather than the divine. They have educated themselves as debaters, and the churches under their care show the character of their work. They were not ready, they

were not fitted for the work. Their hearts are not right with God. In short, they have a theory but not true conversion and sanctification through the truth. The great issue so near at hand will weed out those whom God has not appointed, and He will have a pure, true, sanctified ministry prepared for the latter rain.

Our prayer should ascend to the throne of grace with fervor for the Lord of the harvest to send forth laborers into His vineyard. My heart aches as I look around upon the mission fields and see so feeble efforts to get the truth before the people. No censure can be attached to our leading men. I believe, brethren, you are one with me in heart, in sentiment, in regard to our great need, and in the earnest desire and earnest efforts to meet the mind of the Spirit of God in these things.

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Those who are at ease in Zion need to be aroused. Great is their accountability who bear the truth and yet feel no weight or burden for souls. Oh, for men and women professing the truth to arouse, to take on the yoke of Christ, to lift His burdens. There are wanted those who will not have merely a nominal interest but a Christlike interest, unselfish—an intense ardor that will not flag under difficulties or cool because iniquity abounds.

I want to speak to the ears of our people in America in every church. Awake from the dead, and Christ will give you life. Souls are perishing for the light of truth as it is in Jesus. We are standing upon the very borders of the eternal world. Fair-weather Christians will not be wanted for this work. The sentimental and tasteful religion is not needed for this time. There must be intensity brought into our faith and in the proclamation of truth. I tell you, a new life is proceeding from satanic agencies to work with a power we have not hitherto realized. And shall not a new power from above take possession of God's people? The truth, sanctifying in its influence, must be urged upon the people. There must be earnest supplications offered to God, agonizing prayer to Him, that our hopes as a people may not be founded on suppositions, but on eternal realities. We must know for ourselves, by the evidence of God's Word, whether we are in the faith, going to heaven or not. The moral standard of character is God's law. Do we meet its requirements? Are the Lord's people bringing their property, their time, their talents, and all their influence into the work for this time? Let us arouse. "If ye then be

risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God” [[Colossians 3:1](#)].—[Letter 55, 1886](#). (Written from Basel, Switzerland, to G. I. Butler and S. N. Haskell, December 8, 1886.).

White Estate

Washington, D. C.,

July 7, 1983.

Entire Letter.

[329] **MR No. 995—Greater Concern and Zeal Needed for
Soul Winning**

I find, after our American mail is closed up and gone, a letter written to you. Well, I am sorry, but will put it in the mail for the next steamer to convey to America.

My mind is exercised day and night in regard to our missionary work. I am alarmed because there is so little genuine burden for perishing souls. The church knows her duty well, if she would only contemplate the situation. There is work to be done in home missionary efforts. There is work to be done in far-off lands. Why are there not hundreds giving themselves to the performance of the work, where [now] there is [but] one? The truth of God which they profess to believe should sanctify the soul, stirring every power that God has given them—the deep and living fountains of motives and sympathies, that they will cooperate with the heavenly intelligences. It is the Holy Spirit that accomplishes the work. [Said Jesus], “Without Me, ye can do nothing” [John 15:5]. Keep this before every congregation, that it is earnestness, wholeness of purpose, that God will accept.

But what is the matter, that the church does not arouse and seek with earnest prayer and determined effort to set their people in the church to work? Are elders of these churches carrying any burden? Do they feel any love for the souls of the sheep of God’s pasture? Do they humble their hearts before God and by faith lay hold on the grace of Christ and put away their sins, and believe their repentance is accepted of God? Have they piety? Have they devotion to God? Will the elders of the church—the officers of the church—draw nigh to God? Will they now, in probationary time, learn the lessons of Jesus Christ and practice them, until they shall ascend the high places of faith and command a clearer, more spiritual view of the situation?

There has been an abundance of slipshod work done. The only conclusion the world can come to is that those who profess to believe the end of all things is at hand do not really believe the tremendous

truth that Christ is at the door. Do they believe the mission of Christ was to save the lost and perishing, that Christ is the only remedy for sin, and that the world's Redeemer came to the world, all seared and marred with the curse, to lift up fallen man, to reveal to the perishing the love of the Father and bring them to look and live and thereby bring many sons and daughters to glory? But everyone must strive lawfully to win the crown of everlasting life. They must believe the only name "given among men, whereby we must be saved" [[Acts 4:12](#)] is Jesus Christ. And this must be no pretentious faith, but that faith that makes Christ a personal Saviour.

There has been very little deep piety and wholeness to God. When the spirit of Christ takes possession of the heart, then there is a missionary for God. The most grievous sin of idolatry exists in the church. And he who interposes between the professed Christian and his wholehearted service to God, takes the form of an idol, and the most grievous sin of idolatry is idolatry itself.

The testimonies of God's word are plain and clear in regard to the snares of the devil. Yet there are not only church members on the devil's ground, but those who are opening the Scriptures to others practice evil and defile the soul and body. They are guilty before God because they are unholy. Were the church living by faith, had the oil of faith been in their vessels with their lamps, their guilty repose would end. They who believe the sacred, elevating truths for this time cannot sleep over them. A burden is upon them to reiterate the words of Christ, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" [[Revelation 22:17](#)].

[331]

I look over the large fields here in Australia and New Zealand, destitute of laborers, calling for laborers, and this is an English-speaking people, and our brethren in these places are disappointed because no laborers are sent to them.

Many in America who can, might move their families into different towns and cities and there lift the standard of truth. From the light given me of God, there is need of workers, and there has been existing the same need for years even from the commencement of the work in Australia and New Zealand. There can be persons, lay

members of the church, who can for Christ's sake move to these places and raise the standard of truth in the islands of the sea.

“Ye are the light of the world.” Is this addressed exclusively to a few men who have been ordained to the ministry? No! but to every Christian, young or old, rich or poor. If Christ has forgiven them of their sins, if the truth has made them free, have they not a work to do for the Master? If they are Christians, they will present the truth to others. They will not consider that all that they have to do is to serve themselves—to please themselves and glorify themselves. They will have a sense that they are Christ's, bought with a price, and will concentrate their energies to the work of building up a kingdom of God by raising souls that are ready to perish, seeking to save the lost.

[332] When believers are rejoicing in God because they see the beauty there is in Jesus, because they see He is Chief among ten thousand, the One altogether lovely, do they consider how many know nothing of the saving grace of Christ? Many have not the joy and happiness of anticipating the heaven of bliss awaiting the faithful. While the church is indolent, not doing the work God has given it to do, men are sickening and dying without a ray of saving light, without being pardoned of their sins.

And what are we as a people doing, to whom Christ has entrusted precious light and a knowledge of the truth? Jesus has made us the depositories of sacred truth, but so many are burying their talents in the earth, and point not out the antidote for sin. If they thus neglect their duty, God will pronounce them slothful servants, and will not, cannot, commend them. They will not receive the benediction, “Well done, good and faithful servant.”

Elder Haskell, our testimony must be clear cut—there must be no daubing with untempered mortar. Sins of a grave character are cherished in our borders, and unless there is an awakening such as we have not seen for some time, which will convict and convert professed Sabbathkeepers, they will die in their sins. The punishment of Sodom and Gomorrah will be light in comparison with that of those who have had great light and precious opportunities, and have been earthly-minded, corrupt in thoughts and practices, and have not purified their souls by obeying the truth.

Now we see [the] need of workers in the opening fields before us, but where are the men that can be trusted? Where are the men

who year by year have been growing into a better knowledge of God and His ways and the movings of His providence? I want to sound in the ears of these sleepy, half-paralyzed souls the words [333] spoken to Nicodemus, “Except a man be born again, he cannot see the kingdom of God” [John 3:5]. There is need to seek God with all the heart. Elevate the standard. The commonness, the cheapness of conversation, reveal the measure of the spirituality of members of the church.

Now, those who have had years in this same experience, know not God nor Jesus Christ whom He has sent, and should such go forth as representatives of Jesus Christ? These men will never give the right mold to other minds; they have not grown up to the full stature of men and women in Christ. They simply have the name of Christians but are not fitted for the work of God, and never will be until they are born again, and learn the A.B.C. in true religion of Jesus Christ. There is a little hope in one direction: Take the young men and women, and place them where they will come as little in contact with our churches as possible, that the low grade of piety which is current in this day shall not leaven their ideas of what it means to be a Christian.

The worshipers of God are in need of transforming grace to subordinate the world to religion. In the place of making the temporal interests first, exhausting soul, body, and spirit to secure temporal advantages, Jesus points us to the heavenly treasure, and tells us to lay not up treasures in this earth, which will perish, but “lay up for yourselves treasures in heaven,” which will not perish, “for where your treasure is, there will your heart be also.”

Jesus would have all who profess to believe in Him deal in the currency of heaven, handling those things upon which God has stamped His image and superscription. These He presents before us as of infinite value. We see the need of a deep and thorough [334] work in our churches but the Lord alone can by His Spirit make the hearts that are as steel, soft and sympathetic and true to the service of Christ. We are far behind because the churches have folded their hands in a peace-and-safety attitude, and are at ease in Zion, doing almost nothing.

When the living zeal should be in their hearts, now as before, Satan is stirring the powers from beneath to make one last desperate

effort to convert the world to his principles. He has his plans laid with satanic subtlety, and destruction cometh suddenly, while those who have the light, the warnings that such a crisis is before us, are almost unmoved.

I can but feel deeply over the indifference of those who claim to be the repositories of sacred truth. They seem to be blinded in the way they view sin. They cannot see afar off, and have forgotten they were purged from their old sins. Why? Because they did not advance in the knowledge of the truth. They did not practice the truth; they were not sanctified through the truth. The Pattern was before them but they did not copy the Pattern. So perfect was the example and life of Christ, that not the least jot of inconsistency existed between His instructions and His life. Now, what a marked contrast is seen to exist in the truth we profess to believe as a people, and the life and character!

[335] Then there is not a vigilant supervision over self. There is not felt a necessity of placing self under the control of the Spirit of God, and of shunning as they would a serpent all facilities and temptations to evil. The Holy Spirit alone can be the positive remedial agent. We can put no confidence in humanity. Perfect humanity without Christ does not exist in human society. Watch it, and degeneracy will be revealed. Active agencies are at work to pollute and stain the soul. The cross, the cross of Calvary, presented again and again and plainly dwelt upon in every discourse, will prove the life-healing balm; [it] will reveal the beauty and excellence of virtue.

Those who quibble over the authenticity of the Scriptures and question the authority of revelation, will not be influenced. Their hearts are not sound. They are not at enmity with Satan. The heart is the treasure house of sin. Not being expelled, sin is hidden until an hour of opportunity, and then it is revealed and springs into action. The first work is with the heart. Truth—the love of Jesus—must supply the vacuum. Said Christ, “Make the tree good, and the fruit will be good” [see [Matthew 12:33](#)].

Elder Haskell, the Lord is waiting to do great things for His people. But they must be pure in heart before they can see God or know Him as a pure and holy God. Jesus led His disciples into the audience chamber of the Most High; He impressed upon their minds what was to be the burden of their prayer. They were to pray for

the gift of the Holy Spirit, which would supply every need of the soul, for it would work by love and purify the soul. The Spirit taking His abode in the heart, will transform the entire being, conforming it to the likeness of Christ. Let us humble our hearts before God and believe He has pardoned all our transgressions and forgiven all our sins. We cannot honor God unless we do believe this, and make Jesus our personal Saviour. We must as a people rise up from our formality. We must enter the strait gate.

Satan has placed his active agents along the passage to dispute the way of every soul. Christ has encouraged His followers not to be intimidated. Press on; urge your way through. “Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able” ([Matthew 13:24](#)). Darling, cherished idols will have to be given up, and the sins that have been indulged, even if it comes as close as the plucking out of the right eye or cutting off the right arm. Agonize! Force your way through the very armies of hell that oppose your passage. [336]

Oh! we must be terribly in earnest to impress upon every soul that there is a heaven to win and a hell to shun. Every energy of the soul must be aroused to force their passage, and seize the kingdom by force. Satan is active, and we must be active too. Satan is untiring and persevering, and we must be the same. There is no time to make excuses and blame others for our backslidings; no time now to flatter the soul [that] if circumstances had only been more favorable, how much better, how much easier [it would be] for us to work the works of God. We must tell even those who profess to believe in Christ, that they must cease to offend God by sinful excuses.

Jesus has provided for every emergency. If they will walk where He leads the way, He will make rough places plain. He, with His experience, will create an atmosphere for the soul. He closes the door and brings the soul into seclusion with God, and the needy soul is to forget everyone and everything, but God. Satan will talk with him, but speak aloud to God and He will drive back the hellish shadow of Satan. With humble, subdued, thankful hearts they will come forth saying, “Thy gentleness hath made me great.” The sincere seeker comes forth from the alliance with God, rich in the assurance of His love, to go forth to distill a heavenly prayer wherever he goes. [337]

He can talk of the righteousness of Christ; he can talk [of] the love of God with sincerity. He has trusted and he knows the Lord is good.

Thus, work is to be done in all our churches. Christ—His love, His forgiveness, His purity—is to be the theme upon which we are to dwell.

The charms of Jesus are to be kept ever before our minds. Charged with the elevated character of the True Model every soul must copy, let us turn our eyes from everything that would dishearten or discourage.

Satan will work to distort everything to our vision, and make a mountain of a molehill. Our eyes must be steadfastly fixed upon Jesus. The Lord Jesus is our leader; we must follow where He leads the way. We are not to commence to plan for the second step. We are not to say, “Lord, after I take that step, then what shall I do? for I shall meet with difficulties.” But by faith we must take that one step, come what will, and trust in Jesus.

Elder Haskell, the reason our ministers are so inefficient is because they go to their work and come from their labors, if they have any success, full of themselves. The disciples of Christ did this when they said, “Even the spirits are subject unto us.” Jesus could discern their danger, and He said, “Come ye yourselves apart into a desert place, and rest awhile.” Come out of the din of battle, away from the conflict, and hold communion with God. Thus it is with many workers. They are too strong, too full of self. The Lord cannot lead them or teach them or use them to His glory, for they are wise in their own conceits, and vainly imagine that the Lord cannot do without them. Self must be buried. We must educate the people to seek the Lord. We must speak plain words to ministers who are walking in the sparks of their own kindling.

[338] Praise of men and flattery makes ministers hungry for more until they think, as did Elder [E. P.] Daniels, that the praise of man is of more value than the approval of God. We must, if saved, imbibe the Spirit and power of Christ. Self must be hidden in Christ, and Christ alone appear. Our work is to elevate, not by praising anyone, but by upholding Jesus. Bring the mind to Jesus; lift Him up, the Man of Calvary, before the people and He can do all things for the humble, trusting believer.

P.S. I enclose this matter to you. Will you please send copy of the general matter in [the] letter to you, as Marian wants to make note of some things in it.—[Letter 16f, 1892](#). (Written to S. N. Haskell, May 9, 1892, from Preston, Melbourne, Australia.)

