

Ellen G. White Estate

MANUSCRIPT RELEASES, VOL. 15 [NOS. 1136-1185]

ELLEN G. WHITE



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**Manuscript Releases**  
**Volume Fifteen [Nos.**  
**1136-1185]**

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**Ellen G. White**

**1990**

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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Trustees and their successors became increasingly aware of the potential usefulness to the church of this gold mine of unpublished materials.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. 1136—Included in Manuscript Release No.  
1184**

## MR No. 1137—Exalt and Praise God at Camp Meetings

(Written September 28, 1897, from “Sunnyside,” Cooranbong, N.S.W., to A. G. Daniells.)

I received your letter this afternoon. We are pleased that you have found grounds for the camp meeting. Our only fear is that you will be limited for space. I cannot see where you will find room to erect the large tent, the buildings necessary, and the family tents. It is altogether the smallest ground I have ever heard of for a camp meeting.

In reference to the question you asked me, I consider it an altogether different matter. You have had your printing establishment long enough in North Fitzroy. This has given character and standing and influence to our cause there. The showing in Melbourne is altogether different from that in Sydney. With your printing press you have opportunity to publish anything you deem essential, without long delay or large expense, to meet any emergency that may arise. I would say, Follow your convictions. You have altogether a different community in those who have embraced the truth. There are many composing the number who claim to believe the truth whose judgment is too limited to carry through any large work intelligently in the line you propose to do in Melbourne. I have nothing, not one drawback to your plans, in the light that the Lord has given me. All my fear is that there will not be that humble, contrite spirit that would insure the blessing of God.

When one has such a breadth of intelligence that he has outgrown his simplicity and dependence upon God, then we cannot depend on him, for Christ says, “Without Me, ye can do nothing.” When by faith we have a right hold from above, we have an experience that we are walking with God as did Enoch. We have nothing to fear in an emergency. They that are for us are more than they that

can be against us. If we are wholly consecrated to God, we shall be laborers together with Him.

If it were left to us to manage the interest of the cause of God in our own way and according to our disposition and strength, we would not need to expect much; but if self is hid with Christ in God, all our plans and methods will be wrought in God. God has imparted to us our moral powers and all our religious susceptibilities. We must draw nigh to God. We must be laborers together with Him, else weakness and mistakes will be seen in all we undertake. Let us have faith in God at every step. While we realize our own weakness, let us not be faithless, but believing. Let us learn the precious lesson you recently learned in Ballarat.

I firmly believe that we shall see of the salvation of God if we will take Him at His word. The very gospel that we present to save perishing souls must be to us the gospel that saves our own souls. We must eat the flesh and drink the blood of the Son of God. We must receive the word of God. To all intents and purposes, we must eat the word, live the word. It is the flesh of the Son of God. We must drink of His blood, the spiritual attributes of Jesus Christ, and constantly develop as the result of the nourishment which the soul receives in eating His flesh and drinking His blood. Then our lips will utter His praise.

[3] If in our camp meetings we will only walk humbly with God, if we will work in the spirit of Jesus Christ, none of us will carry heavy burdens. We will lay them upon the great Burdenbearer. We may expect triumphs in the presence of God in the communion of His love, from the beginning to the end. The camp meeting may be a love feast, because we have the assurance of God's presence. We shall have a signal manifestation of His glory.

If we as believers enjoy the truth because we practice it, we shall give the impression that the truth is not a yoke of bondage, but that it has given us our emancipation papers, and we are free in Christ Jesus our Lord. The Lord Himself will make impressions on the people, and they will say, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." A foretaste of Christ's mercy, His abundant love and compassion, will be felt by his people.

“Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” All darkness, all murmuring, all complaining, all talking unbelief, must be crucified. The Christ will put a new song on human lips, even songs of praise to our God. There should be far more thanksgiving and less murmuring and complaining; for all this kind of exercise is displeasing to our God. We have enough for which to praise God. He would have us walk in the light as He is in the light. Why do we not do this? Why do we not talk of His love, and tell of His goodness and His wonderful works to the children of men?

We must learn what it means to believe in God. When will we learn to be not faithless but believing? Can God say any more than He has said to inspire us with faith and hope? We have no excuse [4] for our conversation taking a low, desponding level. We need not exalt self, neither need we take special words to God, to depreciate self. We are the Lord’s property. He declares, “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.” How shall we glorify Him? “Whoso offereth praise glorifieth God.” From His throne above He calls to us, “Look unto Me, and be ye saved, ... for I am God, and there is none else.”

Oh, why are our lips so ready to exalt and praise ourselves? Why have we so few words of praise to give our Lord Jehovah? Have we not fled for refuge to lay hold on the hope set before us? Are we not commanded to be joyful in our King? Jesus is our living Advocate in the presence of our Father. Talk of Him as the One who can and does save to the uttermost all who come unto God through Him. Let us learn to speak His praises. “Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation” [Isaiah 12:2]. If we have tasted that the Lord is gracious, let us show that we are able intelligently to make Him known. Let us talk faith, helping others who are in the region and shadow of death.

Well I did not expect to write as much as I have. But I will say a few words more. We must rely wholly upon God. It is your only safety to let your tendrils entwine about God. We must educate our tongues to speak more hopefully, with thanksgiving to His dear

name. We want to encourage and educate every soul who claims to believe the truth, to talk of Jesus. He is the resurrection and the life.

- [5] None of us need flatter ourselves that while the world is progressing in wickedness we shall have no difficulties. It is these very difficulties that bring us to the audience chamber of the Most High, to seek counsel of One who is infinite in wisdom. He loves to have us seek Him, to trust Him, and believe in Him. If we had no perplexities, no trials, we would become self-sufficient and lifted up in ourselves. The true saints will be purified and made white and tried.

Will you do your best to awaken the dormant energies of the people of God, to seek the Lord with all the heart, that they may find Him, and to keep His love burning in their hearts because they love the truth as it is in Jesus? I am determined not to be discouraged. I am determined to keep my face lifted up to the Sun of Righteousness. I want the light and power of God in my soul. We need not become cold and dark and Christless. We are to pray and believe, and watch unto prayer.

I am glad you are to have a period of rest in Cooranbong. I hope soon to see Willie and others who will come with him. Be of good courage, and joyful in the Lord. Talk faith, and you will have faith—[Letter 42, 1897](#).

Ellen G. White Estate

*Washington, D. C.,*

*May 2, 1985.*

Entire Letter.

## **MR No. 1138—Plans for Church Buildings; How to [6] Secure the Best Soul Winning Results from Camp Meetings**

(Written November 21, 1897, from Stanmore, N.S.W., to “Brother Evans.”)

I have [had] but [a] few minutes’ conversation with W.C.W. since his return to Australia. We met him in Stanmore at our camp meeting. This meeting was indeed a meeting of great interest, and the interest is being followed up as well as can be done to bind off the work here in Sydney. There must be no lax movements done, after an interest has been created in any place. There has been a house selected as a home in every way appropriate for the workers. Some are engaged in selling papers, small books, and pamphlets, and others who are experienced—Brother and Sister Haskell, Brother and Sister Starr, and Brother Baker—are engaged in meetings and holding Bible readings, and calling on the people as they are invited.

About 20 have taken their stand upon the Sabbath question; others are deciding. I came down here last Friday. For the past three weeks I have been very sick. My sickness was caused by overwork at the camp meeting. On Sabbath I ventured to speak in the tent. A hot wave had just passed over New South Wales, and the heat seemed as if it was coming from a burning furnace; yet the Lord gave me strength, and last night I rested in sleep.

This morning [I arose] at my usual [time]—at three o’clock— [and] I am writing these lines. I thank the Lord that I am being strengthened. This morning the atmosphere is cooler. There is work enough for 12 earnest workers. I have just written to Cooranbong [7] for Brother Wilson and his wife to come to Sydney and unite in the work here. We expect them today; also W. C. White, on his way to Melbourne.

A telegram came from Melbourne last Thursday for Elder Haskell to attend the camp meeting there, but it is impossible for him

to do so. The interest here requires all the force we have here, and even more helpers than we have here now. Not one can be spared. The class who are now becoming interested and taking their stand for the truth are those who will be able to assist in the financial part of the work, and also with their influence in helping to reach other souls. We feel very thankful to God for this encouragement. We are now hearing that precious souls are being moved by the Holy Spirit. We will continue to work and pray as well.

The souls who have newly come to the faith, and others who have not fully decided, are stirred in regard to building a church; we will call it a tabernacle. We have a neat, nice place of worship at Cooranbong, every way appropriate. It was dedicated without one penny of debt upon it. This can be a pattern for Stanmore, if proper grounds can be obtained; if not, we shall have to select some suburb nearer Sydney. We think there will be considerable help from outside parties.

We have no tabernacle in which to worship in the large city of Sydney, but if the people of Sydney will unite in this work we can build a tabernacle to accommodate the church in Sydney, Stanmore, and other suburbs; and when they are a little stronger in numbers, a house of worship must go up in Sydney proper, but work must first be done in Sydney. Next year a camp meeting should be repeated here in Stanmore or nearer Sydney, if the Lord wills. We have no time now to hesitate; the work must advance.

[8] The class who are now taking hold of the work are of the higher class. These will help to reach the higher class. The Lord knows just how much we need to attain an influence over a class that can be a help in helping others to see the truth, and also to sustain and advance the work. We have no time to devote to hesitance and unbelief. The work must go.