White Estate

Washington, D. C.,

August 4, 1983.

Entire Ms.

[339] **MR No. 996—The Far-Reaching Influence of Wives**

It is with sadness that I learn of your affliction. I sympathize with you in your daughter's illness, and we all pray for you. But, my brother and sister, there is a work that must be done for yourselves, as well as for your child, and I have hope that this work will be done. But let me tell you that unless you are willing to learn, you will not, cannot, obtain that Christian experience which it is so essential for every one of us to have.

I have been much pained as I have thought of your family; my heart aches every time I think of you. Sister McCullagh, you have not that Christian experience which is obtained by walking daily in the footsteps of Jesus. All your life you have followed your own will and way, and you have not strength of character that comes only by perseveringly acting from principle. You have right impulses, and can speak those words that are right, but often you lose your hold of Christ, because you are not led and guided by the Spirit of God. Your Christian experience is fitful, for your own impulses have been brought into your religious life, and the atmosphere that surrounds your soul is more earthly than heavenly.

[340] You have a controlling influence over your husband, and if your heart were a treasure house filled with the word of God, if your mind were a channel through which God could work, you could be a great blessing to him. But this is not so, neither has it been. You have not obtained those qualifications which it is essential that the wife of a chosen servant of God should have; and therefore you are unable to give spiritual help and wise counsel to your husband. By your words you have planted suspicion in his mind. You have suggested thoughts to him in reference to his brethren in the faith, which he never would have had, had you not suggested them to him. Thus seeds have been planted which were ready to spring into life at any favorable opportunity.

My sister, the transforming grace of Christ must be brought into your heart and mind. When the influence of this grace is seen in your

life, you will no longer be a hindrance and a cause of temptation to your husband by bringing to his notice things which others have said and done, and which you think reflect upon his work in the ministry. Your pettish complaints of your brethren and sisters, the suggestions you make concerning them, are not of that character which encourages the Holy Spirit to preside with you. They do not stimulate the mind to right actions, but have a depressing influence upon it, and tend to pull it downward.

At times Brother McCullagh thinks that he will no longer entertain the wrong views he has received, but your words are as poison to his mind. The enemy continues to present your views of different matters, and Brother McCullagh decides, It is as my wife says. In turn, he thinks and talks evil of others; and by so doing eats fruit which has been plucked from the tree of knowledge forbidden by God.

The wife of one of our ministers kept her husband, who was a very sensitive-minded man, tortured by suggestions similar to those you have uttered. Upon the words and actions of others she cast untruthful suspicions, and presented her views in such a strong light that her husband thought that she possessed superior insight into character. The Lord gave me a message for this brother and sister, but neither of them received it. He thought that he was right in his belief that his wife possessed superior discernment, and he believed that her suggestions were perfectly true. Any effort made to enlighten him, or to remove the wrong impressions he had received, were looked upon as a design to deceive him. And the unruly tongue of his wife was constantly at work. Any endeavor to save him from a breakdown was interpreted by her as a desire to put someone else in his place. His brethren worked with all their power to save him, but their plans were construed as deep-laid schemes set on foot to hurt his influence. Thus the work of God was counteracted by home influence.

I saw that God would take this matter into His hands, for nothing but the judgment of God could save the man or remove the blindness brought upon others by the wrong impressions given. All unexpectedly, Sister _____ was paralyzed. Her tongue was forever silenced; she was unable to speak more than a word or two. Today she is a helpless invalid, obliged to be lifted from place to place. She

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lives, but is as one dead, save that she is a burden and a care to those around her. Her mind, once active in creating distrust, is as the mind of a child. Thus a talent, which if rightly employed would have done good to the church and to the world, was laid in ruins. Both husband and wife are almost useless in the work of the Lord.

[342] I write you these things to show you what one person may do when under the enemy's training. We needed Brother _____'s experience in the cause and work of God, and if he had allowed the Holy Spirit to influence him, he would have been a powerful instrument in God's hand. But Satan triumphed, and his wife remains as a monument of God's displeasure.

The spiritual and mental powers of Brother _____ should have been strong and vigorous. But they were not, for a cancer was eating away his spiritual life. When advice was given him by his brethren, advice which ought to have helped him, his suspicions were at once aroused; the leaven of distrust began to work. Suspecting that a design was on foot to damage his influence and to supplant him, he rejected counsel which should have been gratefully received. Those trying to help him were looked upon with distrust that has not a vestige of truth for foundation. The plans made to preserve him for the work and cause of God were criticized and looked upon as contrivances to keep him down.

Neither he nor his wife accepted the principles of health reform, chiefly because of her insinuations and misinterpretations. Fully armed to resist light, he took open issue with Dr. Kellogg on the health question, turning to ridicule the reform diet. And both he and his wife used food which could not but bring disease to them.

[343] It was decided that at a certain camp meeting, cheese should not be sold to those on the ground; but on coming to the ground, Dr. Kellogg found to his surprise that a large quantity of cheese had been purchased for sale at the grocery. He and some others objected to this, but those in charge of the grocery said that the cheese had been bought with the consent of Brother _____, and that they could not afford to lose the money invested in it. Upon this, Dr. Kellogg asked the price of the cheese, and bought the whole of it from them. He had traced the matter from cause to effect, and knew that some foods generally thought to be wholesome, were very injurious. But imagine the surprise of those who had studied the

question of healthful living, to find their brethren working counter to right principles. Thus it was till the time of the General Conference at Minneapolis. We stood on the field of battle for nearly three years, but at that time decided changes took place among our people, and through the grace of God we gained decided victories.

While in California, we went over the same ground with Elder E. P. Daniells. He was a powerful speaker, and to all appearances had a wonderful control over his congregations. His wife possessed unusual ability and influence, and both were in the employ of the conference, for her influence was fully equal to his. But their course of action was not in harmony with the principles of truth. At times Elder Daniells took his position strongly on the subject of health reform. But he was of a very nervous temperament, and when once he lost his hold of the right principles, he broke down every barrier and by his practice went contrary to that which he had strongly advocated in his teaching. His wife might have helped him much on this point, but she did not.

Reproofs and warnings were sent to both of them, and he always received them. His wife received them too, apparently, but still she continued to set her table as she chose, irrespective of principle. Their children grew up around them and they saw that their parents' practice of truth was not in accordance with their profession. The mother furnished the table with food which gratified the appetite but which did not properly sustain life. The father was very liberal, too much so in some things, but he did not seem to realize that he must be governed by principle. [344]

This indulgence and mismanagement led to sad results. For a time the father tried to maintain correct discipline, but the mother counteracted his work by acting contrary to his expressed requirements. Her children were indulged, with the excuse that their father was too strict, too particular, and they were charged that he must know nothing about it. Thus the children were educated to deceive, in order that discipline might be prevented.

Today this family have no connection with the truth. Because of mismanagement, father, mother, and children are lost to the cause of God. With them, the reaping meant the sowing.—[Letter 40, 1893](#). (Written to Brother and Sister McCullagh, September 7, 1893, from Hastings, New Zealand.)

White Estate

Washington, D. C.,

July 7, 1983.

**MR No. 997—Ellen White and the Stanmore
Church in Sydney, Australia**

[345]

Soul Winning at Stanmore—I feel very grateful to my heavenly Father for the strength He has given me to reach this place. At Morisset we got into a ladies' compartment, in which were three women, one young girl, and one well-behaved baby. The seat was hard, and I had to sit up, but I was not tired. When we reached Gosford, we changed into a second-class compartment, and the seats were in every way as good as in the first-class car.

The change of trains at Strathfield was rather hard for Sara, but she got all fixed up nicely. After the change was made, we had to wait about three-quarters of an hour for a train to Stanmore; and at Stanmore we could find no conveyance to take us the short distance up the hill to the home for the workers. Sara had to find a cart that would take all our luggage, and then I took her arm and walked slowly up the hill.

Oh, how pleased I was to enter the room that was waiting for us. It is a very pleasant room, with two windows and two doors, one opening into the hall, the other onto the piazza. I lay down at once, and then heard a little about the meetings here. I have written a few words to Brother Wilson, which I wish you and the family to see.

Last Sunday the tent was not only crowded, but the people stood ten feet deep on the outside. From what little I have heard, the interest seems to me to resemble that which was manifested in 1844. The work of the Spirit of God upon hearts has indeed begun. All the heavenly intelligences are waiting for channels through which they can communicate the light of truth, and to help in the work to be done in human hearts. The whole community is stirred.

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Mrs. Gorick is keeping the Sabbath. One of her neighbors, a member of the High Church, wished her to meet Cardinal Moran at her house, and she consented to do so. When he came in, the lady of the house fell on her knees before him, and kissed first one hand and then the other. This both astonished and disgusted Mrs. Gorick.

She was then introduced to him. He began questioning her, and entered into conversation with her, giving a lengthy talk in regard to the church and its delegated power and authority. He then spoke of a very desirable piece of land they were anxious to purchase, telling her that he thought Mr. Gorick could in some way secure this land for them without letting the owners know for what purpose it was to be used. He asked her if they could not help them. She told him that they were deciding to unite with the Seventh-day Adventists, and would help them build a church. She had accepted the Seventh-day Sabbath, she said, which was the Sabbath of the Bible. The first day was not the Sabbath.

Cardinal Moran told her that all Protestants should keep the seventh day, that they had no reason for keeping Sunday as a holy day. The Roman Catholics, he said, had a right to keep Sunday; but Protestants had nothing to base their faith upon in their observance of that day. She told him that she had been considering this matter very thoroughly, and had come to the true church.

[347] They had, I believe, a very earnest talk, but Mrs. Gorick is more firm and decided than before this interview. She can see plainly that the authorities of the Catholic Church set themselves above God, assuming the place of God, and speaking with the authority of God. This interview will not only enlighten her eyes, but, through her, the Lord can enlighten the eyes of many others.

The people act as if they had never read their Bibles. Many are thoroughly aroused. Sister Haskell has just come in, and tells us that another lady has been found keeping the Sabbath. This lady begged that her husband might be visited. She wants him to be converted, as she has been. They promised to visit him. Every day new Sabbathkeepers are found. Some have been keeping the Sabbath since before the camp meeting closed.

I will tell you more when I learn more. This is a wonderful interest. The Holy Spirit is working on human hearts. The people are apparently greedy for the truth. They appreciate the Word of God; it seems so wonderful to them.

I can see more clearly now why the light was given me to give to our people in regard to advertising the camp meeting. Elder Daniells wrote to Brother Baker saying a company of workers should begin labor in Sydney and its suburbs some weeks before the opening

of the camp meeting. He wrote me in regard to the matter. That night, after receiving Brother Baker's letter enclosing a copy of the letter from Brother Daniells, the Lord gave me light. I saw that it was not the best thing to do to make our plans known, and advertise the meeting to be held; for in doing this we would prepare the way for the ministers of the churches to arm themselves with all their implements of warfare, and by their falsehoods in their publications make the people bitter opponents to the truth. I was shown that the best plan on this occasion was to come on the people as a surprise, and let them have an opportunity to hear for themselves before the ministers of all denominations should rally their forces to misinterpret our work and pour in their false reports. [348]

Well, Brother Baker carried out this instruction to the letter. The cautions given were heeded. The light given was, When the seed of truth has been sown in the hearts of the people by the laborers at the camp meeting, then those who remain to follow up the work will, through the Spirit's power, be prepared to ripen off the work and gather in the harvest. The means used before the camp meeting would not be one-third as successful as the same expense and labor put forth after the influence of the meeting had been felt. In many cases such large advertising and distribution of publications hedges up the way instead of preparing it. Now we see a large, deep interest, and if the working forces will walk softly before God, if they will walk humbly, and pray, and watch unto prayer, they will have the cooperation of heavenly angels. Christ will work by His Holy Spirit upon human hearts.

The work is advancing, and all are of excellent courage in the Lord. I am so glad, so thankful to God for all His benefits and blessings. I felt the peace of God in my heart in coming to this place. Now in my weakness I speak to the people on the morrow (Sabbath). After three weeks of sickness, I go forth in the name of the Lord. He has given me a message to bear to the people, and He will give me strength to bear it. My heart cries out after the living God. I shall pray, I shall believe and praise God, because I believe He will help me. [349]

I have been thinking that it would be a good thing to send down all those little books by Brother Haughey on the coming of the Lord. I have saved some to carry to different places, but will now have

them sent down here. Then there are our papers, *Present Truth*, the *Signs of the Times*, *Youth's Instructor*, and our church papers. Gather up what you can find in my room, and send them down. We will try to get subscribers for some of these papers. I want to see those who are interested furnished with reading matter.

Now comes the donation of perhaps fifty or one hundred of my books, just as necessity demands. I have brought some with me, and have several others in mind. I must have *Patriarchs and Prophets* and *The Great Controversy*. I do so want that book on temperance. I need also books on the life of Christ. I want to get these things in the hands of those who do not have them. Will you see if there are some of the best-bound books in my stock? Let there be quite a box of books—a variety of what I have on hand—sent. This is the time I can show liberality to some purpose, to help establish souls in the truth.

[350] But the Sabbath is drawing on, and I must close and mail this. Believers and unbelievers are all deeply interested. They say, You are going to build a meetinghouse, are you not? and they are all ready for the proposition. Next Sunday night the matter of building will be laid before the people. All will be given an opportunity to donate. The time has come to “arise and build.” We need much more faith to stir us up to zeal and good works. Now the time has fully come for a house to be built for the Lord. God will help all those who are pushing forward and not holding back. The Lord has a great work to be done in the city of Sydney. We will advance as long as we hear the word, “Go forward.” May the Lord bless you all.—[Letter 37, 1897](#). (Written to Marian Davis, November 19, 1897, at Stanmore, Sydney, N.S.W.)

Church Building Needed in Stanmore—I have been meaning to write to you for some time, but other things have crowded upon me, and now I can write only a short letter for Maggie to copy.

My health has not been good this summer. I have been very much exhausted for some time, but I am now improving, and I feel very grateful to God for this.

I learn that your health is not as good as it has been. My sister, look to the Lord. He would have you live, I believe, to care for your family. Take right hold of the power of the mighty Healer. Whatever may be your affliction, the Lord would have you come to Him in

faith, believing in Him as the One who can heal both soul and body by His mighty power.

I point you to the great Physician. He will, I believe, undertake your case. Only believe, and you will see the salvation of God. After you have done all on your part, you may rest in God, feeling that you have committed the keeping of soul and body to Him. You are His property and His child. He loves you, and He can make you well if it is for His name's glory.

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Come to the Lord just as you are. Cast your helpless soul and body upon the mercy and care of the tender Shepherd; and believe, believe, believe. You will indeed see the salvation of God. Let your trust in God be unwavering. Present the promise, and then rely upon the Word that says, "Ask, and ye shall receive." Read the fifth chapter of James, and follow the directions as best you can, and if it is for the Lord's glory He will raise you up. But act your part faithfully, and cling to the mighty One.

There is a large interest in Stanmore since the camp meeting. The tent has been crowded most of the time. Meetings have been held every night with the exception of Monday evenings. Now and then they have dropped out the evening after the Sabbath, for so many calls come in for visiting that they have to give up that evening to holding Bible readings. Brother and Sister Haskell, Brother and Sister Starr, and Brother and Sister Wilson are the chief workers. Brother and Sister Haskell have charge of the mission, where quite a number are being educated as Bible workers, and others are being educated to sell papers and tracts, that the work may be made as far as possible self-sustaining.

All day long there is but one person in the home, the girl that does the cooking. Visits are made, and Bible readings given from house to house, for invitations are constantly coming in, and the different families invite their neighbors in to hear. The people seem to be of a better class intellectually than is usually the case, and they will be able to teach the truth to others. Much praying is being done.

Quite a stir is now being made among those newly come to the faith in regard to erecting a meetinghouse. Forty souls have already come to the faith, and my soul grasps no less than one hundred, for the interest is wide and deep and is constantly increasing.

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Two weeks ago I spoke in the tent on Sabbath and Sunday. I also spoke last Sabbath and Sunday. The tent was well filled with interested listeners. I have an appointment for next Sabbath and Sunday.

It now becomes necessary to build a house of worship for the Stanmore believers. This will serve also for the Sabbathkeepers in Newtown, who now meet in a hall. We see that the land is going to cost us as much as the meetinghouse, 600 pounds. If this house could be erected now, the new believers would have a place where they could worship God according to the dictates of their own conscience. Some of the most reliable families are now hanging in the balances, uncertain whether to obey the light and risk the consequences. We greatly desire that these souls shall venture everything for the truth's sake.

We now purpose to arise and build, and if any of our people can donate something toward this object, we shall be very thankful to God. We want the standard raised very near Sydney. We desire that the last message of mercy shall be sounded in these suburbs. We ask if there are any who will [come] up to the help of the Lord, to the help of the Lord against the mighty power of darkness.

[353] Every device possible is being set in operation to hinder the work, but those newly come to the faith move right forward, and say what they will do. Some have already pledged ten pounds and others five pounds, and as yet no pledges have been asked. It is a great undertaking. Brother Shannan, a builder in Sydney, says that he will be responsible for half the brick. He says that it is nearly as cheap to build with brick as with wood. The matter of location is being discussed. There are some beautiful places there, if the price is not too high. We are praying and waiting and watching. We expect to arise and build; for there is nothing else we can do; and may the Lord help us, is my most earnest prayer. If any of you can help us, do so, and the Lord will bless you.—[Letter 58, 1897](#). (Written to Sister Wesley Hare, December 18, 1897, from Sunnyside, Cooranbong, N.S.W.)

Successful Evangelism in Stanmore—I have commenced letters to you several times, but have not been able to finish them before something else came in that must have immediate attention. I would be much pleased could I have a long talk with you face to face. This

may be some time. I was seventy years old last November. I am still engaged in writing.

We are now in the midst of the hot weather. Fruit is being canned vigorously. We have been at work canning for quite a while. I often think of the time when you and I first came here, when we used to hire a horse and carriage, and drive around. As I drive over these roads now, I often think of you. We have a very thrifty orchard, which bore a considerable number of beautiful peaches last year. I think I never saw such beautifully tinted peaches. No artist could have so blended the darker and lighter shades of red with the green. Some of these peaches weighed half a pound each, and they were delicious.

I would have said to you, Come to me again, but I knew that it [354] would not answer for you to work the typewriter. I can get persons to keep my books, and although I have missed you very much I could not ask you to join me in my work, fearing that your health would suffer by thus doing.

The amount of writing that I have been compelled to do has been greater than at any former period of my life. Maggie Hare and Minnie Hawkins are doing good work. I feel so thankful that Fannie is not with me. She has not known what manner of spirit she is of, and I do not think she ever will, for she is deluded by the enemy in regard to her own talents. If she would be converted and remain transformed in character, no one would be more happy than I. But even then I would say to her, Remain in America; never come across the water again. But I have no such thought or feeling in regard to you. I would be very glad to have you with me, but I do not think it best, for reasons which I have written.

A very precious work has been going on in Stanmore, a suburb of Sydney a few stations from Ashfield. Forty have embraced the truth since the camp meeting. Twenty-seven have been baptized, and still others are to go forward in baptism next week. The interest continues to be good. Brother and Sister Haskell, Brother and Sister Starr, and Brother and Sister Wilson are at work. Meetings have been held in the tent on Sabbaths and Sundays, and every evening in the week except Monday.

The workers visit from house to house, laboring personally with the people. They have so many calls that the three married couples

[355] separate, one going to one place and the other to another, to hold readings with those who are interested. New families, one after another, are soliciting help, and the workers say that ten or twenty more could be employed to good advantage. In the mission there is a company of twelve. Two classes are held everyday, that the workers may receive instruction from the Bible, and know how to work to enlighten others. Many calls have been made by sick people, and the young ladies at the mission, who are receiving their education, are visiting the sick and doing what they can to relieve their sufferings. This opens the way to gain access to still others.

Now there must be a meetinghouse built in or near Stanmore. This will cost quite a sum. The believers who assemble in a hall at Newtown, called the Sydney church, will meet with the church at Stanmore as soon as ground can be procured on which to erect a house of worship.

Brother Humphries is re-converted. He has pledged 25 pounds to help in building the church, and loaned Brother Starr 100 pounds more, which he proposes to use in building the church. He hopes to get this back in donations. Several who have newly come to the faith [have] donated, some 25 pounds, some 20 pounds, others ten pounds. A beginning has been made, and when the new ones see that the land is purchased, they will be led to donate further. We see that we must all strain every nerve and muscle to do our level best.

Our people have long talked of building a house of worship in Sydney. Now Brother Humphries and his wife are aroused to do something. Brother Shannan is all interested to act his part. We feel courage in the Lord to advance. The house is to be built of brick, and Brother Shannan says that he will furnish half the brick. I hope we shall not be unbelieving, for the Lord has a location for us, and He will clear the way.

[356] Those who have already embraced the truth are in better circumstances than those who embraced the truth after the Ashfield camp meeting. Already several have commenced to pay their tithes. The work in Melbourne is just as promising as it is in Sydney. Since the camp meeting held there, 43 have decided to keep the Sabbath. Brother A. T. Robinson and his wife are the main workers, and Brother Herbert Lacey and his wife are also engaged in the work. I have no doubt but that no less than 100 souls will be added to the

church in Melbourne, and 100 souls in Sydney. The Lord will help us.

As those who profess to believe the truth, we are called, not only in these cities, Melbourne and Sydney, but everywhere, to rise up in the spirit and mind of Christ, and with a firm purpose of heart separate from all worldly influences, break every worldly link, laying aside every weight in order to wear the armor of righteousness and be co-workers with Jesus Christ. We are to be absolutely and completely for Him in this world, as He is for us in the presence of God. If Christ abides in the heart, the work will go forward; but if there is a reserve—an undercurrent in the soul, any secondary object, any worldly motive, any selfish aims or ends—the work that the Lord means should be done, will not be done. We must make the kingdom of heaven and the glory of God our best and whole interest. We want to see the work advancing.

I often think that if those who are church members in Battle Creek would do their best, and realize that the work of saving souls is of the utmost importance, the work would move more rapidly. The banner of truth must be held firmly, and in the spirit of Christ. Open the Word, and present from it the lines of truth that concern the salvation of souls. The truth is to be presented as it is in Jesus. We need hearts filled with love and tender compassion. Christ came to seek and to save that which was lost. If all in Battle Creek would stand firm, separating from the world, and drinking from the water of life, they could refresh thirsty souls.—[Letter 6, 1898](#). (Written to Miss Emily Campbell, January 12, 1898, from Sunnyside, Cooranbong, N.S.W.)

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Progress and Trials at Stanmore—We have been in Stanmore since Thursday evening. Your brother Willie came down Monday, January 31. Sabbath, January 29, I spoke to the congregation assembled under the tent. The Lord gives me His Spirit as I stand before the people. The attendance is not decreasing, but is increasing. But, Edson, it is a hard pull.

Sunday I spoke again. There was a good attendance. The Lord gave me a message for the people, and I spoke in a decided manner. After I had finished speaking, we made a revival effort in the old American style. We know that many were on the eve of deciding, but did not have moral courage to take the step. A break was made,

some came forward, and we had a precious season of prayer. Several decided to obey the truth.

[358] There are now no less than 50 who have taken their position; but we have strange elements to deal with. One man who took his position on Sunday has held the position of postmaster in Stanmore for, I think, 18 years. He owns several houses. His wife has been baptized. A lady—for this she is in every sense of the word—was brought to the tent in a carriage, and then carried inside and placed in a chair. She is soon to be baptized. Several of her children have become interested, and in a week or so one will be baptized with her mother.

The interest here is broadening and deepening. The men in government employ who are interested are afraid to come out and say to the authorities, I will keep the Sabbath; but two have taken their stand, and they are both enjoying the blessing of the Lord. One, Brother Sharp, lost his position and was out of work for one week only. He was then employed by another firm at the same wages he had been receiving, and was much more comfortably situated. The other, Brother Stuckey, was baptized. He then told his employer that he could not work on the Sabbath, and the Sabbath was given him. Others who have good positions are interested, but the cross seems heavy. Those who have taken their stand are sharp, intelligent business men, and if all their talents are cultivated they will be a great blessing to the church....

We have had great trials in securing a lot on which to build a church. We decided on one, but were not able to pay the large sum asked—600 pounds for a 100-foot lot—and therefore had to give it up. We have found another lot, and are going to take it if it can be secured for 500 pounds. It is 200 feet by 90 feet. The owner, a woman, lives at quite a distance from Stanmore, but we hope to receive an answer in a few days. The building itself will cost 700 pounds, but a meetinghouse must be built. When wind and rain come, the tent is not a proper place for meeting.

[359] Last Sabbath, before I rose to speak, the tent master told Brother Haskell that there had been a breakage in the gearing of the tent, and that two slender ropes were all that were keeping the tent from falling. He said that these ropes might snap at any minute. Brother Haskell kept praying that the Lord would keep us from harm and

danger, and the Lord did hold the tent up by His own power. We felt thankful that no one was hurt. Just as soon as the Sabbath closed, the tent was quickly lowered, and the rope mended.—[Letter 38, 1898](#). (Written to Edson and Emma White, February 2, 1898, from Stanmore, Sydney, N.S.W.)

Finding a Building Site in Stanmore—Our brethren are working very hard to secure a lot for a meetinghouse in Stanmore, a suburb of Sydney. These lots cannot be obtained for less than six or seven hundred pounds sterling. We really need help, and if you can help us we would be very grateful; and if you can get help from any others, please do so. I expect to have to visit Sydney and Melbourne soon. There will be a general rally then and meetings will be held over two Sabbaths and Sundays. The weather is extremely hot in both these places.

There is a great work being done in Melbourne—forty or fifty have embraced the truth. Brother Robinson has been very anxious that I should come to Melbourne but I have not dared to leave the interest in Stanmore, as Sydney is a large center. We must have small houses of worship built in the suburbs, and we are now in selection of land seeking to get as near Sydney as possible. We are to commence labor in Sydney proper if we can get a suitable place for a tent to be pitched and if the Lord opens the way for the standard to be raised.—[Letter 8, 1898](#). (Written to Sister Gotzian, February 4, 1898, from Sunnyside, Cooranbong, N.S.W.)

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The Stanmore Church Dedicated—Since the camp meeting held at Stanmore last November, a meetinghouse, so constructed that it will hold 600 people, has been erected in that suburb. As a fruit of the work done in that place, 75 souls have taken their position to obey the commandments of God. A few weeks after the camp meeting, some of these interested ones introduced the subject of a meetinghouse, and stated what they would give toward it. Afterward, when we had decided that we must build, several of these doubled their donation.

In the providence of God, land was secured in a beautiful locality, and the workmen began to prepare the material for the building. Again, for this enterprise, the help of our American brethren was solicited, and they gave of their means, even when a financial pressure

was crippling their resources, We thank every liberal soul who came to our assistance in the time of our great necessity.

[361] During the erection of this building, we were favored by God, for not for one day were the workmen hindered by rain. April 24 and 25 the dedicatory services were held. The auditorium was full, and the heavenly Guest was present. His blessing rested on the worshipers. We thank the Lord for the precious privilege of presenting to Him a house in which His people can assemble to worship Him in spirit and truth and in the beauty of holiness. This house will stand as a living testimony, a memorial of the Sabbath given at Creation. After the Lord had spent six days in creating the world, He rested on the seventh, and was refreshed. Then He blessed the day on which He had rested; and while the morning stars sang together, and all the sons of God shouted for joy, He gave it to man as a rest day, to be kept holy throughout all time.

The hearts of all who had carried the burden of this work were filled with thanksgiving and joy. The tent had been used for a tabernacle for nearly six months. Several times, on account of the weather, they had been unable to hold services in it; and for nearly a week now, we have had both rain and wind every day. When the last meeting was held in the tent, many expressed regret at leaving a place where the blessing of God had often rested so signally upon them. But had they been compelled to leave the tent standing for two more Sabbaths, it would have been of no more service to them.

I feel grateful to my heavenly Father that we have in Stanmore a neat, comfortable chapel, that the people could leave the tent, so long used as a tabernacle, where many souls had heard the truth for the first time, and where they had felt the bright beams of the Sun of Righteousness shining into the chambers of the mind and into the soul temple.

[362] The building of this meetinghouse has drawn largely upon many, and some of the means invested have had to be withdrawn from the school. But we knew that the Lord was in the work of building the Stanmore meetinghouse.—[Manuscript 59, 1898](#), pp. 2-4. (“Notes of the Work.”)

Washington, D. C.,

July 7, 1983.

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**MR No. 998—Warnings Against Jealousy and
Misjudging; A Defense of Dr. Kellogg**

[This letter was written to Elder Butler at the time of the 1888 General Conference in Minneapolis. Although Elder Butler was sick in Battle Creek and so not able to attend the Conference, he endeavored to counteract the influence of E. J. Waggoner, A. T. Jones, and others, by letters sent to many of the delegates. Ellen White rebuked him for displaying a wrong attitude. Fortunately, Elder Butler did not remain in a state of darkness. Due to his wife's ill health, as well as his own, he was forced to drop out of active work for a number of years. This period of retirement made quiet reflection of necessity, and he profited from the experience. In 1902, Ellen White wrote of Elder Butler:

The Lord has proved and tested and tried him, as He did Job and as He did Moses. I see in Elder Butler one who has humbled his soul before God. He has another spirit than the Elder Butler of younger years. He has been learning his lesson at the feet of Jesus. Elder Uriah Smith also came out of darkness into the light. For further details, see A. V. Olson, *thirteen crisis years*, pp. 87-108.]