In Newcastle and Maitland, places about 20 miles from Cooranbong, considerable work has been done in canvassing. Now there is an interest to hear the truth, and yet no labor has been given in [a] tent effort. There are also small towns between Morissett and Sydney, where there has been no labor. The work must go forward in these places. The standard must be raised. Fields are opening and calls are being made from every direction, Send us a minister. The

people want a minister to present to them the truth. We need the inspiration of faith continually.

We have had the most successful camp meeting that has been held in New South Wales. It exceeded anything we had hoped. The light of the third angel's message has penetrated many dark places. We need every day a living connection with God. Our faith is not as strong as it should be. As a people we are not as devotional as we should be. We have great light, great opportunities, great privileges, and we now need to walk with the light and have a faith proportionate to the great and living truths we are handling. We must not trust in our own powers or in the powers and smartness of our speakers. We must lean our whole weight upon One who can help us in every emergency. Our work is aggressive; there must be no halting. There must be less, far less, hovering about the churches, and far more lifting the standard in new fields. Our ministers must give the trumpet a certain sound, lifting up Jesus and saying, "Behold the Lamb of God, which taketh away the sin of the world." [9]

The light of truth must flash forth upon the pathway of many who have never heard the message of warning. We want light to go forth everywhere. I am pleading for physical strength, mental clearness, and spiritual power. The Lord is my helper. He can be my efficiency. He will be our strength. We have no time to lose. The end of all things is at hand.—[Letter 51, 1897](#), pages 1-3.

Ellen G. White Estate

*Washington, D. C.,*

*May 2, 1985.*

[10] **MR No. 1139—To Be No Controversies at Camp Meeting; Hold Camp Meeting Near Site of Previous Year’s Meeting**

(Written February 13, 1901, from Crystal Springs, St. Helena, California, to “Brother and Sister Starr and Mother Sisley.”)

I can write you only a few lines. I thank you for your letter. I was very glad to hear the good news of your camp meeting and to know that interest is still shown. I am glad that the door is not closed by any discussions or controversy. Then there is no taking sides. Those who place themselves on the wrong side seldom change to the right side, therefore there should be no controversies at our camp meetings. We are to use the strength of our words and influence to advance the truth in clear, straight lines, receiving and imparting light. As the leaven of the precious truth is introduced, it silently diffuses itself, imparting its own properties and tendencies, until the whole lump is leavened. Satan’s evil leaven of unbelief will often be introduced to prevent the work of reformation [from] going on, but nevertheless the vital current of truth must constantly flow forth and impress minds.

[11] New territories must be entered, and the closer these territories are to one another the better can they be cared for. As fields near together are worked, the small companies raised up gain strength from association with one another. It is not always best when arranging for a camp meeting, to hold it a long way from where the camp meeting was held the year before. If it [is] held near, those who were not converted at the previous meeting may be at this.

I am sure [that] revival efforts are just what is needed to bind off the work. And in every place where souls are brought unto the truth, a place of worship should be prepared for them as soon as possible.

I must now stop. I am not fit to write. Remember when you see mistakes, that Sister White can hardly hold the pen in her fingers sometimes. I write because I desire the chain of communication [to

*MR No. 1139—To Be No Controversies at Camp Meeting; Hold Camp Meeting  
Near Site of Previous Year's Meeting* 17  
be] kept unbroken and to let you know that we feel an interest in you  
and your work.

May the Lord help you and bless you as a family, and guide you, is my most earnest prayer. May He strengthen and bless you and give you the precious sunlight of His countenance.—[Letter 25, 1901](#).

Ellen G. White Estate

*Washington, D. C.,*

*May 2, 1985.*

Entire Letter.

[12] **MR No. 1140—Image to the Beast Formed Before  
Close of Probation**

(Written August 6, 1890, presumably from Petoskey, Michigan, to  
“Brother and Sister Garmire.”)

Since visiting your house Sabbath afternoon, August 23, some things have rested on my mind to say to you. I have no hesitancy in saying that Anna’s visions are not of God. The dreams that the members of your family have had are a deception of Satan. Will the Lord give light through an impure, corrupt channel? No.

This wonderful interpretation of Scripture which you have accepted, came from a man who was wholly deceived. Such ideas as he advanced, such interpretation of the third angel’s message and other Bible truths, such corrupting, sensual things, could come only from a mind defiled. My pen refuses to trace his blasphemous pretensions. Here is where you received your light.

Anna’s visions have no higher source than the ideas you accepted from the blind man Jones. Can an impure foundation send forth pure water? Never. The imagination of the man was wholly defiled, and yet he presented his error as solemn, sacred truth. Think you the Lord would pass by His people, who are striving to do His work, and impart light to one corrupt in heart, whose theories would lead to moral pollution and defilement of soul and body? No, indeed no.

[13] Satan saw that he could work upon your fruitful imagination, and lead you, with others, into his net. Did God give you that time message? No; for no such message comes from the true source of light. You present your calculations and figures, as many First Day Adventists have, but your reckoning is founded on false premises. In the little leaflet you sent out you speak of “the judgment” coming in one hour, and that God will work “His strange work” and “cut it short in righteousness” and seal to Himself a remnant, in fifteen days.

On page 8 you present Anna's vision in regard to a certain woman as a confirmation of your theory that probation would end in October, 1884. There is nothing to this. Probation is not yet closed; the saints are not yet sealed. In the next paragraph you give Anna's dream in regard to her father. Neither has this any weight, nor the dream your wife has had. They are all false.

I quote from your tract: "The Lord plainly tells you the literal days He will be pleading with you, in [Hosea 5:7](#)—for fifteen days on the testimony, and fifteen more days on the laws, in the loud cry. I shall not be able to get this tract before any of you more than thirty days before the time is accomplished."

You say, "Hundreds will be in the Tabernacle; and as they have rejected the Lord, He will reject them, and send them strong delusions, that they may believe a lie." Who was it that was deluded? Who was it that believed a lie? Then you make quotations from Sister White to substantiate your false theories.

Forty thousand of these leaflets were sent out. One of your party [14] prevailed upon a young man who was naturally conscientious, to steal the mailing list of the *Review and Herald*, from which to obtain names to whom to send your falsehoods. This was a State's prison crime. Such work in no sense bears the divine mark. Time has proved you to be a false prophet, and Anna's visions false exercises. God never works in this way.

Satan has other and stronger delusions prepared for you. You will claim, if you have not already done so, that you have a work to do in connection with Anna's visions, corresponding to that of the mighty angel that came down from heaven, whose glory lightened the earth. Satan sees that your mind is all ready to be impressed with his suggestions, and he will use you to your own ruin, unless in the name of the Lord you break the shackles that bind you.

The parable of the call to supper has no bearing on your theories. It is a lesson given by Christ to reach to the close of probation. You dwell on this parable, and call in the Scripture, when you have wholly perverted and misapplied its meaning.

You and your wife and Sister Eastman have said, "Show us from the Bible that we are in error, and we will give it up." But how can I prove your error by Scripture when you misinterpret and misapply it as you do?

[15] It was this same spirit in the Jews which called forth the words of Christ, "Ye are ignorant both of the Scriptures and of the power of God." They entertained the idea that Christ at His first advent was to break the Roman yoke from off their necks, and that He would then honor Israel by placing them above every other people on the earth. And they produced Scripture to sustain them; but they were deceived. The Old Testament prophecies which relate to the glorious second appearing of Christ, they applied to His first advent, and many, even the wise and educated, were deceived. Their error was fatal.

Several times during our conversation, in which you become very much in earnest, you repeated the sentence, "O consistency, thou art a jewel!" I repeat the same with decided force to you. You say that Anna's visions place the forming of the image of the beast after probation closes. This is not so. You claim to believe the testimonies; let them set you right on this point. The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. Your position is such a jumble of inconsistencies that but few will be deceived.

In [Revelation 13](#) this subject is plainly presented; [[Revelation 13:11-17](#), quoted].

This is the test that the people of God must have before they are sealed. All who prove their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin, and accept the Sunday sabbath, will receive the mark of the beast. What need will there be of the solemn warning not to receive the mark of the beast, when all the saints of God are sealed and ticketed for the New Jerusalem? "O consistency, thou art a jewel!"

[16] You have taken the history of the disobedient prophet, as given in the Old Testament, and applied it to Sister White. You say she is perfectly honest, but the deceived prophet. For this reason the testimonies of the Spirit of God can have no effect on you. Has the Lord opened to you or your daughter, your wife or your children, the disobedience of Sister White? If she has walked contrary to God, will you show in what? My duty is to make plain statements

of my position; for you misinterpret my testimony, wrench it from its true meaning, and ring in my name whenever you think it will enforce whatever you have to say. But when the testimonies do not harmonize with your theories, I am excused, because I am the false prophet! There are many ways of evading the truth.

You seem to have special bitterness against Elder [Uriah] Smith, and some others of our brethren, and you have talked out these feelings in your family, thus leavening them. The Lord has seen fit to counsel Elder Smith, to give him words of reproof because he had erred; but is this an evidence that God has forsaken him? No. “As many as I love, I rebuke and chasten: be zealous therefore, and repent” [Revelation 3:19]. The Lord reproves wrongs in His people, but is this an evidence that He has rejected them? No. There are errors in the church, and the Lord points them out by His own ordained agencies, not always through the testimonies. Now, shall we seize these reproofs and make capital of them, and say that God is not imparting to them His light and love? No. The very work that God is trying to do for them shows that He loves them and wants to draw them away from paths of danger.