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**Warnings Against Jealousy and Misjudging; A Defense of Dr.
Kellogg**

I have read your letter with surprise, and yet I am not altogether in the dark in regard to your feelings. I fail to discover in your letter the right ring. I do not see in your expressions in regard to others the love and respect that should exist between brethren. If you think you can indulge in feelings of contempt for men whom God has been raising up to fill important places in His work for this time because you are the president of the General Conference, you do

not understand your true position. We all need, rather, to encourage these men who are evidencing that they are bearing burdens in the work—even if they are younger men in years and in experience, even if they were mere children when we were active in the work—and standing in the forefront of the battle.

I tremble for you and Elder Smith, for I know from the light God has been giving me from time to time for the last 45 years that you are working upon principles that are not altogether after God's order. Your understanding has become confused upon some things. You must not think that the Lord has placed you in the position that you now occupy as the only men who are to decide as to whether any more light and truth shall come to God's people. The spirit and influence of the ministers generally who have come to this meeting is to discard light. I am sorry that the enemy has power upon your minds to lead you to take such positions. They will be a snare to you and a great hindrance to the work of God, if God has ever spoken by me. I do not hesitate to speak to you decidedly, because the position you occupy is a responsible one and your relation to the cause and work of God makes it important that you be entirely clear and correct in your ideas of what is truth and what is light. While many are looking to you to lead the way, be very careful that you do not lead in the wrong direction.

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There is not the least need, my brethren, of disunion and variance among us. No such thing should exist among Christians. When you speak let your words savor of unity and love. We are Christians; how can we be in the least perplexed in regard to the course we should pursue toward each other? Christ has given the plainest rules for us to follow in [Matthew 5:23, 24](#): "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Why is it that our personal feelings are stirred up so easily? Why do we cherish suspicion toward each other? One of the terrible fruits of sin is that it separates very [close] friends, puts brother at variance against brother, and neighbor against neighbor. Those who have enjoyed sweet union and love become cold and indifferent toward each other because they do not hold, in all points, ideas alike. Our blessed Lord came into the world to bring peace and good will to

[366] men, and prayed that His disciples might be one as He was one with the Father. He prayed for His immediate disciples and said, “Neither pray I for these alone, but for them also who shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me” [John 17:20-23]. It is the absence of Christ in the soul, and the cherishing of self-sufficiency, that leads to dissension.

I have felt so grateful to God that He was qualifying men to carry the heavy burdens which have tested with crushing weight upon a few men who have been the standard bearers. Shall not we, my brother, acknowledge that God in mercy has been raising up other workmen besides ourselves to devise, and plan, and gain experience? And shall we regard them lightly because they may differ with us, honestly and conscientiously, upon the interpretation of some points of Scripture? Are we infallible? The spirit that controls the attitude of a large number at this meeting evidences that they are led by another spirit. The church at Battle Creek, which is the great center, will either be advancing to greater light, or it will be retrograding.

[367] How men claiming to be led of God can feel at ease when the church is so destitute of the grace of Christ, is a marvel to me. The truths of God’s Word are elevating and stirring if really acted upon. They are truths of eternal moment. The application of scriptural truths to the heart and conscience by the Holy Spirit must have a power upon the life, and work a transformation of character, else the truth is no truth to us. The fruit we bear should testify that the truth has sanctified the soul, that the receiver is ever learning in the school of Christ to be more and more like the divine Teacher, and that the grace of God has fallen upon the soul like the warm, bright rays of the sun upon the earth. And God gives the weary wrestler rest.

I cannot be pleased with your spirit, Brother Butler; it is not Christ-like. I am sorry for you that you have not kept pace with the opening providence of God. You have mingled your own natural traits of character with your work. Sometimes your spirit has been

~~softened and melted with tenderness, but false ideas of what be-~~
~~longed to your position in the work has turned your mind into wrong~~
~~channels. There have been continuous mistakes made in devising~~
~~and planning. If one man has been deemed capable to stand in a~~
~~position of trust, manifold responsibilities have been laid upon him,~~
~~so that nothing was done with thoroughness. This was not wise.~~
~~The Lord did not move upon you by His Holy Spirit to write upon~~
~~inspiration. That was not your work. While you may regard it as~~
~~light, it will lead many souls astray, and will be a savor of death to~~
~~some.~~

You have special union with those who consider your work and your way of doing it all right. They seek your favor, confide in, and work to sustain you, while there are many who are far more acceptable than these men in the sight of One who is infinite in wisdom and who never makes a mistake, but upon whom you look with suspicion because they do not feel obliged to receive their impressions and ideas from human beings [who] act only as they act, talk only as they talk, think only as they think and, in fact, make themselves little less than machines. [368]

God wants both pupils and teachers to look to Him for light and knowledge. Christ is always sending fresh and profitable messages to those whose minds and hearts are open to receive them. It is not for the Lord's delegated ministers to look to other minds to plan and devise for them. They must use the ability God has given them, and make God the center and source of all their wisdom.

Has God given these light? Has He given them knowledge? Go yourself to the same source from whence they received that light. In God is strength, and power, and all blessing. We must carry the minds of all away from poor, defective self, and present Jesus as the fountain of all grace and all wisdom. We must teach young and old to search the Scriptures and obtain an experience for themselves, that they may be rooted and grounded in the truth. They are not to copy any man's peculiarities of speech, or of spirit, or his ways and manners of working, but are to be their own simple selves, looking to God to put His divine impress upon the character. We are pained to see the defects existing in men entrusted with weighty responsibilities being copied as virtues by those who look up to

them. This makes us afraid. We say, Go to God for your own selves, and obtain His mold upon you.

[369] The Lord has presented some things before me in regard to the prejudice and jealousy which has existed in your mind, and which you have communicated to others both by hints and in plainly expressed words, showing that you were not seeking to promote harmony and unity with the workers upon the Pacific coast. Just as precious are they in the sight of the Lord as are the workers on this side of the Rocky Mountains. Unsanctified ambition is always abhorrent to God. It reveals itself in seeking to be first, because they have borne burdens and, unwisely, too many responsibilities. Let these things be corrected, and let each man bear his part in thinking and in planning, and gain an experience.

You are not doing God's will in depreciating those who are fellow workers in the same cause and for the same purpose as yourself. Give them the same chance to obtain an experience and to act, as you have had. God enjoins upon us to guard the reputation of our fellow believers in the harvest field as we desire our own reputation to be guarded. If carnal ambition holds the supremacy, God is displeased, for His name is dishonored where it should be magnified. A man may be looked upon as under the controlling influence of the Spirit of God, while he may be deceived, for it is his own natural tendencies that control his judgment and bear sway, so that a look, a hint, a mean smile, a word from him, though he may be apparently suppressing his own feelings, goes a long way in suggesting doubts and suspicion to other minds when, in order to meet the approval of God, his every word, his whole soul, should be thrown in an opposite direction from that to which he gives it.

[370] Now, God notes all this human sinful ambition, and it is an offense to Him. One will express a hint, or make an assertion unadvisedly, another repeats the impression made upon his mind, and another gathers it up and adds a little more of his human imaginings, and before any of them are aware of what they are doing they have built up strong barriers between God's workmen. They make it very unpleasant for themselves, for Satan enters into, and figures largely in, this kind of work. He leads these deluded ones to think their own convictions are true beyond a question or doubt. Now, against Satan's schemes of this kind there is but one safeguard—that is to

have truth as it is in Jesus planted in the heart of every man engaged in the work of God, not merely in theory but by the Spirit of God. They should feel the truth in its power and know by experience its sanctifying and elevating influence upon the soul.

You speak of the affliction that came upon you because of the “way this matter (the question of the law in Galatians) has been pushed and urged by responsible men in the cause, and by your seeming attitude, which has brought me to my present condition more than any other one thing.” I have no knowledge of taking any position in this matter. I have not with me the light God had given me on this subject, and which had been written, and I dared not make any rash statement in relation to it till I could see what I had written upon it. My attitude therefore could not be helped. I had not read Dr. [E. J.] Waggoner’s articles in the *Signs*, and I did not know what his views were.

You speak, dear brother, of that terrible conference, the last held in Battle Creek, while I was in Switzerland. That conference was presented to me in the night season. My guide said, “Follow me; I have some things to show you.” He led me where I was a spectator of the scenes that transpired at that meeting. I was shown the attitude of some of the ministers, yourself in particular, at that meeting, and I can say with you, my brother, it was a *terrible* conference.

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My guide then had many things to say which left an indelible impression upon my mind. His words were solemn and earnest. He opened before me the condition of the church at Battle Creek, I can only give here a meager portion of what was said to me. He stated that the church needed the “energy of Christ”—that all must cling close to the Bible, for it alone can give a correct knowledge of God’s will. A time of trial was before us, and great evils would be the result of the Phariseeism which has in a large degree taken possession of those who occupy important positions in the work of God.

He said that the work of Christ upon the earth was to undo the heavy burdens and let the oppressed go free, to break every yoke; and the work of His people must correspond with the work of Christ. He stretched out his arms toward Dr. Waggoner, and to you, Elder Butler, and said in substance as follows: “Neither have all the light upon the law; neither position is perfect.” “Light is sown for the

righteous, and gladness for the upright in heart” [Psalm 97:11]. There are hundreds that know not why they believe the doctrines they do.

[372] Let all search the Scriptures diligently for themselves, and not be satisfied to have the leaders do it for them, else we shall be as a people in a position similar to that of the Jews in Christ’s time—having plenty of machinery, forms, and customs, but bearing little fruit to God’s glory. It is time for the church to realize her solemn privileges and sacred trust, and to learn from the great Teacher.

The spirit which has prevailed at this meeting is not of Christ. There is not love, there is not sympathy or tender compassion one toward another. Dark suspicions have been suggested by Satan to cause dissension. Roots of bitterness have sprung up whereby many will be defiled. Christians should harbor no jealousies or evil surmisings, for this spirit is of Satan. There must be no strife between brethren. God has made this people the repository of sacred truths. Ye are one in faith, one in Christ Jesus. Let there be no lording it over God’s heritage. Let there be no such oppression of conscience as is revealed in these meetings. It is God that scrutinizes every talent, and it is He who will judge every man’s work. He has not laid this work of judging upon any man; they have mistaken their calling. There must be no exalting one’s self above others.

God has not committed to any finite man the work of judging others, for man’s judgment would be biased by his peculiar traits of character. Neither had He laid it upon any man to bind the conscience of another, or to pass judgment upon His holy Word, defining what is inspired and what is human. Unless sanctified, soul, body, and spirit, man will be in danger of manifesting an unkindly spirit toward his brother who does not agree with his ideas. There is no such narrowness with God.

[373] The enemy of God and man is here on the ground where important interests are centered, at the heart of the work, to misrepresent, to create suspicion and misapprehensions. From this night’s work there will arise false imaginings, cruel and unjust misunderstandings, that will work like leaven in every church, and close hearts to the strivings of the Spirit of God. Unless the Lord in His mercy shall lift up a standard for us against the enemy, kindness will be requited with suspicions and insult; faithful warnings and admonitions sent

~~from God will be scorned by some, unheeded by others, and the influence of this meeting will be as far-reaching as eternity.~~

The spirit manifested is not of Christ. The outgrowth of this will be that some will turn away from light and others will come to a standstill in spiritual growth, because from this hour blindness of mind and self-righteousness will take the place in their experience of justice, mercy, and the love of God. The seeds of disaffection and disunion will be scattered broadcast, and all because men allow their own spirit to control them and make them unsympathetic and unimpressible, like moral icebergs, cold, sunless, dark, and forbidding. The result will be ruin to souls. The church at Battle Creek has been blessed with great privileges, but the work that should have been done in it to make these privileges and opportunities tend to spiritual health and growth, has been neglected.

The Lord is willing to bestow great light upon those who open their hearts to its divine rays. Those who have marked out a certain course in which the light must come will fail to receive it, for God works in His own appointed way. It will be said of some here, unless they quickly change their present attitude, “Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in, ye hindered” [Luke 11:52]. The church needs earnest and persevering labor.

If those who are placed in responsible positions are faithful, living in daily communion with Christ, they will learn to place the same estimate upon man that God does. Personal preferences manifested for a few will give way to a true spirit of charity toward all. You know not whom God may have chosen to be heirs of His kingdom. They may be the very ones you would not think at all qualified for the work. The great Shepherd will call His own sheep by name, [and] one by one will lead them out. The men upon whom you place so low an estimate may be those whom God will choose to do a special work for Him, notwithstanding your judgment to the contrary.

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The churches have been cherishing a spirit which God cannot approve; and unless they humble their souls before God and possess a different spirit, they will reject God’s light and follow spurious light to the ruin of their own and many other souls. They must have the converting power of God to transform them. This power needs

to come into your heart, my brother, and mold you over anew. You are passing a crisis in your experience, and are in great danger of self-deception.

[375] You have made grave charges against me in your letter sent to me at this place, but as yet I do not see their justice. I wrote to you from Switzerland in the fear of God. I was doing a work in this matter that was not pleasant to me, but I felt it my duty to do this work. If my letter caused so great consequences to you as five months' illness, I shall not be held accountable for it; for if you had received it in the right spirit, it would have had no such results. I wrote in the anguish of my soul in regard to the course you pursued in the [1886] General Conference [session] two years since. The Lord was not pleased with that meeting. Your spirit, my brother, was not right. The manner in which you treated the case of Dr. Waggoner was perhaps after your own order, but not after God's order. The course you took was not excusable, even if his views were questionable. We must not crowd and push one another because others do not see just as we see. We must treat others with Christlike courtesy, even if they differ with us. [Matthew 5:43-48](#); [1 John 2:9-11](#); [3:16-18](#); [1 John 4:7, 8](#).

You refer to your office as president of the General Conference, as if this justifies your course of action, which you deemed wholly right, but which, from the light the Lord has been pleased to give me, I deem to be wrong in some respects. The very fact that you are standing in a position of responsibility I urge upon you as the reason why you should show a forbearing, courteous, Christlike spirit at all times and under all circumstances. Your brethren in the ministry, who respect you and your office, will be very apt to follow your example in the treatment of such cases. You are to be an example to your brethren, worthy of imitation. Your words, your spirit, your deportment, even the manner in which you treat your brethren, are sowing seeds for good or evil. It is both your privilege and duty, especially in your position of trust, to be like-minded with God, then you will be strong in His strength, and meek and humble as a little child.

Cling close to your Bible, for its sacred truths can purify, ennoble, and sanctify the soul. You must hold the truth and teach it as it is in Jesus, else it is of no value to you. Before the light of God's

truth let human opinions and ideas and human wisdom appear as they are in the sight of God—as foolishness. Let no man feel that his position as president, either of the General Conference or of a State conference, clothes him with a power over the consciences of others that is the least degree oppressive, for God will not sanction anything of this kind. He must respect the rights of all, and all the more because he is in a position where others will pattern after him. Your position binds you under the most sacred obligations to be very careful what kind of spirit you entertain towards your brethren. They are acting a part in God's cause as well as yourself. Will not God teach them and guide them as well as yourself? You are not even to allow yourself to think unkindly of them, much less to climb upon the judgment seat and censure or condemn your brethren, when you may be yourself, in many respects, more deserving of censure than they. Your work is bearing the inspection of God.

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If a brother differs with you on some points of truth, do not stoop to ridicule, do not place him in a false light or misconstrue his words, making sport of them; do not misinterpret his words and wrest them of their true meaning. This is not conscientious argument. Do not present him before others as a heretic, when you have not with him investigated his positions, taking the Scriptures text-by-text in the spirit of Christ to show him what is truth. You do not yourself really know the evidence he has for his faith, and you cannot clearly define your own position. Take your Bible, and in a kindly spirit weigh every argument that he presents, and show him by the Scriptures if he is in error. When you do this without unkind feelings, you will do only that which is your duty and the duty of every minister of Jesus Christ.

There were thrusts in your pamphlet which the Lord did not prompt you to make. You have no right to wound the feelings of your brethren. You speak of them in a manner which I cannot sanction, because I have been shown many times in the case of others that it was not right. You call Brethren Jones and Waggoner fledglings, and you make reference to the words I spoke at the conference in California. I am surprised, my brother, to read such things from your pen. I was not making thrusts at you, Elder Butler; I was speaking upon general principles, and I felt that the cause before us required me to speak. I have been shown, in reference to Dr. Kellogg and his

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work, that which warranted me in speaking. I had been shown more than once that he was regarded in a wrong light by many in Battle Creek, that they were unchristian in their feelings and treatment of him, and that he was even regarded by some as a dishonest man.

Some have come to me to inquire if these reflections from you upon the doctor were correct, if it was true that he was a scheming and designing man. I had always labored to remove this impression, for I knew it was not just to have it prevail in California among those who knew him not. I simply did that which I knew to be my duty in that conference. I would not dare to say I acted in my own spirit or spoke from mere human impulse or wisdom, for I knew better than my brethren how the Lord looked upon this case. My remarks were not hasty, and I spoke only as I knew that I ought to speak. I have nothing to retract in that matter.

[378] It will be seen sometime that our brethren and sisters have not been inspired by the Spirit of Christ in their manner of dealing with Dr. Kellogg. I knew that your views of the doctor are not correct. Your attitude toward him will not bear the approval of God, even if he was the man which you think him to be. You cannot be any help to him while you maintain this position, but you can pursue a course that will so weaken his confidence in his brethren that they cannot help him when and where he needs to be helped.

He is placed, as I have been shown repeatedly, in a peculiar position in his relation to the world, respected by men of highest intelligence and yet holding the faith and doctrines of Seventh-day Adventists. Now, as the doctor is situated, standing on the high eminence that he does in his profession, he can by firmly holding the truth exert a wide influence in its behalf. The position he occupies affords him many privileges and opportunities to reach with the truth a class which we could not otherwise reach. Dr. Kellogg is a man of opportunity, a man who needs the wisdom of God to bless and guide him every step in his position of trust, if he will serve God faithfully, just as He will you in your position of trust, if you serve Him faithfully.

Your work and Dr. Kellogg's lie in altogether different lines, and you have no more right to depreciate him because he does not meet your ideas and do just as you think he should do, than he has to depreciate you because you do not work in his way. In the

providence of God, Dr. Kellogg ³¹³ has influence. Like yourself he was taken from among the laboring class, and by his indomitable will and persevering energy and with one object in view, he has reached a position among the honored men of the world. This position did not compel him to sacrifice one principle of our doctrines of faith to make a success. He has signalized himself as a man of wisdom and aptitude to plan and execute them, and his high standing in the medical profession has an influence to remove from a large class the false impressions which have prevailed with regard to Seventh-day Adventists' being an ignorant class of people. [379]

Whatever course he may take he is only a man liable to make mistakes and give some a chance to find something to criticize. Because you do not always think and speak and act as one having the mind of Christ, you will not consider that you make mistakes and that others may criticize you. The position the doctor occupies in medical circles leads him amid scenes of temptation, where he needs a constant hold upon God and brethren who can help him, pray for him, advise and counsel him. If he has this hold he will be the means of great good. Some of the worldly wise will at first disapprove; lawless and designing ones, and those who are disaffected, and men who have apostatized from the faith, will plot against him, but if he maintains his integrity, as did Daniel, God will give him favor among men in order that true hygienic principles and appliances may prevail to a large extent over drug medication. Shall those who claim to be reformers cease to reform? Shall they set themselves in array against the work of reform and these men to whom the Lord shall entrust a certain work?

Dr. Kellogg is a finite man and has his errors as well as other men, but God has done a work through him and has been giving him strength. He does not now feel exasperated, as he once did, when he is misjudged. He needs wise men for counselors, for their wisdom will be required to set things right and keep them right. Men are needed in the sanitarium and out of the sanitarium who can appreciate the situation on all sides, who will take in all in their hearing and not say Yes, Yes, to every proposition, but who, if they see danger of wrong moves that will injure the reputation of Dr. Kellogg and the sanitarium, will not be afraid to speak frankly and honestly. This is just as much a part of their duty as to approve [380]

and sanction; but they should do this with a Christian spirit and in such a reasonable way that the words will not appear a thrust, or condemnatory, but will have a right effect.

There is no reason why his brethren should stand away from him and criticize and denounce and condemn him when they have no real knowledge of his work and what they are talking about. They gather from hearing or supposition the idea that Dr. Kellogg is a designing, dangerous man, and acting upon that idea they unjustly and with an unchristian spirit place themselves directly in the way of his efforts, thus counteracting the good work he is trying to do, and their course is not fair and just. It may produce a condition of things to drive him to the very things they condemn. The opposition that has existed in reference to Dr. Kellogg is contagious and is hostile to the health of the soul. This is not the Spirit of Christ and will have no saving influence upon Dr. Kellogg.

[381] In the fear of God we say to all such, Keep silent, speak no evil thing, keep your mouth as with a bridle that your lips will not offend God, and when you do speak let it be to some purpose to set things in order, as is your duty as wise sentinels of sacred trusts. The very same course that some are pursuing towards the doctor might as justly be pursued towards themselves, but they do not think of this; they do not see their own course is open to criticism.

God is displeased to have brethren suspiciously pick up an item here, and a jot and tittle there, and construe these tidbits into grave sins. Complaining, faultfinding, and backbiting will be carried on to a large extent among the people when encouraged by the influence of the men engaged in the solemn work of the ministry. To disdain another's work because it is not in your line of work is an offense to God. It is no less a sin when men who occupy positions of trust engage in it. If you, my brother, were to go into a field where are precious things, shrubs and flowers, and pass these by unnoticed, and begin to complain of the thistles and the briars and unsightly shrubs, and present these as the representation of what was in that field, would it be just? Should you not rather have gathered the roses, the lilies, and the precious things and carried these away, thankful that such blessings did exist, acknowledging that there were things of precious value in that field?

—Dr. Kellogg has done a work that no man I know of among us has had qualifications to do. He has needed the sympathy and confidence of his brethren. There should have been a tender compassion for him in his position of trust, and they should have pursued a course that would have gained and retained his confidence. God would have it thus. But there has been, instead, a spirit of suspicion and criticism. If the doctor fails in doing his duty and being an overcomer at last, those brethren who have failed in their want of wisdom and discernment to help the man when and where he needed their help, will be in a large measure responsible, for there have [been] but few [who have] faithfully warned him in kindness and love for his soul, but hurt him with their thrusts behind his back. His brethren do at times really feel that God is using the doctor to do a work that no other one is fitted to do; but when they meet so strong a current of reports to his detriment, [they] are perplexed; they partially accept them, and decide that Dr. Kellogg must really be hypocritical and dishonest. They do not consider the good he has done and that he is doing. They do not look at his efforts to elevate the religious and moral tone at the sanitarium, and keep it up to a high standard. How must the doctor feel to be ever regarded with suspicion? Can nothing be done to change this order of things? Must it ever be thus? I know that it is not right. There are things that will occur in connection with the sanitarium that will need much wisdom to plan and arrange, and here is where other minds must come in to place things as God would have them. [382]

I did not have one thought at the General Conference at Oakland of making thrusts at you, Brother Butler. I sustained the proposition to have such a building as has been erected on the sanitarium grounds, and as the plan was set before me I could not admit that Dr. Kellogg was doing anything unfair or dark in this move. It was a work which was much needed if it could be successfully and wisely managed, and no one would have had reason to doubt the doctor's integrity in the matter if his brethren from Battle Creek had not planted the seeds of doubt and suspicion on the Pacific Coast. I have not hesitated to speak plainly to the doctor when I have seen him in the wrong or in danger of taking a wrong course, because his soul was of value. Christ paid the redemption price for his soul, and [383]

the devil will do his utmost to ruin his soul. Let none of us help him [the devil] in his work.

I am very sorry that you should have allowed yourself to think that because he has treated me with great kindness and respect that he was prompted in this by motives of selfishness. I believe he had confidence in me, and in the work God has given me to do. He has treated me with all the courtesy that he would show toward his mother, while at the same time I have not shunned to reprove and warn and entreat when he was in danger or under temptation. I am grieved at these words coming from your pen. If the Lord puts it into the hearts of my brethren, especially those whom I have known from their childhood, to show me respect, and to bring, if possible, a little sunshine into my life, I thank the Lord for this. When I have been at Battle Creek I have been always worn down with labor. I have had no home and I have needed care. In my widowhood I have had sorrows and trials which God alone knows, and I have felt grateful that the Lord has put it into the heart of Dr. Kellogg to show me kindness, and to seek to do me good physically. And not Dr. Kellogg alone, but many others of my brethren and sisters. I do not forget one of their favors, and hope they will receive a full reward for what they have done for me.

[384] And why should not those who represent the sanitarium show me some respect? My husband and I labored hard to establish it, and I have felt the deepest interest in its prosperity. I should not breathe a murmuring word if I were neglected and unnoticed, but I thank God I am not left to be thus wounded. But am I the only one whom the doctor treats with courtesy and favor? Why did he invite Brother and Sister Hutchins to the Sanitarium to remain as long as they would? Was it because they were popular? They were feeble and worn, but they were Christians and their influence would be in favor of godliness. This is just as it should be. Has not Dr. Kellogg shown the greatest respect to our ministers, and has he ever given the least evidence that he was ashamed of his brethren? I believe he has done this to you—shown you favors—more freely than he has to me, because he loves the cause of God. I hope, my brother, that you will no longer cherish such thoughts. They are unworthy of a Christian.

~~—You speak of neglect being shown towards some. There will~~
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always be such complaints in such institutions. While great care should be exercised to avoid it, such cases will sometimes occur, and yet the blame may not belong to the doctor personally, but to those employed to do the work relating to these cases, and he not know anything about it.

When we look at these matters without prejudice we shall see some things to excuse and some things to commend, and fewer to censure. “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” [[Philippians 4:8](#)].—[Letter 21, 1888](#). (Written to Elder George I. Butler, October 14, 1888, from Minneapolis, Minnesota.)

White Estate

Wash. D. C.

Entire Letter Released 8/4/83.

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MR No. 999—Christ as Sacrifice and High Priest

The Crucifixion—For three hours Christ hung upon the cross, looked upon by thousands. Thousands heard and saw the reviling of the priests and rulers; they heard the challenge, “Come down from the cross, and we will believe in Thee,” and the taunt, “He saved others; Himself He cannot save.”

“And when the sixth hour was come, there was darkness over the whole land until the ninth hour” [Mark 15:33]. Not only did the darkness enshroud the immediate location where the cross stood, “there was darkness over the whole land until the ninth hour.”

God dwelleth in the thick darkness; He hides His glory from human eyes. The Father, with His heavenly angels, was enclosed in that thick darkness. God was close beside His Son, though not manifesting Himself to Him or to any human being. Had one ray of His glory and power penetrated the thick cloud that enveloped Him, every spectator would have been extinguished. And in that thick darkness God hid from prying eyes the last human agony of His Son. He clothed nature in sackcloth that she might not look upon her suffering, dying Author in His last humiliation.

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All who had looked upon Christ during His trial were convicted of His loyalty and royal character. That face, once beheld by humanity, was never forgotten. As Cain’s face expressed his guilt as a murderer, so the face of Christ revealed His innocence, serenity, benevolence—the image of God. But His accusers would not heed the mark, the signet of heaven, and that countenance was hidden by the mantle of God.

[Mark 15:34-37, 40, 41, quoted.]

When Christ’s life ended, the veil of the Temple was rent in twain. This veil was very significant to the Jewish nation. It was of most costly material, of purple and gold, and was of great length and breadth. At the moment that Christ breathed His last, there were witnesses in the Temple who beheld that strong, heavy material rent in two by unseen hands, from top to bottom. He who had hitherto

dwelt in the Temple made with hands, had gone forth never again to grace it with His presence.

There was a mighty earthquake. The rocks were rent; the graves of many dead burst open, and all nature was in commotion, expressing sympathy with her dying Author. The Roman centurion, in charge of his soldiers, halted at the cross, and when Christ uttered the cry, "It is finished; into Thy hands I commend My spirit," overpowering conviction came upon him. "Truly," he said, "this Man was the Son of God."

The conviction forced upon many at the time of Christ's trial, at the time when the three hours' darkness enshrouded the cross, without any natural cause for it, and when the last sentences were uttered, "My God, My God, why hast Thou forsaken Me?" "It is finished. Into Thy hands I commend My spirit," was seed sown that ripened into harvest when at a future date the gospel was boldly proclaimed by His disciples. The shaking earth, the piercing cry, the sudden death which called forth in no whispered tones the cry, "It is finished," forced from many the words, "Assuredly this Man was righteous"; "Truly this was the Son of God." Many who had scoffed and jeered at and taunted the Son of God were terribly afraid that the shaking earth, the rent and trembling rocks would put an end to their own lives. They hastened away from the scene, beating upon their breasts, stumbling, falling, in awful terror lest the earth should open and swallow them up. The veil of the Temple rent so mysteriously, changed the religious ideas of many of the Jewish priests, and a large company changed their faith. After the day of Pentecost, we read that "the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people" [[Acts 6:7, 8](#)].

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It seemed a great mystery to the people when it was ascertained that Jesus was already dead. They could not reason that this sudden death was from a supernatural cause. It was found that the two thieves were still living, and their legs were broken; but Christ was dead already, and His legs were left untouched. "But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken” [John 19:34-36].—[Manuscript 91, 1897](#).

[388] **The True High Priest**—With Caiaphas the Jewish high priesthood ended. This proud, overbearing, wicked man proved his unworthiness ever to have worn the garments of the high priest. He had neither capacity, nor authority from heaven, for doing the work. He had not one ray of light from heaven to show him what the work of the priest was, or for what the office had been instituted. Such ministration could make nothing perfect, for in itself it was utterly corrupt. The priests were tyrannous and deceptive, and full of ambitious schemes. The grace of God had nought to do with this.