God has spoken in reference to yourself. That which you term light from heaven, He has pronounced darkness, and the visions born of this error, He calls a delusion. Will you believe this testimony? Will you heed what the Lord has spoken through Sister White, or will you cast the word of the Lord behind you? Will you quote this testimony as readily, and make capital of it, as you have of testimonies of reproof given your brethren who have erred in some things? “O consistency, thou art a jewel!”—Letter 11, 1890. [17]

Ellen G. White Estate

*Washington, D. C.,*

*May 2, 1985.*

Entire Letter.

[18] **MR No. 1141—Cautions About Making Doctrinal Differences Prominent; Contemplating the Marvels and Mysteries of the Incarnation**

(Written February 18, 1887, from Basel, Switzerland, to E. J. Waggoner and A. T. Jones.)

I have something to say to you that I should withhold no longer. I have been looking in vain as yet to get an article that was written nearly twenty years ago in reference to the “added law.” I read this to Elder [J. H.] Waggoner. I stated then to him that I had been shown [that] his position in regard to the law was incorrect, and from the statements I made to him he has been silent upon the subject for many years.

I have not been in the habit of reading any doctrinal articles in the paper, that my mind should not have any understanding of anyone’s ideas and views, and that not a mold of any man’s theories should have any connection with that which I write. I have sent repeatedly for my writings on the law, but that special article has not yet appeared. There is such an article in Healdsburg, I am well aware, but it has not come as yet. I have much writing many years old on the law, but the special article that I read to Elder Waggoner has not come to me yet.

[19] Letters came to me from some attending the Healdsburg College in regard to Brother E. J. W.’s [Waggoner’s] teachings in regard to the two laws. I wrote immediately protesting against their doing contrary to the light which God had given us in regard to all differences of opinion, and I heard nothing in response to the letter. It may never have reached you. If you, my brethren, had the experience that my husband and myself have had in regard to these known differences being published in articles in our papers, you would never have pursued the course you have, either in your ideas advanced before our students at the college, neither would it have appeared in the *Signs*. Especially at this time should everything like

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differences be repressed. These young men are more self-confident and less cautious than they should be. You must, as far as difference is concerned, be wise as serpents and harmless as doves. Even if you are fully convinced that your ideas of doctrines are sound, you do not show wisdom that that difference should be made apparent.

I have no hesitancy in saying you have made a mistake here. You have departed from the positive directions God has given upon this matter, and only harm will be the result. This is not in God's order. You have now set the example for others to do as you have done, to feel at liberty to put in their various ideas and theories and bring them before the public, because you have done this. This will bring in a state of things that you have not dreamed of. I have wanted to get out articles in regard to the law, but I have been moving about so much, my writings are where I cannot have the advantage of them.

It is no small matter for you to come out in the *Signs* as you have done, and God has plainly revealed that such things should not be done. We must keep before the world a united front. Satan will triumph to see differences among Seventh-day Adventists. These questions are not vital points. I have not read Elder Butler's pamphlet or any articles written by any of our writers and do not mean to. But I did see years ago that Elder [J. H.] Waggoner's views were not correct, and read to him matter which I had written. The matter does not lie clear and distinct in my mind yet. I cannot grasp the matter, and for this reason I am fully convinced that presenting it has been not only untimely, but deleterious. [20]

Elder Butler has had such an amount of burdens he was not prepared to do this subject justice. Brother E. J. W. [Waggoner] has had his mind exercised on this subject, but to bring these differences into our general conferences is a mistake; it should not be done. There are those who do not go deep, who are not Bible students, who will take positions decidedly for or against, grasping at apparent evidence; yet it may not be truth, and to take differences into our conferences where the differences become widespread, thus sending forth all through the fields various ideas, one in opposition to the other, is not God's plan, but at once raises questionings, doubts whether we have the truth, whether after all we are not mistaken and in error.

The Reformation was greatly retarded by making prominent differences on some points of faith and each party holding tenaciously to those things where they differed. We shall see eye to eye ere long, but to become firm and consider it your duty to present your views in decided opposition to the faith or truth as it has been taught by us as a people, is a mistake, and will result in harm, and only harm, as in the days of Martin Luther. Begin to draw apart and feel at liberty to express your ideas without reference to the views of your brethren, and a state of things will be introduced that you do not dream of.

My husband had some ideas on some points differing from the views taken by his brethren. I was shown that however true his views were, God did not call for him to put them in front before his brethren and create differences of ideas. While he might hold these views subordinate himself, once they are made public, minds would seize [upon them], and just because others believed differently would make these differences the whole burden of the message, and get up contention and variance.

There are the main pillars of our faith, subjects which are of vital interest, the Sabbath, the keeping of the commandments of God. Speculative ideas should not be agitated, for there are peculiar minds that love to get some point that others do not accept, and argue and attract everything to that one point, urging that point, magnifying that point, when it is really a matter which is not of vital importance, and will be understood differently. Twice I have been shown that everything of a character to cause our brethren to be diverted from the very points now essential for this time, should be kept in the background.

Christ did not reveal many things that were truth, because it would create a difference of opinion and get up disputations, but young men who have not passed through this experience we have had, would as soon have a brush as not. Nothing would suit them better than a sharp discussion.

If these things come into our conference, I would refuse to attend one of them; for I have had so much light upon the subject that I know that unconsecrated and unsanctified hearts would enjoy this kind of exercise. Too late in the day, brethren, too late in the day.

[22] We are in the great day of atonement, a time when a man must be afflicting his soul, confessing his sins, humbling his heart before

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God, and getting ready for the great conflict. When these contentions come in before the people, they will think one has the argument, and then that another directly opposed has the argument. The poor people become confused and the conference will be a dead loss, worse than if they had had no conference. Now when everything is dissension and strife, there must be decided efforts to handle, [to] publish with pen and voice these things that will reveal only harmony.

Elder [J. H.] Waggoner has loved discussions and contention. I fear that E. J. W. [Waggoner] has cultivated a love for the same. We need now good, humble religion. E. J. W. [Waggoner] needs humility, meekness, and Brother Jones can be a power for good if he will constantly cultivate practical godliness, that he may teach this to the people.

But how do you think I feel to see our two leading papers in contention? I know how these papers came into existence. I know what God has said about them, that they are one, that no variance should be seen in these two instrumentalities of God. They are one and they must remain one, breathing the same spirit, exercised in the same work, to prepare a people to stand in the day of the Lord, one in faith, one in purpose.

The *Sickle* [a missionary paper briefly published in 1886.] was started in Battle Creek, but it is not designed to take the place of the *Signs*, and I cannot see that it is really needed. The *Signs of the Times* is needed and will do that which the *Sickle* cannot. I know if the *Signs* is kept full of precious articles, food for the people, that every family should have it. But a pain comes to my heart every time I see the *Sickle*. I say it is not as God would have it. If Satan can get in dissension among us as a people, he will only be too glad.

I do not think that years will wipe out the impressions made at our last conference. I know how these things work. I am satisfied that we must have more of Jesus and less of self. If there is a difference upon any parts of the understanding of some particular passage of Scripture, then do not be with pen or voice making your differences apparent and making a breach when there is no need of this.

We are one in faith in the fundamental truths of God's word. And one object must be kept in view constantly, that is harmony and cooperation must be maintained without compromising one principle

of truth. And while constantly digging for the truth as for hidden treasure, be careful how you open new and conflicting opinions. We have a worldwide message. The commandments of God and the testimonies of Jesus Christ are the burden of our work. To have unity and love for one another is the great work now to be carried on. There is danger of our ministers dwelling too much on doctrines, preaching altogether too many discourses on argumentative subjects when their own soul needs practical godliness.

There has been a door thrown open for variance and strife and contention and differences which none of you can see but God. His eyes traces the beginning to the end. And the magnitude of mischief God alone knows. The bitterness, the wrath, the resentment, the jealousies, the heart burnings provoked by controversies of both sides of the question causes the loss of many souls.

[24] May the Lord give us to see the need of drinking from the living fountain of the water of life. Its pure streams will refresh and heal us and refresh all connected with us. Oh, if the hearts were only subdued by the Spirit of God! If the eye was single to God's glory, what a flood of heavenly light would pour upon the soul. He who spake as never man spake was an educator upon earth. After His resurrection He was an educator to the lonely, disappointed disciples traveling to Emmaus, and to those assembled in the upper chamber. He opened to them the Scriptures concerning Himself and caused their hearts to be bound with a holy, new, and sacred hope and joy.

From the Holy of Holies, there goes on the grand work of instruction. The angels of God are communicating to men. Christ officiates in the sanctuary. We do not follow Him into the sanctuary as we should. Christ and angels work in the hearts of the children of men. The church above, united with the church below, is warring the good warfare upon the earth. There must be a purifying of the soul here upon the earth, in harmony with Christ's cleansing of the sanctuary in heaven. There we shall see more clearly as we are seen. We shall know as we are known.

It is a melancholy and dispiriting thing to observe how little effect the solemn truths relating to these last days have upon the minds and hearts of those who claim to believe the truth. They listen to the discourses preached, they seem to be deeply interested as they hang upon the lips of the speaker, and if his words are sublime they

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are delighted; tears flow as the love of Christ is the theme brought before them.

But with the close of the discourse the spell is broken. Enter the homes and you will be surprised to not hear one word that would lead you to think that a deep impression was made as the circumstances warranted in the presentation of such elevating things. It was exactly as if they had listened to some pleasant song or melody. It is done, and the impression gone like the morning dew before the sun.