Virtually Caiaphas was no high priest. He wore the priestly robes, but he had no vital connection with God. He was uncircumcised in heart. With the other priests he instructed the people to choose Barabbas instead of Christ. They cried out for the crucifixion of Christ and, as representatives of the Jewish nation, placed themselves under the Roman jurisdiction, which they despised, by saying, “We have no king but Caesar.” When they said this, they unchurched themselves.

It is righteousness that exalts a nation. A disregard for the law of God will be the ruin of the religious world in the last days of this earth’s history. Everything is becoming unsettled, but God’s Word is changeless and sure. It is His voice, speaking to us in admonitions, entreaties, and warnings. Nothing can separate a living Christian from a living God.

Caiaphas was filling the end of the priestly service, for the priesthood had become base and corrupt. It had no longer any connection with God. Truth and righteousness were hateful in the eyes of the priests. The last order of priests was so entirely perverted that the last work of the officiating high priest was to rend his robes in pretendedly pious horror, and in his perverted priestly authority accuse the Holy One of Israel of blasphemy.

[389] The mock trial of Christ shows how base the priesthood had become. The priests hired men to testify under oath to falsehood, that Jesus might be condemned. But on this occasion, truth came to the help of Christ. Pilate declared Him to be without fault. How significant was the oft-repeated statement, “I find no fault in Him at

all.” Thus it was shown that the testimonies borne against Him were false, that the witnesses had been hired by men who cherished in their hearts the basest elements of corruption. It was God’s design that the men who delivered Jesus should hear the testimony of His innocence. “I find no fault in Him,” Pilate declared. And Judas, throwing at the feet of the priests the money he had received for betraying Christ, bore testimony, “I have sinned, in that I have betrayed innocent blood.”

Previously when the Sanhedrin had been called together, to lay plans for waylaying Christ, and putting Him to death, Caiaphas said, Cannot ye see that the world is gone after Him? [See [John 12:19](#).] The voices of some members of the council were heard, pleading with the others to check their passion and hatred against Christ. They wished to save Him from being put to death. In reply to them, Caiaphas said, “Ye know nothing at all, nor consider that it is expedient for us (He might have said, a corrupted priesthood), that one man should die for the people, and that the whole nation perish not” [[John 11:49, 50](#)].

These words were uttered by one who knew not their significance. His ideas were demoralized. He had lost the sense of the sacredness of the Jewish system of sacrifices. He was condemning One whose death would end the need for types and shadows, whose death was prefigured in every sacrifice made. But the high priest’s words meant more than he, or those who were combined with him, knew. By them he bore testimony that the time had come for the Aaronic priesthood to cease forever. He was indeed uttering words that closed the order of the priesthood. He was showing that Christ was to fulfill the object of the foundation of the Jewish economy.

“This,” added the evangelist, “spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad” [[verses 51, 52](#)].

Caiaphas was the one that was to be in office when types and shadows were to meet the reality, when the true High Priest was to come into office. Each actor in history stands in his lot and place; for God’s great work after His own plan will be carried out by men who have prepared themselves to fill positions for good

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or evil. In opposition to righteousness, men become instruments of unrighteousness. But their course of action is unforced. They need not have become instruments of unrighteousness any more than need Cain. God said to him, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door" [[Genesis 4:7](#)]. Cain would not hear the voice of God, and as a result, he killed his brother.

Men of all characters, righteous and unrighteous, will stand in their positions. With the characters they have formed, they will act their part in the fulfillment of history. In a crisis, just at the right moment, men will stand in the places they have prepared themselves to fill. Believers and unbelievers will fall into line as witnesses, to confirm truth which they do not themselves comprehend. All will cooperate in accomplishing the purposes of God, as did Annas, Caiaphas, Pilate, and Herod.

[391] Heaven and earth will pass away, but not one jot or tittle of the Word of God will fail. It will endure forever. All men, whatever their position, whatever their religion, loyal or disloyal to God, wicked or righteous, are fitting themselves to do their work in the closing scenes of the day of the Lord. They will trample down each other as they act out their natural attributes and fulfill their purposes; but they will carry out the purpose of God. The priests thought that they were carrying out their own purposes, but unconsciously and unintentionally they were fulfilling the purpose of God. He "revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him."

If the Bible student learns from the great Teacher who inspired Bible history, he will know the truth. The Word is light, and to those who search its pages diligently, it is illuminated by the bright beams of the Sun of Righteousness.

Christ, the foundation of the whole Jewish economy, stood at the bar of Pilate, but it was virtually at the judgment seat of the Jewish rulers, to be condemned by His own nation. With His divinity clothed with humanity, He stood to be judged by the beings He had made. His garment, which was His human flesh, was to be torn from Him. He could have flashed the light of His glory upon His enemies, and consumed them, but He bore patiently their humiliating abuse.

[[John 1:1-4, 9-11](#), quoted.]

In Christ the shadow reached its substance, the type its antitype. Well might Caiaphas rend his clothes in horror for himself and for the nation; for they were separating themselves from God, and were fast becoming a people unchurched by Jehovah. Surely the candlestick [392] was being removed out of its place.

It was not the hand of the priest that rent from top to bottom the gorgeous veil that divided the holy from the Most Holy Place. It was the hand of God. When Christ cried out, "It is finished," the Holy Watcher that was an unseen guest at Belshazzar's feast pronounced the Jewish nation to be a nation unchurched. The same hand that traced on the wall the characters that recorded Belshazzar's doom and the end of the Babylonian kingdom, rent the veil of the Temple from top to bottom, opening a new and living way for all, high and low, rich and poor, Jew and Gentile. From henceforth people might come to God without priest or ruler.

Caiaphas, well may you rend your official robes, which signify that you claim to be a representative of the great High Priest; for no longer have they any meaning for you or for the people. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" [Hebrews 9:13, 14].

How vastly different was the true High Priest from the false and corrupted Caiaphas. In comparison with Caiaphas, Christ stands out pure and undefiled, without a taint of sin. "By one offering He hath perfected for ever them that are sanctified" [Hebrews 10:14]. This enabled Him to proclaim on the cross with a clear and triumphant voice, "It is finished." [Hebrews 9:24-26; 10:12, quoted.] Christ entered in once into the holy place, "having obtained eternal redemption for us" [Hebrews 9:12]. "Wherefore He is able also [393] to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" [Hebrews 7:25].

Christ glorified not Himself in being made High Priest. God gave Him His appointment to the priesthood. He was to be an example to all the human family. He qualified Himself to be, not only the representative of the race, but their Advocate, so that every soul if

he will may say, I have a Friend at court. He is a High Priest that can be touched with the feelings of our infirmities.

Our Redeemer humbled Himself, fully identifying His interest with humanity. Look at Him girding Himself and washing the feet of His disciples. Mark how tenderly He performs this act of ministry, to give them a lesson in humility. He who was one with God, who thought it not robbery to be equal with God, humbled Himself, and took upon Him the form of a servant. But who was tender and compassionate to Him? During His trial, what friend had He that dared to say even as did the heathen Pilate, "I find no fault in Him at all"? Christ's humanity so completely veiled His glory that it was difficult for even His disciples to believe in Him; and when He died on the cross, they felt that their hopes had perished. As Christ told them the things He must suffer at the hands of wicked men, He said, "If they do these things in a green tree, what shall be done in the dry?" [Luke 23:31]. If they do these wicked acts to your divine Lord, what will they do to those that bear the testimony that He came from God, that He was God in human flesh?

[394] After Adam fell, Jesus entered upon the work of redeeming men. In every part His sacrifice was perfect. He could make an atonement for sin. Though He was one with God, yet He made Himself of no reputation. He took human nature upon Him. "Lo, I come," was the cheerful announcement of the clothing of His divinity with humanity. "I delight to do Thy will, O My God" [Psalm 40:7, 8].

"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]. Christ mourned for the transgression of every human being. He bore even the guiltiness of the high priest Caiaphas, knowing the hypocrisy that dwelt in his sinful soul, while for pretense he rent his robe in vehement passion. That priest might truthfully have said in regard to himself, By our law I ought to die.

Christ was one with the Father. He loved His church, and gave Himself for it. "Therefore doth My Father love Me," He said to the cavilling scribes and Pharisees, "because I lay down My life, that I might take it again" [John 10:17]. "He saved others; Himself He cannot save" [Matthew 27:42], was the mocking taunt hurled at Him during the agonies of His death on the cross. At any moment He could have saved Himself, and come down from the cross, but had

He done this, the world would have been given over to the control of the great apostate.

As Christ hung on the cross, bearing the taunts and revilings of His persecutors, He might appropriately have asked, Which of you convicteth Me of sin? It was a marvel to the angelic beings that He did not seal the lips of the scoffers and paralyze the hand that smote Him. It was a mystery to them that He did not flash forth His righteous indignation upon the hardened and corrupt soldiers, as they mocked Him and forced a crown of thorns on His head.

But the Son of God knew that the greatest guilt and heaviest responsibility belonged to those who stood in the highest places in the nation, the repositories of sacred trusts that they were basely betraying. Pilate, Herod, the ignorant soldiers, were comparatively ignorant of Jesus. They knew not that this Man was the Sent of God. They thought to please the priests and rulers by abusing Him. They had not the light that the Jewish nation had so abundantly received. They were unacquainted with Old Testament history. Had the light been given to the soldiers, they would not have treated Christ as cruelly as they did.

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Christ was not compelled to endure this cruel treatment. The yoke of obligation was not laid upon Him to undertake the work of redemption. Voluntarily He offered Himself, a willing, spotless sacrifice. He was equal with God, infinite and omnipotent. He was above all finite requirements. He was Himself the law in character. Of the highest angels it could not be said that they had never borne a yoke. The angels all bear the yoke of dependence, the yoke of obedience. They are the appointed messengers of Him who is Commander of all heaven.

No one of the angels could become a substitute and surety for the human race, for their life is God's; they could not surrender it. On Christ alone the human family depended for their existence. He is the eternal, self-existent Son, on whom no yoke had come. When God asked, "whom shall I send, and who will go for Us?" Christ alone of the angelic host could reply, "Here am I; send Me." He alone had covenanted before the foundation of the world to become a surety for man. He could say that which not the highest angel could say—"I have power over My own life. I have power to lay it down, and I have power to take it again" [see [John 10:18](#)].

[396] Christ did not come to this earth merely to live the law, and so reveal the character of God in His spotless life that the one who condemned Him said of him, "I find no fault in Him." Christ's work must be deep and thorough. Without shedding of blood there is no remission for sin. He must suffer the agony of a public death on the cross, that witness of it might be borne without the shadow of a doubt.

At the time of the Passover, the Jews and their adherents were drawn to the Hebrew capital. At this time universal attention in the plan of redemption must be awakened. Matters of eternal interest must now become the theme of conversation. The Old Testament must be searched as never before for evidence of the work and character of the Messiah so long looked for. Minds must be convicted and led to ask, Is not this the Christ? Every transaction in Christ's life, His trial, His condemnation, His crucifixion, and His resurrection, would become matters of the deepest interest.

As Christ hung upon the cross, nature sympathized with her dying Author. The heavens shrouded in the deepest darkness, the rent rocks, the convulsed earth, struck terror to the hearts of those who had been actors in His mock trial.

Twice, at the baptism and at the transfiguration, the voice of God had been heard proclaiming Christ as His Son. The third time, just before Christ's betrayal, the Father had spoken, witnessing to His Son. But now the voice from heaven was silent. No testimony in Christ's favor was heard. Alone He suffered abuse and mockery at the hands of wicked men.

[397] Adam and Eve were banished from Eden for transgressing the law of God. Christ was to suffer without the boundaries of the holy place. He died outside the camp, where felons and murderers were executed. There He trod the wine press alone, suffering the penalty that should have rested on the sinner, to rest on Him. Oh, how deep and full of significance are the words, "Christ hath redeemed us from the curse of the law, being made a curse for us" [[Galatians 3:13](#)]. He went forth without the camp, thus showing that He gave His life not only for the Jewish nation but for the whole world. The hand of the Lord was in the inscription "Jesus of Nazareth, the King of the Jews," that was written out in Hebrew, Greek, and Latin, and placed above the cross. Thus Christ proclaimed to all kindreds, tongues,

and people, “I gave My life for you. Look unto Me, and be ye saved, all the ends of the earth.”

Christ fulfilled still another feature of the type. “His visage was so marred more than any man, and His form more than the sons of men; so shall He sprinkle many nations” [Isaiah 52:14]. In the Temple service, when the animal brought as a sacrifice was slain, the high priest, clothed in white robes, caught in his hand the blood that gushed forth, and cast it in the direction of the tabernacle or Temple. This was done seven times, as an expression of perfection. So Christ, the great antitype, Himself both High Priest and Victim, clothed with His own spotless robes of righteousness, after giving His life for the world, cast the virtue of His offering, a crimson current, in the direction of the holy place, reconciling man to God through the blood of the cross.

Christ might have continued to abide in the heavenly courts, clothed in garments whiter than the whitest white, and sitting as a prince at God’s right hand. He was not compelled to step down from the throne, to lay aside His royal robe and kingly crown, and come to this earth to receive hatred, abuse, rejection, scourging, and a crown of thorns. The humiliation that He endured, He endured voluntarily, to save a world from eternal ruin. [398]

Christ rent not His robe as did Caiaphas. He gave up His body to be rent, to be bruised, to be wounded for the transgression of the world. As by His own choice He died in the presence of an assembled nation of worshipers, type met antitype. Priest and victim combined, He entered the Temple as a place of sacrifice. Christ our Passover was sacrificed for us. He was the Lamb slain from the foundation of the world. He is a true high priest, for after enduring humiliation, shame, and reproach, after being crucified and buried, He was raised from the grave, triumphing over death. He is a priest forever, after the order of Melchizedek.

When Christ died on the cross, Satan triumphed, but his triumph was short. The prophecy was made in Eden. “I will put enmity between thee and the woman, and between thy seed and her seed; It shall bruise thy head, and thou shalt bruise His heel” [Genesis 3:15]. Christ was nailed to the cross, but thus He gained His victory. Through death He destroyed him that had the power of death. By becoming the Sin-bearer, He lifted from the human race the penalty

of transgression. In His own body He paid the penalty of that on which the power of Satan over the human race is founded, even transgression.

[399] Not that sin might become righteousness and transgression of the law a virtue, did Christ die. He died that sin might be made to appear exceeding sinful, the hateful thing it is. By His death He became the possessor of the keys of hell and of death. Satan could no longer reign without a rival and be revenged as a god. Temples had been erected to him, and human sacrifices offered on his altars. “They sacrificed to devils.”

The emancipation papers of our race were signed by the blood of the Son of God, and a way was opened for the message of hope and mercy to be carried to the ends of the earth. Now, whoever will may reach forth and take hold of God’s hand, and make peace with Him, and they shall make peace. The heathen are no longer to be wrapped in midnight superstition. The gloom is to disappear before the bright beams of the Sun of Righteousness. The power of hell has been overcome. The truth of the words has been proved: “I am sought of them that asked not for Me; I am found of them that sought Me not: I said, Behold Me, behold Me, unto a nation that was not called by My name” [Isaiah 65:1]. [Isaiah 63:1-3; 60:1-3, quoted.]—[Manuscript 101, 1897](#).

Our Substitute and Surety—[[Matthew 26:62, 63](#), quoted.] According to the Jewish form of administration, Christ was placed on oath by the priest: “I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God.” This appeal was made by the first magistrate of the nation. He occupied a position higher than any in earthly courts. But his religion was a cloak that hid the deformities of a hard, cruel heart. He lorded it over the people, making his supposed godliness a source of gain. He was not accepted by God as a typical high priest at any time. His fitness for the priesthood ended with the covering garment, set apart for the use of the priests, which he wore. He was incapable and unworthy.

[400] The priesthood itself had become corrupt. Priest after priest filled his appointment and performed his religious duties as an actor in a theater. Christ was fully aware of the high priest’s unworthiness to occupy the position that he did. He knew that he had not the character that would enable God to connect with him. But knowing

all this, Christ responded. The true High Priest stood before the false priest, to be criticized by one whom the people detested.

Christ might have glorified Himself there and then. He might have shown a power that would have made His judges quail. He knew that He was appointed to His office by God. But a body of flesh had been prepared for Him. He concealed His divinity by a garb of humanity. Being found in fashion as a man, He humbled Himself, that He might be qualified to represent man in the heavenly courts. He took not on Him the nature even of angels. The highest of all angels, He girded Himself with a towel, and washed the feet of His disciples. He mourned and wept over the perversity and transgression of men. He did not rend His robe, but His soul was rent. His garment of human flesh was rent as He hung on the cross, the Sin-bearer of the human race. By His suffering and death, a new and living way was opened. By this He was to enter upon His priestly office forever. There was no longer a wall of partition between Jew and Gentile. As the high priest for the whole world, He entered the holy place.

To the charge of the high priest, Jesus said, “Thou hast said: Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven” [Matthew 26:64]. These words were spoken with dignity and assurance. They fell from the lips of One whose Spirit went with the words. Christ, the only begotten Son of God, was the speaker, and His words came with ease, as if from the depths of a soul possessing the testimony to be given on earth. Divinity flashed through humanity, and like an arrow the conviction flashed into the hearts of the hearers that this Man spake as never man spake.

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“Then the high priest rent his clothes.” Conviction, mingled with passion, caused him to do this. He was furious with himself for believing Christ’s words, and instead of rending his heart under a deep sense of truth, and confessing that Jesus was the Messiah, he rent his priestly robes in determined resistance.

By this act he placed himself under the penalty of death. Under no circumstances were the priests to remove their turbans or rend their robes. He who disregarded this law was to die. Nothing but perfection, in dress and attitude, in word and spirit, could be acceptable to God. He is holy, and His glory and perfection must

be represented by the earthly service. Nothing but perfection could properly represent the sacredness of the heavenly service. Finite man might rend his own heart by showing a contrite and humble spirit. This God would discern. But no rent must be made in the priestly robes, for this would mar the representation of heavenly things.

The Jewish rulers said of Christ, “We have a law, and by our law He ought to die” [John 19:7]. Christ, who made the laws governing the Temple service, might have said to Caiaphas as he rent his robe, “You have transgressed the law of the God of heaven.”

[402] Every word of Christ’s reply was an arrow aimed by no uncertain hand. The judges rose up and confronted Christ, and with angry vehemence one after another asked Him the question, “Art Thou the Son of God?” To all came the answer as to Caiaphas, “I AM.” Oh, will not the dignity revealed in that pale face bring discernment to these men? Will not His bearing impress them with the truth of His words? On this occasion impressions were made that were never effaced. The actors in the scene went from place to place, hoping to find relief, but never did they gain the peace and quietude they sought.

The rulers did not yield to the conviction, but decided the matter as Satan hoped they would. They condemned Christ as a blasphemer. But Christ was not cowed or intimidated by their anger. With patience and without retaliation, He bore dishonor and shameful abuse. He looked forward to the time when their positions would be reversed, when He would sit on the right hand of God, clothed with power, when all—Pilate, Caiaphas, and those who mocked and derided Him—would stand before Him. When He comes in the clouds of heaven, the whole world will be cited before Him. Those who pierced Him will look upon Him. The sentence will be passed on those who have not received Him.

This is one of the times when Christ publicly confessed His claim to be the Messiah, the One for whom the Jews had long looked. Weighted with such great results, it was to Christ one of the most wonderful moments of His life. He realized that all disguise must be swept away. The declaration that He was one with God must be openly made. His judges looked upon Him as only a man, and they thought Him guilty of blasphemous presumption. But

He proclaimed Himself as the Son of God. He fully asserted His divine character before the dignitaries who had arraigned Him before their earthly tribunal. His words, spoken calmly, yet with conscious power, showed that He claimed for Himself the prerogatives of the Son of God.

At this time, none of the disciples dared open their lips to acknowledge Christ as the Messiah so long expected. When asked if he was one of the disciples, Peter denied, and when again charged with being Christ's follower, he denied with cursing and swearing. On one occasion Jesus asked His disciples, "Whom say ye that I am?" The light of the Saviour's glory flooded Peter's soul, and with inspired earnestness, he broke out into no prosaic acknowledgment, "Thou art the Christ, the Son of the living God." Christ commended him, saying, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven" [[Matthew 16:15-17](#)]. Is this the same Peter that now denies his Lord with cursing?

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These things are too great for me to handle, but I must mention some things to ease my mind of its burden. Many who claim to be Christians are in danger of rending their garments, making an outward show of remorse and repentance, when their hearts are not softened or contrite. This is the reason why so many continue to make failures in the Christian life. An outward appearance of sorrow is manifested for wrong, but their repentance is not that repentance that needeth not to be repented of [[2 Corinthians 7:10](#)]. May God grant to His church true contrition for sin. Oh, that we may feel the necessity of revealing true sorrow for wrongdoing.

My soul is constantly pained because of the evidence that I have of the superficial conversion of those who claim to be children of God. The question arises in my mind, Do these have any sense of the infinite sacrifice made in their behalf? It was a priceless gift, the sacrifice of One who was the foundation of the Jewish economy. All the offerings that were made pointed to Christ, the one complete offering for the sins of the world.

From the desert where single-handed Christ wrestled with the temptation of the enemy, to the cross, Satan was on the Saviour's track. All hell was leagued against Christ. And the people that God had honored by making them the repositories of sacred truth, that

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they might be lights in the darkness of the world, joined the ranks of the great rebel, and sought to extinguish the light that was to lighten 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” [[John 1:10](#)]. Satan had thrown his hellish shadow across their pathway, to intercept the rainbow of promise. Priests and rulers confederated with him to catch Christ in His words, but they failed. At times the temptations were most painful, but step by step Christ advanced in the path of humiliation and self-sacrifice. All Satan’s attempts to inspire Him with his own attributes were unsuccessful.

It is a most difficult matter to meet the wily foe, and discern his falsehoods. To do this demands more than the highest intellectual qualities. It is through Christ’s sacrifice that man comes into possession of the power to do this. Throw open the door of the hidden chamber of the mind and heart, that your sins may be set in the light of God’s countenance. He takes your trembling hand of faith, and lays it on the head of the atoning sacrifice. Thus every sin may be confessed and pardoned. Having therefore boldness to enter into the holiest by the blood of Jesus, and having an high priest over the house of God, let us draw near with full assurance of faith [see [Hebrews 10:19-22](#)].

[405] Christ took humanity upon Himself, that as a substitute and surety, He might act in behalf of humanity. He came to earth to bear the test that Adam failed to endure. Satan thought that this was his opportunity. United with the religious nation, the apostate strove to overcome God in Jesus Christ, to banish pure and undefiled religion from the earth. From the desert to the cross, temptation came to Christ like a tempest. As the fierceness of Satan’s efforts to wound the Saviour’s heel with his poisonous fangs increased, the lower Christ stepped down in the path of humiliation, self-denial, and self-sacrifice. Satan approached Christ as he approached Adam and Eve in Eden, but he failed in his purpose. Said Christ, “The prince of this world cometh, and hath nothing in Me” [[John 14:30](#)].

The religion of error and superstition bore its fruit—bigotry, cruelty, falsehood, murder. These were exercised on the person of the only-begotten Son of God. The priests tried in every way to entrap Christ, to find in Him something that they could use against Him. But notwithstanding the fact that they hired the ignorant tools

of the enemy to bear a testimony which they had put in their mouths, nothing was found in Christ worthy of condemnation. Three times the judge declared, "I find no fault in Him." Yet instead of protecting Christ as an innocent man, and thus earning the reputation of being a just and considerate ruler, Pilate gave Him up into the hands of the mob. The only begotten Son of God was placed on trial, but it was a mock trial from beginning to end. It was shown to the world that the religion of the Jewish teachers was a religion of oppression. It proved unable to reform them. Traditions and rites of no value whatever were exalted above the Word of God. Truth indeed had "fallen in the streets, and equity could not enter."

The religious rulers rejected and condemned Him who was the light of the world, the One who shone amid the moral darkness, and who in a moment could have struck off His fetters. Christ was obliged to tell them that by their resistance of righteousness they had served their day, and that the vineyard would be given to other husbandmen. Claiming to have the only true religion of the world, they turned from the truth itself, and crucified One who was the truth, because he bore witness against their evil works. Light shone amid the darkness but the darkness comprehended it not. Injustice and fraud lifted themselves in triumph, and Satan was pleased with the success of his plans.

Christ gave the lesson of the blighted fig tree in order to teach an important lesson. For the time He invested the tree with moral qualities, and made it the expositor of truth. Pretentious in appearance, it stood in the orchard flaunting its rich foliage as if fruit in abundance might be found on it. But Christ searched from the topmost bough to the lowest branches, and found nothing but leaves. He pronounced the curse upon it, and the next morning it was found to have withered away under the curse of Him who created it. "Master," said Peter, "behold, the fig tree which Thou cursedst is withered away" [Mark 11:21].

By the fig tree Christ represented the Jewish nation. Her doom was to be as sudden and certain as that of the fig tree. The second cleansing of the Temple, the dispersion of those who were buying and selling in the courts, desecrating the place set apart for a holy purpose, connected with the blighting of the fig tree was symbolical of the future punishment of the Jewish nation. It prefigured the

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[407] righteous anger of God. Standing as the representative men of the nation, the priests were corrupting the people by their false principles. As the fig tree withered, so would they.

Christ's lamentation over Jerusalem revealed His heart of love: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate" [[Matthew 23:37, 38](#)].

Behold the Son of God suffering on the cross for three terrible hours of agony, enduring the penalty of the transgression of the law, that repentant, believing ones may have eternal life. In the darkest hour, when Christ was enduring the greatest suffering that Satan could bring to torture His humanity, His Father hid from Him His face of love, comfort, and pity. In this trial His heart broke. He cried, "My God, My God, why has Thou forsaken Me?" [[Matthew 26:46](#)].

As He hung upon the cross, angels gathered about the divine Sufferer. As they looked upon their loved Commander, and heard His cry, they asked with intense emotion, "Will not the Lord Jehovah save Him? Shall not that soul-piercing cry of God's only begotten Son prevail?" We ask, What if it had? What if the world had been left to perish with its accumulation of guilt, while the Commander of all heaven again took up His kingly crown and royal robe, leaving an ungrateful, unappreciative people to perish in their sins?

[408] Not long before this, He said, "Now is My soul troubled; and what shall I say? Father, save Me from this hour" [[John 12:27](#)]. What melting, heart-stirring words. "Father, glorify Thy Son, that Thy Son also may glorify Thee." The Father responded to this request. "Then came a voice from heaven, saying, I have both glorified it, and will glorify it again" [[verse 28](#)].

As the angels beheld the overmastering anguish of the Son of God, the words were spoken, "The Lord hath sworn, and He will not repent." Father and Son have clasped their hands, and are mutually pledged to fulfill the terms of the everlasting covenant, to give fallen man another chance.

"Jesus, knowing that all things were now accomplished," cried out with a loud voice, "It is finished." The work that Thou gavest Me is accomplished. Thus He gave His dying testimony to men and

angels that the work He came to earth to do was to save a perishing world by His death.

When Christ spoke these words, He addressed His Father. Christ was not alone in making this great sacrifice. It was the fulfillment of the covenant made between the Father and the Son before the foundation of the earth was laid. With clasped hands they entered into the solemn pledge that Christ would become the substitute and surety for the human race if they were overcome by Satan's sophistry. The compact was now being fully consummated. The climax was reached. Christ had the consciousness that He had fulfilled to the letter the pledge He had made. In death He was more than conqueror. The redemption price has been paid. His right hand and His glorious holy arm have gotten Him the victory.

When He uttered the cry, "It is finished," Christ knew that the battle was won. As a moral conqueror, He planted His banner on the eternal heights. Was there not joy among the angels? Not a son, not a daughter of Adam, but could now lay hold on the merits of the spotless Son of God, and say, Christ has died for me. He is my Saviour. The blood that speaketh better things than that of Abel has been shed. [409]

The darkness rolled away from the Saviour and from the cross. Christ bowed His head and died. In His incarnation He had reached the prescribed limit as a sacrifice, but not as a Redeemer. The controversy in regard to the rebellion was answered. The human race has an open door set before them. "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth." [[Revelation 3:7](#)].

When Christ cried, "It is finished," God's unseen hand rent the strong fabric composing the veil of the Temple from top to bottom. The way into the Holiest of all was made manifest. God bowed His head satisfied. Now His justice and mercy could blend. He could be just, and yet the justifier of all who should believe on Christ. He looked upon the victim expiring on the cross, and said, "It is finished. The human race shall have another trial." The redemption price was paid, and Satan fell like lightning from heaven.

Look at the superscription written above the cross. The Lord arranged it. Written in Hebrew, Greek, and Latin, it is a call for all,

Jew and Gentile, barbarian and Scythian, bond and free, hopeless, helpless, and perishing, to come. Christ has made of none effect the power of Satan. He laid hold of the pillars of Satan's kingdom, and passed through the conflict, destroying him that had the power of death. A way was now opened whereby mercy and truth could meet together, and righteousness and peace kiss each other. By His death [410] Christ perfected forever them that are sanctified. This enabled Him to proclaim with a triumphant voice on the cross of Calvary, "It is finished."

Christ's heel was to be bruised by Satan. The whole energies of apostasy gathered together in an effort to destroy Him who was the light of the world, the truth which makes men wise unto salvation. But no advantage was gained by this confederacy. They knew not what they were doing. Satan bruised Christ's heel, but Christ bruised Satan's head. He was indeed enduring the contradiction of sinners against Himself. But every pang of suffering that He endured tore away the foundation of the enemy. With every advance move Satan made, he was effecting his own eternal ruin.

Satan bruised the heel of the seed of the woman, but he could not touch the head of our Mediator. Through death Christ destroyed him that had the power of death. In the very act of grasping his prey, death was vanquished, for Christ's death brought life and immortality to light through the gospel. Never was the Son of God more beloved by His Father, the heavenly family, and by the worlds unfallen than when He humbled Himself to bear disgrace, humiliation, shame, and abuse.