What is the reason of this? The truth is not brought into the life. [25] They did not accept the truth spoken as the word of God to them. They did not look past the instrument to the great Worker within the heavenly sanctuary. They did not take the word as a special message from God, of whom the speaker was only the one who was entrusted with the message. It is then any marvel that the truth is so powerless, that with a large number, if there is some excitement, a little animal ecstasy, a little head knowledge, the influence is no deeper?

There is altogether too much sermonizing. There is too little listening and hearing the voice of God, but hearing only the voice of man; and the hearers go to their homes with souls unnourished but empty as before, and prepared to sit in judgment upon the sermon, commenting upon it as they would upon a tragedy, reviewing the matter as a human effort. "Let this mind be in you, which was also in Christ Jesus." Fill the mind with the great humiliation of Christ, and then contemplate His divine character, His majesty and glory of the Highest, and His disrobing Himself of these and clothing His divinity with humanity. Then we can see a self-denial, a self-sacrifice, that was the marvel of angels.

Oh, it was poverty indeed apportioned to the Son of God that He should be moving upon a province of His own empire and yet not be recognized or confessed by the nation He came to bless and to save. It was poverty that when He walked among men, scattering blessing as He trod, the anthem of praise floated not around Him, but the air was often freighted with curses and blasphemy. It was poverty that as He passed to and fro among the subjects He came to save, scarcely a solitary voice called Him blessed, scarcely a solitary hand was stretched out in friendship, and scarcely a solitary roof proffered Him shelter. Then look beneath the disguise, and whom do we see?—Divinity, the Eternal Son of God, just as mighty, just as [26]

infinitely gifted with all the resources of power, and He was found in fashion as a man.

I wish that finite minds could see and sense the great love of the infinite God, His great self-denial, His self-sacrifice, in assuming humanity. God humbled Himself and became man and humbled Himself to die, and not only to die, but to die an ignominious death. Oh, that we might see the need of humility, of walking humbly with God, and guarding ourselves on every point.

I know that Satan's work will be to set brethren at variance. Were it not that I know [that] the Captain of our salvation stands at the helm to guide the gospel ship into the harbor, I should say, Let me rest in the grave.

Our Redeemer liveth to make intercession for us, and now if we will daily learn in the school of Christ, if we will cherish the lessons He will teach us in meekness and lowliness of heart, we shall have so large a measure of the Spirit of Jesus that self will not be interwoven into anything that we may do or say. The eye will be single to the glory of God. We need to make special efforts to answer the prayer of Christ that we may be one as He is one with the Father, He who declared Himself actually straitened while in the days of His humiliation because He had many things to say to His disciples which they could not bear now. The wonders of redemption are dwelt upon altogether too lightly.

[27] We need these matters presented more fully and continuously in our discourses and in our papers. We need our own hearts to be deeply stirred with these deep and saving truths. There is danger of keeping the discourses and the articles in the paper like Cain's offering, Christless.

Baptized with the Spirit of Jesus, there will be a love, a harmony, a meekness, a hiding of the self in Jesus that the wisdom of Christ will be given, the understanding enlightened; that which seems dark will be made clear. The faculties will be enlarged and sanctified. He can lead those He is fitting for translation to heaven to loftier heights of knowledge and broader views of truth. The reason that the Lord can do so little for those who are handling weighty truths is that so many hold these truths apart from their life. They hold them in unrighteousness. Their hands are not clean, their hearts are defiled with sin, and should the Lord work for them in the power

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of His Spirit corresponding with the magnitude of the truth which He has opened to the understanding, it would be as though the Lord sanctioned sin.

That which our people must have interwoven with their life and character is the unfolding of the plan of redemption, and more elevated conceptions of God and His holiness brought into the life. The washing of the robes of character in the blood of the Lamb is a work that we must attend to earnestly while every defect of character is to be put away. Thus are we working out our own salvation with fear and trembling. The Lord is working in us to will and to do of His good pleasure. We need Jesus abiding in the heart, a constant, living well-spring; then the streams flowing from the living fountain will be pure, sweet, and heavenly. Then the foretaste of heaven will be given to the humble in heart.

Truths connected with the second coming of Christ in the clouds of heaven will be talked of, written upon, more than now. There is to be closed every door that will lead to points of difference and debate among brethren. If the old man was purged from every heart, then there would be greater safety in discussion, but now the people need something of a different character. There is altogether too little of the love of Christ in the hearts of those who claim to believe the truth. While all their hopes are centered in Jesus Christ, while His Spirit pervades the soul, then there will be unity, although every idea may not be exactly the same on all points. [28]

The Bible is but yet dimly understood. A life-long prayerful study of its sacred revealings will leave still much unexplained. It is the deep movings of the Spirit of God that is needed to operate upon the heart to mold character, to open the communication between God and the soul, before the deep truths will be unraveled. Man has to learn himself before God can do great things for him. The little knowledge imparted might be a hundredfold greater if the mind and character were balanced by the holy enlightenment of the Spirit of God. Altogether too little meekness and humility are brought into the work of searching for the truth as for hidden treasures, and if the truth were taught as it is in Jesus, there would be a hundredfold greater power, and it would be a converting power upon human hearts, but everything is so mingled with self that the wisdom from above cannot be imparted.—[Letter 37, 1887](#).

Ellen G. White Estate

*Washington, D. C.,*

*May 2, 1985.*

Entire Letter.

**MR No. 1142—Physicians Are Reformers and Are  
to Follow Christ’s Example; The Sabbath a Sign;  
The Importance Of Attention to Little Things**

[29]

(Written April 22, 1899, at Hamilton, Newcastle, N.S.W.)

Yesterday Miss McEnterfer and Miss Maggie Hare accompanied me to Newcastle. This morning I arose at half past three, thankful for a night’s rest. I slept well, for which I thank the Lord.

Traditions and customs have become so interwoven with the belief of the medical profession that physicians need to be taught the very first principles of the way of the Lord. The physician ministers to the body in healing, yet all the work is the Lord’s. He must cooperate with the physicians, else there cannot be success.

Please read carefully the fifteenth chapter of Exodus. The Lord gave Moses a message of encouragement for the children of Israel. They did not deserve the good He had done and was doing for them, yet He made a covenant of mercy with them, saying, “If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee” [verse 26]. Read also the seventh, eighth, and twenty-eighth chapters of Deuteronomy.

The Lord had a lesson to teach the children of Israel. The waters of Marah were an object lesson, representing the diseases brought upon human beings because of sin. It is no mystery that the inhabitants of the earth are suffering from disease of every stripe and type. It is because they transgress the law of God. Thus did the children of Israel. They broke down the barriers which God in His providence had erected to preserve them from disease, that they might live in health and holiness, and so learn obedience in their journeyings through the wilderness. They journeyed under the special direction of Christ, who had given Himself as a sacrifice to preserve a people

[30]

who would ever keep God in their remembrance, notwithstanding Satan's masterly temptations. Enshrouded in the pillar of cloud, it was Christ's desire to keep under His sheltering wing of preservation all who would do His will.

It was not by chance that in their journey the children of Israel came to Marah. Before they left Egypt the Lord began His lessons of instruction, that He might lead them to realize that He was their God, their Deliverer their Protector. They murmured against Moses and against God, but still the Lord sought to show them that He would relieve all their perplexities if they would look to Him. The evils they met and passed through were part of God's great plan, whereby He desired to prove them.

[31] When they came to the waters of Marah, "the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" [verses 24-26]. Though invisible to human eyes, God was the leader of the Israelites, their mighty Healer. He it was who put into the tree the properties which sweetened the waters. Thus He desired to show them that by His power He could cure the evils of the human heart.

Christ is the great Physician, not only of the body, but of the soul. He restores man to his God. God permitted His only begotten Son to be bruised, that healing properties might flow forth from Him to cure all our diseases. Physicians are to act in Christ's stead. Every physician who has planted his feet upon the Rock of Ages draws from the great Physician His restoring power. Christ's plans are to be carried out more definitely by the Christian physician.

As Christ was about to leave His disciples, those who were to represent Him to the world, He gave them a new commandment. "A new commandment I give unto you," He said, "That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one for

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another" [[John 13:34, 35](#)]. That love they knew not until they saw the suffering and death of Jesus Christ upon the cross of Calvary. The new commandment of love was given in behalf of the weak, the wretched, the helpless.

To the heart of Christ the very presence of trouble was a call for help. The poor, the sick, the desolate, the outcasts, the discouraged, the desponding, found in Him a compassionate Saviour, a mighty Healer. "The broken reed will I not break, the smoking flax will I not quench, until I send forth judgment unto victory." Christ identifies His interest with those of suffering humanity, and He tells us that whatever we do to relieve a sufferer, we do for Him.

God has declared that it means much to discard the word of the living God, and accept the assertions of those who seek to change times and laws. [[Exodus 31:12-17](#), quoted.] [32]

Those who in the face of these specifications refuse to repent of their transgressions will realize the result of disobedience. Individually we need to inquire, In observing a day of rest, have I drawn my faith from the Scriptures or from a spurious representation of truth? Every soul who fastens himself to the divine, everlasting covenant, made and presented to us as a sign and mark of God's government, fastens himself to the golden chain of obedience, every link of which is a promise. He shows that he regards God's word as above the word of man, God's love as preferable to the love of man. And those who repent of transgression, and return to their loyalty by accepting God's mark, show themselves to be true subjects, ready to do His will, to obey His commandments. True observance of the Sabbath is the sign of loyalty to God.

There are great lessons to be learned by all who minister for Christ. The Sabbath mark must be placed upon God's commandment-keeping people. The Sabbath, if kept in the spirit of true obedience, will show that all God's commandments are to be practiced, "that he may know that I am the Lord that doth sanctify you."