When Christ bowed His head and died, He bore the pillars of Satan's kingdom with Him to the earth. He vanquished Satan in our human nature. The nature by which the enemy was overcome is the same nature over which in Eden he obtained an easy victory. He sustained a humiliating defeat. He was overcome by the human nature of Christ. The power of the Saviour's Godhead was hidden. He must overcome in human nature, relying upon God for His power. This is the privilege of all who accept Jesus Christ. In proportion to their faith will be their victory.

[411] Christ was crucified. The Prince of Life had been taken by wicked hands and slain. In His spotless purity, the Son of the infinite God had been killed as a disturber of the peace and customs of the

people. He was lying in Joseph's new tomb. Christ descended into the grave as our Sin-bearer, opening a grave for the sins of all who will accept Him as their personal Saviour.

The night following the crucifixion was the darkest night that the church had ever known. But the redemption price for a fallen world had been paid. The sacrifice for sin had been offered. All heaven was triumphant.

The ceremonies of the Passover moved on with the usual routine. But the imposing dress of the high priest covered a heart that needed the molding of the Spirit of God, but that would never receive it. The ostentatious and ceremonious rites of their religion were mingled with selfishness, fraud, discontent, and unholy passions.

The rulers had chosen Barabbas, and Barabbas they would have as long as life should last. They cried out against Christ, "Crucify Him, crucify Him." "His blood be on us, and on our children." The blood thus invoked upon themselves would indeed be upon them. The characters they had chosen would ever be their characters. By their life and character they contradicted their grand ceremonies. The words, "His blood be on us, and on our children," would never cease to torture the hearts of the speakers. The blight of God's curse was upon them. Jesus never spurned the true penitent, but He hated hypocrisy cloaked by a garment of religion.

All heaven heard the challenge, "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him" [[Matthew 27:42](#)]. Never in outward appearance could humanity descend lower than this. But Satan saw that his disguise was torn away, that the character he had tried to fasten on Christ was fastened on himself. It was as if he had the second time fallen from heaven. He had acted out his own attributes. After the crucifixion, he saw that he had over reached himself. The charges he had made against Christ were made against God Himself. [412]

All heaven saw the cruel work done to Christ. In the dreadful scenes transacted in the judgment hall, God showed to the heavenly universe the spirit that would be manifested by those that are unwilling to yield obedience to His law. God then presented the once-hidden principles of Satan's power. All heaven saw them as

they were. The sympathies of the heavenly angels were with Christ, and Satan was uprooted.

The principle of rebellion is incurable. Satan revealed his true sentiments through the actions of the priests, who had been blessed with evidence upon evidence, but who would be hardened, not convinced, by more evidence. By the spirit manifested by Christ all through His trial, Satan's power as an accuser of the brethren was proved to be powerful but false. Satan is an accuser, a thief, and a murderer. He instigated men to put to death not only innocent human beings, but the incarnate God. If he could, he would have held Christ locked in the tomb. In his treatment of the Son of God, Satan showed what he would do if he had the nation wholly under his control. He would murder the innocent and save the wicked, represented by Barabbas. Barabbas represents the class that under Satan's dictation do the works of their father the devil.

[413] Satan will be judged by his own idea of justice. It was his plea that every sin should meet its punishment. If God remitted the punishment, he said, He was not a God of truth or justice. Satan will meet the judgment which he said God should exercise.

The scenes of persecution enacted during Christ's life will be enacted by false religionists till the close of time. Men think that they have a right to take into their charge the consciences of men, and work out their theories of apostasy and transgression. History will be repeated. Christ declared that prior to His second coming the world would be as it was in the days of Noah, when men reached such a pass in following their own sinful imagination that God destroyed them by a flood.

Every power that has been exercised since the betrayal of Christ to force the consciences of men, every court that has taken upon itself to decide man's destiny by its measurement of what constitutes religion, has revealed satanic attributes. Men have betrayed and persecuted God's chosen ones. They have taken the life that God alone can give. They have done that which they will wish they had never done, when they are asked, Who gave you this authority? Who required this at your hands? Who authorized you to put God's children to death?

A large company beheld the events of this day and the day following. Some regard the publicity of Christ's death only as shame

and defeat. But this God had appointed. He was betrayed by Judas, and forsaken and denied by His disciples. He was scorned as a deceiver, and hunted down as one unfit for human sympathy. He was betrayed in the garden of Gethsemane, and He underwent a mock trial in the judgment hall. He was condemned by Pilate. The [414] governor declared, “I find no fault in Him.” Yet he condemned to death an innocent Man, a God disguised by humanity.

Christ was crowned with thorns. His hands and feet were pierced by nails. Every step onward in the shameful scene was one of intense suffering. But it was God’s purpose that publicity should be given to the whole transaction, point after point, scene after scene, one phase of humiliation reaching into another. It was appointed that these events should take place on the occasion of the Passover.

He who came from the heavenly courts on an embassy of love, mercy, and truth to save from sin the people that had been made the repositories of sacred truth, and to enlighten the world by the knowledge of God, was crucified. The One to whom the Jewish sacrifices pointed clothed His divinity with humanity, that humanity might become a teacher of humanity. He revealed Himself as the sent of God, the hope of Israel. He was the foundation of the whole Jewish economy. “I find no fault in Him,” was the testimony of an irreligious heathen judge. But Satan and his synagogue were leagued against divinity. Christ was rejected and dishonored as far as humanity and satanic agencies combined could do the shameful work. They chose a robber and a heathen king in the place of the Prince of Life. “We have no king but Caesar,” they shouted. Thus they withdrew from the divine theocracy, choosing a heathen ruler.

He who left the heavenly courts and clothed His divinity with humanity that He might secure the salvation of Israel, and that through them the light might shine to the world, was stigmatized by the highest authorities of the Jewish nation. Heathen rulers confederated with them to put the Redeemer to death. But Christ’s [415] word to them is plain and irrevocable, “Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven” [[Matthew 26:64](#)].

In His life Christ fulfilled every specification of the law. Did He do this that from henceforth the law might be made void and that sinful beings might be given what Satan claimed to be their

privilege—freedom from law? Has the enemy of God obtained in this world what he was refused in heaven? No. Christ declared, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill” [[Matthew 5:17](#)]. Righteousness was leagued with truth to make unrighteousness appear.

By Christ’s becoming man’s substitute, the lustre of an abundant vindication is shed on the faithful, obedient child of God. Though entirely innocent, Christ submitted to be punished for man’s disobedience. In His own body He offered the antitypical sacrifice, thus paying the penalty and bearing the curse, that no one who believes in Him should perish, but have everlasting life. The rainbow of promise encircles the throne.

In stooping to take the habiliments of a man, Christ did not cease to be God. The human did not become divine, nor the divine human. Christ lived the law of God, showing all men and women that through His grace they can do the same. By faith, in His humanity Christ saw what we are permitted to see by faith—the atoning sacrifice connected with the Lord upon the mercy seat. The golden censer is waved, and the incense, the representation of the purity and righteousness of Christ, ascends, bearing the prayers of every soul that receives and believes on Christ to the altar which is before the throne of God. And Jesus is in the midst.

[416] Entire justice was done in the atonement. Christ was the object of that justice. In the place of the sinner, the spotless Son of God received the penalty, and the sinner goes free as long as he receives and holds Christ as his personal Saviour. Though guilty, he is looked upon as innocent. The character of God was shown to the world by the obedience and death of the Son of God. By His own merits Christ covered everything that the justice of God demanded. God’s character as a God of holiness, a God of goodness, compassion, and love combined, was expressed in His Son. In the cross of Christ God gave the mightiest pledge of justice and love. [[Hebrews 9:13, 14](#), quoted.]

When the loud cry, “It is finished,” came from the lips of Christ, the priests were officiating in the Temple. The lamb prefiguring Christ—for to Him all the sacrificial offerings pointed—had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about

to slay his son. With intense interest the people look on. But the earth trembles and quakes, for the Lord Himself draws near. With a rending noise, the veil of the Temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the Shekinah once dwelt. Here God had once manifested His glory above the mercy seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the tabernacle. He entered in once a year to make an atonement for the sin of the people. But lo, this veil is rent in twain. No longer is there any secrecy there.

All is terror and confusion. The priest is about to plunge his knife to the heart of the victim, but the knife drops from his nerveless hand, and the lamb, no longer fettered, escapes. At the moment that the expiring Saviour exclaimed, "It is finished," an unseen hand rent the veil of the Temple from the top to the bottom. Thus God said, "I can no longer reveal My presence in the Most Holy Place." Type had met antitype in the death of God's Son. The Lamb of God, slain from the foundation of the world, is dead. The way into the Holiest of all is laid open. A new and living way, which has no veil between, is offered to all. From henceforth all may walk in this way. No longer need sinful, sorrowing humanity await the coming of the high priest. It was as if a living voice had spoken to the worshipers: There is now an end to all sacrifices and offerings. The Son of God has come according to His word, "Lo, I come: in the volume of the book it is written of Me, I delight to do thy will, O My God" [[Psalm 40:8](#)]. "Behold the lamb of God, which taketh away the sin of the world" [[John 1:29](#)].

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At the setting of the sun on the evening of the preparation, trumpets sounded, signifying that the Sabbath of rest had begun. The next day the courts of the Temple were filled with worshipers. The high priest from Golgotha was there, splendidly robed in his sacerdotal garments. White-turbaned priests, in their officiating dress, full of busy activity, were preparing to perform their duties. But some present were not at rest as they offered the blood of bulls and goats for the sin of Israel. They were not conscious that type had met antitype, that an infinite sacrifice had been offered for the sin of the world.

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But never had the service been performed with such conflicting feelings. The trumpets and musical instruments and the voices of the singers were as loud and clear as usual, but a sense of strangeness pervaded everything. One after another inquired about the strange event that had taken place. Hitherto the Most Holy Place had always been most sacredly guarded from intrusion. It was left in sacred solitude. Only once a year was it entered, and then by the high priest. But now a curious horror is seen on many countenances, for this apartment was open to all eyes. At the very moment that Christ had expired, the heavy veil of tapestry, made of pure linen, and beautifully wrought with scarlet and purple, had been rent from top to bottom. The place where Jehovah had met with the priest, to communicate His glory, the place that had been God's sacred audience chamber, lay open to every eye—a place no longer recognized by the Lord.

Many who at that time united in the services of the Passover never again took part in them. Light was to shine into their hearts. The disciples were to communicate to them the knowledge that the great Teacher had come.

According to their practice the people brought their sick and suffering to the Temple courts, inquiring, Who can tell us of Jesus of Nazareth, the healer? Some had come from far to see and hear Him who had healed the sick and raised the dead. With persistent earnestness they asked for Him. They would not be turned away. But they were driven from the Temple courts, and the people of Jerusalem could not fail to see the contrast between this scene and the scenes of Christ's life.

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On every side was heard the cry, "We want Christ, the Healer." A world without a Christ was blackness and darkness, not only to the disciples and to the sick and suffering, but to the priests and rulers. The Jewish leaders and even the Roman authorities found it harder to deal with a dead Christ than with a living Christ. The people learned that Jesus had been put to death by the priests. Inquiries were made regarding His death. The particulars of His trial were kept as private as possible, but during the time that He was in the grave, His name was on thousands of lips, and reports of His mock trial, and of the inhumanity of the priests and rulers were circulated everywhere.

By men of intellect the priests were called upon to explain the prophecies of the Old Testament concerning the Messiah, and while trying to frame some falsehood in reply, the priests became like men insane. Upon many minds the conviction rested that the Scriptures had been fulfilled. [Luke 23:50-52, quoted.]

Joseph was a disciple of Christ, but in the past he had not identified himself with Him for fear of the Jews. He now went boldly to Pilate, and asked [for] the body of Jesus. He was a rich man, and this gave him influence with the governor. Had he delayed, the body of the Saviour would have been placed with the bodies of the thieves in a dishonored grave.

Nicodemus, a chief ruler and a rabbi, was also a disciple of Christ. He had come to the Saviour by night, as if afraid to have it known that his heart was troubled. That night he listened to the most important discourse that ever fell from the lips of man. The words he heard had penetrated his soul. He had been enlightened by them, but still he had not identified himself with Christ. He had been among the number spoken of by John: “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” [John 12:42]. But Nicodemus had endeavored, as far as he could, to defend Christ. On one occasion he had asked the priests, “Doth our law judge any man, before it hear him, and know what he doeth?” [John 7:51]. “Art thou also of Galilee?” was the retort. “Search, and look; for out of Galilee ariseth no prophet” [verse 52].

[420]

After the crucifixion Nicodemus came to the cross, bringing a mixture of myrrh and aloes to embalm Christ’s body. He had witnessed the cruel treatment of the priests; he had marked Christ’s patience and Godlike bearing, even in His humiliation. He now saw more clearly the real character of the high priest, and he came boldly to take the bruised body of his Saviour, looked upon as the body of a malefactor. Thus he identified himself with Christ in His shame and death.

With the death of Christ the hopes of the disciples had perished. Often they repeated the words, “We trusted that it had been He which should have redeemed Israel” [Luke 24:21]. Lonely and sick at heart, they remembered Christ’s words, “If they do these things in a green tree, what shall be done in the dry?” [Luke 23:31]. They met

together in the upper chamber, and closed and fastened the doors, knowing that the fate of their beloved Teacher might at any time be theirs.

[[Luke 23:54, 56](#); [Matthew 28:1, 2](#), quoted.]

[421] Mary saw that her Lord was not in the tomb. “Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him” [[John 20:2](#)]. While Mary was hastening to the abode of Peter and John, other women came to the tomb from another direction, wondering how they would roll away the stone. But they found the stone rolled away, and, entering the sepulcher, they saw that the body of their Lord was not there.

“And, behold, there was a great earthquake: for the angel of the Lord descended from heaven.” Clothed with the panoply of heaven, this angel left the heavenly courts. The bright beams of God’s glory went before him and illuminated his pathway. “His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men” [[Matthew 28:3, 4](#)]. Now, priests and rulers, where is the power of your guard?

[[Proverbs 1:24-31](#); [Psalm 2:4-12](#), quoted.]

How impotent on this occasion was the power of the kings and rulers. They could not act their will on Him who was slain for the sins of the world. Had it been possible, the prince of darkness with his apostate army would have kept forever sealed the tomb that held the Son of God. But a heavenly host guarded the sepulcher. With majestic and terrible tread, the God of heaven, followed by the angels, walked round the tomb of Christ. They had been unseen witnesses of all that had taken place in the mock trial in the judgment hall. Every action was noted, every taunt recorded.

The hour of Christ’s triumph has come. The Lord has broken His bonds in sunder. Christ came forth from the tomb proclaiming, “I am the resurrection, and the life.” The Saviour’s words to His disciples were fulfilled. [[John 16:19, 20, 22](#), quoted.]—[Manuscript 111, 1897](#).

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