The Lord has His eye upon every human being, and He has His plans concerning each one. He would have His commandment-keeping people a distinguished people, who practice the holy precepts specified in His word. He would have the members of the medical profession expel from their practice everything which has been brought in by selfishness, avariciousness, injustice. He has given [33]

wisdom and skill to physicians, and He designs that nothing savoring of robbery and injustice shall be practiced by those who make the law of Jehovah the rule of their life. By His own working agencies He has created material which will restore the sick to health.

If men would use aright the wisdom God has given them, this world would be a place resembling heaven. God has given them light, educating them and endowing them with capabilities and with ability to choose the path of holiness, the path of obedience to the divine requirements. But the transgression of Adam and Eve has been perpetuated from generation to generation. Men have chosen to follow the suggestions of Satan, instead of the directions of God, and they have become active workers in the enemy's service, making void the law binding upon every member of the human family. They have exalted Satan's principles above the principles which rule in the heavens. By working contrary to God's commandments they have united with the great deceiver, and have brought unrighteousness into the world. God has given men a Sabbath, ordained and founded by Himself, but they have changed the rest-day which God sanctified in Eden, which bears the mark of His government, placing in its stead a spurious sabbath, which bears the mark of the man of sin.

[34] Sin is the transgression of the law, and God has stated plainly the penalty which must fall on those who abuse their freedom by choosing Satan's path of self-gratification. Is it not important that we know whether we bear the mark of God's government or the mark of the kingdom of rebellion? By observing a superior rest-day, we acknowledge ourselves subjects of the kingdom whose mark we bear. God's word is before us, and those who carefully study it will see that they have made a mistake in accepting the first day of the week as the Sabbath.

We all need a far higher, purer, holier trust in God. Every physician should be true and honest. He is not in any case to defraud his patients. If he performs a simple operation, he is to charge a simple price. The charges made by other practicing physicians are not to be his criterion. The diseased bodies over which he works are God's property. He has said, "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." The exorbitant price charged by physicians in this

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country [Australia] when called upon to attend suffering humanity  
is robbery, fraud.

God gave physicians their wisdom and skill. It is not man who saves life; it is the great Restorer. But poor men are often charged for services they never received. Many physicians merely speak a few words to the suffering fellow-being they are called to visit, doing nothing to relieve his suffering, and then charge a large fee. This is dishonesty before God. They should go vigorously to work, as did the good Samaritan. God is not glorified as a Restorer when physicians demand such large sums for their services.

God calls for physicians who will make reforms in the methods of treating the sick. He calls for physicians who will cooperate with Him. He calls for righteous judgment among medical practitioners, who are acting in His stead. The physician who loves his brother as he loves himself will not charge exorbitant prices. A change must take place. It is just as essential that there be reform in medical lines as in other business lines. There is grave overreaching in the charges [35] made by lawyers and doctors. The Lord views all these things.

No tradition, custom, or practice condemned by God must be followed by the believing physician. He is God's servant, working in Christ's stead as His representative, and his work, his weights and measures, pass in review before God. The commandments of God must be the physician's standard. He must measure his daily life by the principles of the law.

Christ rebuked the Pharisees and doctors of the law because of the dishonest practices which they had brought into the temple courts. These men influenced the buyers and sellers to purchase cattle at the lowest prices, and then to sell them for a high price to those coming from a distance, who could not bring their offerings with them and were therefore compelled to buy them in Jerusalem. As these men sat at the table, counting the money they had gained by robbery and extortion, Christ stood before them. His eyes flashed with indignation as He saw the fraudulent transactions which were carried on. Picking up a scourge of small cords, which had been used to drive cattle to the temple, He drove out those who sold and bought, and overthrew the tables of the money changers, and the seats of them that sold doves, saying "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."

Then the Restorer practiced His medical missionary work. “The blind and the lame came to Him in the temple; and He healed them.”

[36] The marketplaces, the merchandise stores, need cleansing. Courts of justice, lawyers’ offices, the medical fraternity, need purifying. Shall we say that the medical missionary work needs cleansing? Christ, who came to our world to reveal the Father’s heart of tender compassion, has shown us the methods which Sabbathkeepers are to follow in their work. These are plainly specified in the fifty-eighth chapter of Isaiah. God will not be a party to any dishonest transaction. The soul who keeps the Sabbath is stamped with the sign of God’s government, and he must not dishonor this sign. By closely examining the Word of God, we may know whether we have the King’s mark—whether we have been chosen and set apart to honor God. Please read [Deuteronomy 6:4-9](#) and [Ezekiel 20:12-20](#).

Men have broken God’s laws, and despised and trampled on His Sabbath. Thus they have broken their contract with God, and He cannot work in their behalf. The Lord tells us in words too plain to be misapprehended that that metal of the faith of His once chosen people is corrupted. They have a spurious faith. They have changed leaders, and no longer bear the King’s sign. They cannot be trusted in time of test or trial, for they will act the traitor’s part. They do not draw from the Lord’s foundry.

God will never, never allow any man to pass through the pearly gates of the city of God who does not bear the signet of the faithful, His government mark. Every soul who is saved will cherish pure principles, which proceed from the very essence of truth. He must fasten himself by golden links to the everlasting power and love of the God of truth. He must be loyal to the principles of God’s word, loyal to the everlasting covenant which is a sign between man and his Maker.

[37] Righteousness, high and elevated, is to control the conduct. Strength of mind, learning, power of influence, will not give man his eternal life insurance papers. God weighs the action. Each must form an individual character after the likeness of Christ. He must have a conscience taught of God. He must see behind every promise the All-powerful One, with whom he must work as an agent to do His will. If man will not take this position, he will make shipwreck

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of faith. ~~God will never insure a man for everlasting life whose~~  
anchor is not securely fastened to heaven's unalterable law. He must  
reveal the Christ working in him, in his doctrinal precepts, in his  
practical obedience.

The soul that converses with God through the Scriptures, who  
prays for light and opens the door of his heart to the Saviour, will  
not have evil imaginings, worldly scheming, or ambitious lust after  
honor or distinction in any line. He who seeks for the truth as for  
hidden treasure will find it in God's means of communication with  
man, His word. David says, "The entrance of Thy words giveth light;  
it giveth understanding to the simple" [Psalm 119:130]. This does  
not mean those who are weak in intellect, but those who, whatever  
their position, have a true sense of their need of conversing with God  
as did Enoch.

The word of God will ennoble the mind and sanctify the human  
agent, enabling him to become a co-worker with divine agencies.  
The elevated standard of God's holy law will mean very much to  
him, as a standard of all his life practice. It will mean holiness,  
which is wholeness to God. As the human agent presses forward  
in the path cast up for the ransomed of the Lord to walk in, as he  
receives Jesus Christ as his personal Saviour, he will feed on the  
Bread of life. The Word is Spirit and life, and if it is brought into the  
daily practice it will ennoble the whole nature of man. There will be  
opened to his soul such a view of the Saviour's love as portrayed by  
the pen of Inspiration that his heart will be melted into tenderness  
and contrition. [38]

We are to see and understand the instruction given us by the  
great apostle, "As newborn babes, desire the sincere milk of the  
word, that ye may grow thereby," in perception, in likeness to the  
character of Christ. Development of character, growth in knowledge  
and wisdom, will be the sure result of feeding on the Word.

We present to all our workers, our ministers and physicians, the  
necessity of careful consideration in all their work, perfect and entire  
obedience to the precepts of the Word of God. Carefully inquire at  
every step, How would my Saviour act in this line of work? What  
impression will I leave upon the people? I mean to yoke up with  
Christ in the work as a restorer of health to the body, the mind, the

heart, the soul. How careful should every physician be to represent the Master!

In this country the greatest fraud is practiced by the physician. He receives a call to go 25 miles. He steps into the [railroad] cars, and in one or two hours is at his post of duty. He comes in, looks at the patient, tells him to go to the hospital, or perhaps gives him a little liquid in a bottle, and for this charges the patient from five to ten pounds. This is extortion and robbery of the afflicted, and is directly opposed to the precepts of the law of God.

This physician could not have loved God supremely and his neighbor as himself. He buried principle, and in its place revealed selfishness and an avaricious spirit. The Lord cannot be pleased or His name exalted by any such practice. Every physician who has the sign of God is represented in [Exodus 31:13, 17](#). These are a distinct and holy people unto the Lord.

[39] We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the Seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations.

The mingling of churchcraft and statecraft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves.

*MR No. 1142—Physicians Are Reformers and Are to Follow Christ's Example;*

*The Sabbath a Sign; The Importance Of Attention to Little Things* 39

—It is time for the people of God, those who wear the sign of His kingdom, and whose authority is derived from “It is written,” to work. The world is the field of our labor, and we are to strive to give the last message of mercy to the world. Our every action is being watched with jealous eyes. Be on guard as physicians. You can serve the Lord in your position by working with new methods and discarding drugs.

As reformers we are to reform the medical practice by educating toward the light. Our work is to be done in the full recognition of God. We are to practice the strict principles of mercy and justice. Our work is not to be as a garment put together with basting threads. We must imitate God's perfection. “Ye are God's husbandry, ye are God's building.” We are to make the foundation of every building thorough and solid, as for eternity. Nothing must be done carelessly or shabbily. Do not put two timbers where there ought to be three. [40]

Christ, the risen Saviour, possessed no haphazard habits. His work was not marred by disorder. He carefully folded the napkin that was about His head. Our work must be done just as we wish our character to appear. It is to be built so that it will stand the test of trial. The Lord help us to work solidly.

No one needs to spend sleepless moments in regard to his life insurance papers. His title deed as heir of God and joint-heir with Jesus Christ [is] to an inheritance incorruptible, undefiled and that fadeth not away. God is responsible for every soul who wears the sign of His government, who is loyal and true to the Sabbath, and through obedience to the Sabbath, true to every principle in the Decalogue. “He that keepeth My words, loveth Me,” Christ said. Thus faith and works are combined, the inward working of the Holy Spirit and outward demonstration of practical godliness. The proof of heart-love is obedience to God's commandments. All who love God will study His words. They will eat His flesh and drink His blood, living and acting in constant submission to His will.

These words must be heeded. Medical missionary work means the eternal law of right in daily practice. [Deuteronomy 10:1-5, quoted.] God has preserved His commandments, written the second time with His own finger. We are to understand and obey them. The promise of God are to be repeated again and again. Read the second chapter of Deuteronomy. Here are presented before us the blessings [41]

of obedience, the warnings against disobedience. We should have more to say on the subject of transgression and disobedience.

Build for eternity. Christ's lessons are before us. We are to do carefully, neatly, with exactitude whatever is to be done. We are to study economy in every line of work. Builders, gather up the fragments. Let nothing be lost. In all that there is to be done, in planting and building, imitate God's perfect ways.

Nurses and physicians, think of Jesus. How careful He was of the remnants of food left after feeding the five thousand. By His thoughtful care He would teach us order and economy. The great work of redemption weighed constantly upon His soul. As He was teaching and healing, all the energies of body and soul were taxed to the utmost, yet He noticed the most simple things in human life and in nature. His most instructive lessons were those in which He illustrated the kingdom of God by the simple things of nature.

He did not overlook the needs of the humblest of His servants. His ear heard every needy cry. He was awake to the touch of the afflicted woman in the crowd. His divine nature, combined with the human, was so finely wrought, that the least touch of faith brought a response. When He raised from the dead the daughter of Jairus, He turned to the parents and reminded them that she must have something to eat.

[42] The little things become great in accordance with the attention given them. The one talent is not to be wrapped in a napkin and hidden in the earth. Do what you can for the Master. "He that is faithful in that which is least" will be "faithful also in much." The Master will use every talent that we consecrate to Him. Your worth is determined by the faithfulness with which you do the little things. Everyone needs in the details of daily life to learn to build for time and for eternity. Then at last there will be written against his name in the books of heaven the most precious commendation, "Ye are complete in Him."—[Manuscript 63, 1899](#).

Ellen G. White Estate

*Washington, D. C.,*

*May 2, 1985.*

*MR No. 1142—Physicians Are Reformers and Are to Follow Christ's Example;  
The Sabbath a Sign; The Importance Of Attention to Little Things* .41

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**Entire Manuscript.**

[43]

**MR No. 1143—Under Most Circumstances,  
Children Should Be Part of the Home Firm While  
Attending School**

(Written July 13, 1910, from Sanitarium, California, to Elder C. McReynolds.)

My attention has been called to a letter from you to W. C. White, in which you speak of some school problems which are perplexing you. It seems that some teachers think that none of the children and young people whose parents live in the vicinity of a school should have school privileges unless they live with their teachers in the school home. This is to me a new and strange idea.

There are young people whose home influences have been such that it would be greatly to their advantage to live for a time in a well regulated school home. And for those who live where they must of necessity leave their own homes in order to enjoy school privileges, the school homes are a great blessing. But the parental home where God is feared and obeyed, is, and ever should be, the best place for young children where, under the proper training of their parents, they may enjoy the care and discipline of a religious family, administered by their own parents.

[44]

The Lord has given children to their parents as a most solemn charge. The parents should watch over the souls of their children as those that must give account. Fathers and mothers have a sacred responsibility so to train their children that they may meet them in the kingdom of God, and rejoice in their salvation.

The voice of prayer is to be heard in the home, and the children are to be instructed line upon line, precept upon precept, here a little and there a little. The time is short. Parents must learn to practice patience in the intelligent training of their children.

Every father and mother is to be a laborer together with God. The parents and children form a family firm, and whenever possible they should be kept together. Let not parents allow words of scolding

to spoil their influence. To belong to the family firm should be regarded as a sacred privilege. Let the children be patiently and kindly restrained from evil. This restraint, ministered with mercy and tenderness, exercised intelligently, will be a constant school for the children. There are different temperaments in the family, and it is often necessary to let patience have her perfect work. Children from such homes will be a blessing to the school.

Regarding the youth that are of suitable age to attend a boarding school, let us avoid making unnecessary and arbitrary rules that would separate from their parents those who live in the vicinity of our schools.

In many families the parents need the help that the children can render outside of school hours, and all who will do their work faithfully and attend the school during the allotted period should be allowed to have the benefits of the school without question. The father and mother should not be urged to relinquish their loving watchcare over their children.

Unless the parents are convinced that it would be for the best interests of their children to place them under the school home discipline, they should be permitted to keep them under their own control as far as possible. In some places parents living near the school may see that their children would be benefited by living at the school home, where they can receive certain lines of instruction that they could not receive so well at their own homes. But let it not be urged that children must in all cases be separated from their parents in order to get the advantages of any one of our schools.

[45]

To insist that in every case students shall leave their homes and be under the discipline of others is unnatural, and would create a condition of things that would not be healthful. May the Lord give wisdom to these teachers of whom you write that they may reason wisely from cause to effect. Parents are the natural guardians of their children, and they have a solemn responsibility to oversee their education and training.

Can we not understand that the parents, who have watched for years the development of their children, should know best the kind of training and management they should have in order to bring out and cultivate the best traits of character in them? I should advise that children from homes within two or three miles of a school should

be allowed to attend the school while living at home and having the benefits of parental influences.

[46] Wherever possible, let the family be held together. The elder members should relieve the mother as much as possible. Both boys and girls can lighten the burdens of the home. And the blessing that the children bring to the homelife is of the highest value. Each member is to come close to Christ in practicing self-denial and self-sacrifice. Each may be a help and blessing to every other, if all will act out the principles of the heavenly family.

Let all seek in the home, in the schoolroom, on the playground, to be laborers together with God. The highest education possible is to excel in right doing. All should strive together to make the school a success. Let old and young be diligent. Let all, teachers, and students, do their best to make the home and the school a sanctified whole. Let us strive so to conduct our schools that they may meet the requirements of Jesus Christ, who gave His precious life as a gift to the world. Let teachers and students guard themselves in word and action and in spirit. Let it be seen that all who compose the school are seeking to the utmost of their ability to improve, as mortals who appreciate what Jesus Christ has done in their behalf. He has cleared the way that through His grace there may be victory.

May the members of the school of which you write gain for themselves the crown of glory when the reward is given to those who overcome by the blood of the Lamb and the word of their testimony.—[Letter 60, 1910](#).

Ellen G. White Estate

*Washington, D. C.,*

*May 2, 1985.*

Entire Letter.

**MR No. 1144—Care To Be Exercised in Making  
Changes in Textbooks and Other Matters in School;  
Helping Inexperienced Teachers**

[47]

(Written August 1, 1899, from “Sunnyside,” Cooranbong, N.S.W.,  
to S. N. Haskell.)

Again last night I was speaking with you in regard to the textbooks in our schools. I was commissioned to give you a warning. Do not, as you shall meet our schools in California and other places, present to them the ideas that look so clear and plain to you in reference to the textbooks in our schools. They are not prepared for this, and already confusion is working and will work with reference to this point. There are many things to be considered in regard to this matter. There must be no introduction of anything which will sanction Brother Sutherland pushing things to extremes.

The young lady, Miss Ellis, may be hurt, and is already hurt, so that she will not be of the use in the cause of God that she might have been, but will do superficial work if the classwork under her care is carried forward in accordance with the methods which are now advancing. Had this young woman been left to come out without being exalted and made to think that she was some superior being, she would, in walking humbly with God, have been willing to be instructed. But she is working superficially. Less harm will be done by using the simple books which have been used in our schools than by taking them away altogether, as is according to her ideas. Reading books will have to be made by selecting portions of Bible history. The Lord of the gospel is satisfied when the great end is achieved.

What are the attributes most prized in man by a crucified, risen, and ascended Saviour? Meekness, and lowliness of heart, which He declares those whom He calls shall learn of Him. If we would teach, we must be learners. If we would meet the highest standard, we

[48]

must love God supremely and our neighbor as ourselves. Everyone who has purity and love is born of God and knoweth God.

I have had presented before me Brother Sutherland's danger in hearing the testimonies and your lessons upon teaching the Bible alone and listening to the voice of nature, which teaches beautiful lessons. If we follow on to know the Lord, we shall see things more clearly than we discern them now. But neither teachers nor students are prepared to make rapid changes. We need the baptism of the Holy Spirit, else minds will misinterpret the subjects and handle them in such a way as to bring confusion rather than light. As you shall go into the study of opening the Scriptures to the schools, do not introduce the matter of simple books being discarded. It will do harm to the uninformed, who, half catching at things, and supposing they know it all, yet utterly unable as teachers to understand the matter in all its bearings, will advance theories which one and another will grasp at but will not understand. Brother Sutherland is making a mistake. Please be guarded. The subjects you have long studied will in Brother Sutherland's hand be carried to extremes, and in the present state of things this will result in matters which we cannot handle or adjust.

[49] Brother Sutherland has caught up the idea that there must be many church schools built; but this would mean the misappropriation of means that are called for to open new fields for the ministry of the Word. Wherever there is a settled church, a small building should be erected as a church school. In whatever locality a meeting-house is erected, let a schoolroom be prepared for that locality, and let teachers of good ability work in instructing the students. But there must be no catching up without discretion, of rays of light, beautiful light, mixing with it erroneous matters, and calling it truth, which each supposes he can prove from the testimonies. I am afraid to write out many things which are exceedingly precious. I am afraid to introduce them.

In the providence of God this Sister Ellis, who I believe is a jewel, may be properly taught. But as the matter stands, she has been praised and petted, and set to do a work which she cannot do. It seems like the representation of the gospel wagon scheme. The aftersight reveals a work which in her case, if properly handled, would be a good and beneficial work. Why cannot our people study

from cause to effect? Why cannot they understand that the greatest wisdom is needed in establishing church schools on an entirely new plan? This undertaking means more than they can properly comprehend.

I write you now, my brother, that you may be cautious. Do not state anything I have told you personally in regard to the matter of change in books. I know that Brother Sutherland needs to put on the brake, and move no faster than the Lord has designated. He has obtained ideas from your writings and mine in reference to schools and the changes he is making in what they call textbooks. They will move faster at this time than the people can be carried. Such changes cannot be made intelligently unless those making them have a clearly defined basis on which to construct their building. All the haphazard movements which they will make in the schoolwork will be proved, as they suppose, from that which Sister White has said. But when they mix and mingle their own ideas as to what can be done, and there is no definite plan of work, the workers will weave in a mass of suppositions, and call it that which Sister White has been shown of God. [50]

Brother Haskell, please let us both be guarded. Do not let us dwell on the changes to be made until we have something definite to work to. I fear that fanaticism will be brought in. The beautiful theories and suppositions that can be dwelt upon might better be left unsaid until there is something clearly defined, until all can see and understand for themselves.

You could not possibly work out the changes that could safely be made at this period, when there is need of great reformation in many lines, need of the transformation of the Spirit of God upon men's characters. Move solidly. You may give expression to the thoughts you have in mind, and others will take up these ideas, and attempt to bring in a new order of things, and make an entirely different structure, and call it your or my plan. They cannot see the aftereffect of the working out of ideas which have been taken into the mind but not clearly discerned. They endeavor to carry them out, mixing with them Sister White's testimonies, and they make the work that should be kept sacred a common matter. Descending to the little things and definiteness which some have brought in in regard to education, leads away from the things the Lord would have carried out.

[51] Sister Ellis has been set to work in a way which she supposes is right, but one who has so short an experience should not be entrusted with the work of putting before the minds of students problems they know not themselves how to solve. The present inaccurate phases of supposed reforms will bring into the ranks of Sabbathkeepers a state of things that will make confusion in educational lines. I see no call to take church schools over grounds that are entirely new, according to the methods and plans that the minds of uninformed teachers would inaugurate. If changes are to be made, we must know what counsel to give and what changes to make, and how to present every line of work intelligently. Decided changes are to be made in every one of our churches in America, but everything cannot be introduced now. The working of the Holy Spirit must be seen, and this Spirit is not to be controlled by any human plans or methods. There are plans to be established in every church. God will work Himself, and men must cooperate.

The primary classes may keep the same books without disturbance until better books are prepared. The Bible lessons should be given in clear, definite simplicity, so that the minds of the students can grasp them. Until the new methods are understood, let not the present methods be all broken up before better ones are prepared with great care. Let not things be presented to the children which they cannot understand. The light given me is, Move cautiously at every step. Do not bring in the many things that may be said upon nature as a lessonbook until small books are prepared on this subject which may be presented as textbooks. This work has not yet been done, and until it is done, the minds of the children will only become confused by the fragmentary items being brought in, which may be all truth.

[52] In regard to state schools, I know not what our brethren mean. If any such thing as state schools has come into my testimonies, I am in darkness as to how it came in. The subject of state schools as they now exist may be mentioned, but to create state schools is the farthest from any movement that should be made.

Altogether too large sums of money have been invested in the school building at Battle Creek, and too little wisdom and brain power has been brought into the practical methods to stop the increasing indebtedness of each year. It would have been far better

to have closed the school until it should become a science how to conduct the schools in different localities on a paying system. When one year after another passes, and there is no sign of diminishing the debt, but it is rather increased, a halt should be called. Let the managers say, I refuse to run the school any longer unless some sure basis is devised.

The very highest kind of education you could give is to shun debt as you would shun disease. For Christ's sake, as the chosen people of God, call yourselves to task, and inaugurate a different system in the school. This is to be your education as churches in every place. As church schools have been established, the best education the people of God can have is to learn how to conduct their school on a basis of financial success. If this cannot be done, close the school until a plan can be devised to carry it on, with the help of God, without the blot of debt upon it.

This can be done, and should be done. The Lord is not pleased with the kind of management that has been revealed in the past, for it reveals a lack of judgment. Let teachers take less wages, and let the students' fees be raised. Let the strictest economy be practiced in the provisions made for the table. Let the one who has charge of the cooking gather up the fragments, that nothing be lost. In families there is often great waste in throwing into the wastepail a large amount of food that could be worked into palatable dishes. There is enough wasted here and there in different places to support one or two families. These are lessons that need to be studied carefully, and practiced diligently and conscientiously. [53]

The students should have plenty of good wholesome food. The fruit should be fresh and palatable, and free from decay. But as to the many dishes for dessert for which we have recipes, I have no light in regard to them except that they should not be made. We want decided reforms among reformers. We feel the necessity of this matter most deeply. But I am not as well as usual, and will write more fully at another time, if the Lord will give me strength and freedom.—[Letter 104, 1899](#).

Ellen G. White Estate

*Washington, D. C.,*

***May 2, 1985.***

Entire Letter.

**MR No. 1145—Productivity of the Soil at Avondale; [54]  
Workers for God Must Be Thoroughly Converted  
and Be One With Christ**

(Written October 22, 1907, from Sanitarium, California, to “Dear Children Edson and Emma” [Elder and Mrs. J. E. White].)

I received your letter giving the particulars regarding your grounds and the cultivation of certain lines of fruit. While we were in Australia, we adopted the very plan you speak of—digging deep trenches and filling them in with dressing that would create good soil. This we did in the cultivation of tomatoes, oranges, lemons, peaches, and grapes.

The man of whom we purchased our peach trees told me that he would be pleased to have me observe the way they were planted. I then asked him to let me show him how it had been represented in the night season that they should be planted. I ordered my hired man to dig a deep cavity in the ground, then put in rich dirt, then stones, then rich dirt. After this he put in layers of earth and dressing until the hole was filled. I told the nurseryman that I had planted in this way in the rocky soil in America. I invited him to visit me when these fruits should be ripe. He said to me, “You need no lesson from me to teach you how to plant the trees.”

Our crops were very successful. The peaches were the most beautiful in coloring, and the most delicious in flavor of any that I had tasted. We grew the large yellow Crawford and other varieties, grapes, apricots, nectarines, and plums.

A member of parliament who came to Cooranbong occasionally, [55]  
and who had purchased the house in which we first lived in Cooranbong, visited our garden and orchard, and was greatly pleased with it. Several times we filled a large basket with fruit and took it to him and his wife at their home, and they were profuse in their thanks. After this they would always recognize us on the cars, and speak of the great treat they had had in the fruit from our orchard. When they

would visit us at our farm, they were always at liberty to eat all they wanted from the garden, and usually carried away a basket of fruit to their home.

These favors brought us returns in several ways. Mention was made in the papers of the work being done by the students on the Avondale estate. And years afterward, when the terrible drought came, and the cattle were dying for want of pasture and food, the papers spoke of the wonderful exception to the drought to be found on the Avondale tract of land. They compared it to an oasis in the desert. Our crops were not cut off, and the farm flourished remarkably, notwithstanding the lack of rain.

When we were investigating the land at Cooranbong, our brethren held off from purchasing for a whole year, thinking to find in some other locality land that would compare well with the rich soil of Iowa. This they finally decided could not be found. But the work was hindered for a whole year because some of the brethren had not the faith to move forward in spite of the discouraging appearances.

[56] In the night season a representation had been given me that revealed this lack of faith. I seemed to be on the Avondale land, and while the horses were breaking away through the forest, I walked in an open space close to where our school buildings now stand. I saw a furrow made in the soil one foot deep and about four in length. Two of the brethren stood at the furrow, one at each end; they were examining the soil, and declaring it to be of no value. But one stood by who said, "You have misjudged the worth of this land." He then explained the value of the different strata in the soil and their uses.

When we came to Avondale to examine the estate, I went with the brethren to the tract of land. After a time we came to the place I had dreamed of, and there was the furrow that I had seen. The brethren looked at it in surprise. How had it come there, they asked. Then I told them the dream that I had had. "Well," they replied, "you can see that the soil is not good." "That," I answered, "was the testimony borne by the men in my dream, and that was given as the reason why we should not occupy the land. But one stood upon the upturned furrow, and said, 'False testimony has been borne concerning this soil. God can furnish a table in the wilderness.'"

The fifteen hundred acres were purchased. The marshland had to have considerable attention in order to drain off the water. But when

*Thoroughly Converted and Be One With Christ* 53  
~~this was done, even this part was found to be valuable.~~ The crops that the land yielded proved the truth of the words of the Messenger. But the lack of faith that was manifested in taking up the work cost us the loss of time and means.

The Lord knows what is best for His work. That which was, as it were, a hiding place in the wilderness has proved to be a profitable tract of land. And we have learned that if we would have a rich experience in our Christian life, we must let the Lord direct.

Well, all this is in the past. It is seven years since we returned to America. [57]

I know that all who would have success in the work must tarry long with God. The story is told of an old Lancashire woman who was listening to the reasons that her neighbors gave for their minister's success. They spoke of his gifts, of his style of address, of his manners. "Nay," said the old woman, "I will tell you what it is. Your man is very thick with the Almighty."

We need to keep our eye single to the glory of God. Our fitness for His service will be found in constant communion with Him. God's messengers must tarry long with God if they would have success. When men consecrate themselves to God, the power which comes alone from God will bring them definite results in their work. We are to act as in the presence of God; His eye is ever upon us; His arm is guiding us. We must die to self before God can use us to His name's glory. If we will learn of Christ as His little children, we shall make a success wherever we are.

The workers in our publishing houses need to have their intellects converted. The physicians and nurses in our sanitariums need to experience the daily converting power of God. Our ministers need to know that Christ is an indwelling presence with them. Some of our workers have cherished their inherited and cultivated tendencies to wrong, and this has led them to try to bear rule over one another. Repentance and daily conversion from wrongdoing is not a part of their experience. These souls are as verily the enemies of Christ as are those who have never yielded themselves to Him.

The testimony comes to such: [[Romans 12:1-13](#), quoted].

This chapter is full of cautions and exhortations. Let us study it prayerfully that we may understand what are the gifts to the church which make it the light of the world. [58]

We are to walk and work in a spirit of humility and in self-control. One is our Master, even Christ. The history of the past, in which man has been led to seek the guidance of the human mind, is not to be repeated. There are those who suppose that they are set to guard the actions of their brethren and sisters, and if these souls step out of the line that they have marked out, they think that they must put on the restricting line. Oh, what a farce this is! Such a course is not after God's order. He invites, "In all thy ways acknowledge Him, and He shall direct thy paths." Let no human agency seek to outline the duty of his fellows, or to force his opinions upon another, lest he get in the way of the Lord's counsel.

The workers need to study the life of Christ until they give themselves unreservedly to Him. "It is the Spirit that quickeneth," He said, "the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Those who practice the words of Christ become one with Christ. Their lives represent the pure principles of the word in simplicity and meekness.

The apostle Paul declared: [[1 Corinthians 2:1-10](#), quoted].—[Letter 350, 1907](#), 1-7.

Ellen G. White Estate

*Washington, D. C.,*

*May 2, 1985.*

**MR No. 1146—Public Evangelism To Be Conducted [59]  
by Team of Two Ministers**

(Written September 14, 1905, from Sanitarium, National City, California, to the executive committee of the Southern California Conference.)

I am instructed to say that where an effort is made to open the gospel work in a new field, there should be not less than two speakers to labor together in the ministry. When Christ sent forth His disciples on their missionary tour, He sent them out two by two. This is the Lord's plan.

In opening up the work in San Diego, Elder Simpson should not be left to stand alone. There should be associated with him someone who is fitted to share these responsibilities. Elder Owen should be freed from other work that he may unite with Elder Simpson in presenting the truth to the people of San Diego.

That this may be accomplished, another Bible teacher must be selected for the school at Fernando. But it will be easier to find a suitable Bible teacher than to secure the services of one who has the wisdom and tact necessary to deal with an interest in the important city of San Diego. I ask you to unite in an effort to make such changes that Elder Owen may be released from the school work, to unite with Elder Simpson.

Elder Healey may consider that he is fitted to share this burden with Elder Simpson. But this would be a mistake. Elder Healey has neither the necessary physical strength nor the tact and ingenuity that should be manifested by those who are engaged in a large public effort.

The Lord designs that His work shall be carried solidly. To enter a new field involves large expense. But the extra expense of a second man to help Brother Simpson will be an investment that will bring returns. I feel to urge this matter because so much is at stake. I pray the Lord to impress your minds to carry out His will. [60]

I will now leave the matter with you, but I cannot free myself from the conviction that it is God's will that Elder Owen and Elder Simpson shall unite in the important work that is to be undertaken in San Diego. I entreat of you to secure someone else to give instruction in Bible at Fernando, that Elder Owen may be free to unite with Elder Simpson.—[Letter 261, 1905](#).

Ellen G. White Estate

*Washington, D. C.,*

*June 6, 1986.*

Entire Letter.

**MR No. 1147—More Ministers Needed Who Have [61]  
the Ability to Serve as Evangelists**

(Written August 13, 1905, from Los Angeles, California, to W. C. White.)

One important day of our meeting is ended. This first Sabbath of the gathering has been well improved. Successful meetings have been held. In the forenoon Elder Corliss spoke, his talk being followed by a revival service. Many came forward for prayer, among them being several who gave their hearts to the Lord for the first time.

At 4:30 I stood before a large company. Elder Simpson said there were at least 2000 people present. The tent was crowded to its utmost capacity, and even then not all could find seats. It is difficult for some of the speakers to make themselves heard by so large a crowd, but the Lord gave me strength to speak so that all could hear. I spoke with great freedom for about an hour.

After coming home and taking a bath, I had an interview with Elder Simpson. He has just completed his third tent effort in the city of Los Angeles. As a result of his meetings in this city more than 200 have taken their stand for the truth. About 100 have been baptized, who accepted the truth during the last series of meetings. Others are trying so to adjust their business that they can keep the Sabbath.

Considerable money has been expended in the tent effort in Los Angeles, but the collections in the meetings and liberal donations [62]  
from the public have been sufficient to meet the expenses. One man, who has not yet taken his stand with us, gave \$100 to Elder Simpson to help him continue his work. A few days ago a sister who died in San Diego left her property. Among other enterprises, she remembered the Paradise Valley Sanitarium and our work in the southern States, leaving \$1,000 to each. She also gave \$200 to Elder Simpson to help him in opening up work in the city of San Diego.

Elder Simpson pleads for someone to unite with him in his work. Elder Owen has been a great help to him here, but Elder Owen is appointed to act as Bible teacher in the Fernando school, and there seems to be no one else who can help Brother Simpson in his line of work. There are devoted men who can teach the Bible in the school, but there are very few who can work as Elder Owen can in evangelistic work in the cities. Someone else should be chosen to help in the college, that Elder Owen may be free to unite with Elder Simpson in evangelistic work in the large cities.

I am sad to see so few laborers. As Jesus saw what might be accomplished by intelligent effort, He said, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors."

[63] We greatly need men who can both sow and reap, who can gather souls unto eternal life. I am glad to see that Elder Simpson is of good courage. Oh, that the church members who have been long in the truth would feel such a burden for souls that, as Elder Simpson leaves Los Angeles, they might continue a work that would gather in a harvest of souls. Workers are greatly needed just now in Los Angeles. I pray for men who can continue the work with those who are interested. After working for a time in San Diego, I think Elder Simpson will be ready to go to Redlands and Riverside.

I thank the Lord most heartily for the sanitarium in Loma Linda. This is in the order of God. I greatly desire that earnest work may soon be done in Redlands and Riverside. I believe that the purchase of Loma Linda by our people will open the way for a good work to be accomplished in these cities.

Brother Simpson feels that it is not best for one or two men to continue their labors for too long a time in the same place, going over and over again the same lines in presenting the Scriptures. New talent should be brought into Los Angeles, while those who have worked here so long go to new fields. This is wisdom.

—~~The mornings here have been rather foggy. Friday morning it~~ did not clear off till nearly noon. This morning there was not so much fog.

On Friday I had an interview with Sister Williams. She and Mabel could not both be spared from the sanitarium at the same time. Sitting for a long time in meeting seems to make Mabel feel tired and nervous, so Mabel insisted that Sister Williams come to the camp meeting while she carried on the work at the sanitarium. I know that were I in Mabel's place I should have felt the same as she did. Sister Williams told me that she would write to Dr. Whitelock, and that if I desired, Mabel might come to Los Angeles for a few days.

[64]

Doctor Whitelock highly appreciates Mabel's ability as a nurse, and he does not wish to see her taken from the work. She seems to know by intuition just what ought to be done.

Brother Ballenger came from San Diego late on Friday, but I have not seen him as yet. Nora Lacey has been in for a few minutes once or twice, and today I expect to see Elder Burden and Brother Ballenger.

I feel very thankful to my heavenly Father for the freedom I had yesterday afternoon before so large a company of people. This afternoon, I expect to speak again.

I will not write more to you, for I suppose you will soon be with us. We shall all be glad to see you. May the Lord preserve and bless you. Love to May and the children.—[Letter 241a, 1905](#).

Ellen G. White Estate

*Washington, D. C.,*

*June 6, 1985.*

Entire Letter.

[65] **MR No. 1148—Ellen G. White and the Apocrypha**

[A statement prepared by Arthur L. White in 1969 and now requested for classroom use by Ron Jolliff, religion teacher at Southwestern Adventist College. The paragraph from [Manuscript 4, 1850](#), has not heretofore been released.—R. W. Olson.]

While Ellen G. White is not known to have quoted from the Apocrypha there is some documentation of the early years which may be of interest in connection with a study of her relationship to it. James White, in his pamphlet, *A Word to the Little Flock*, in his first article entitled “The Seven Last Plagues” includes two references to the Apocrypha.

Page 2: “The seed is rotten under their clods, the garners are laid desolate, the barns are broken down, for the corn is withered.”—See [Joel 1:15-18](#); [Jeremiah 30:23, 24](#); [Daniel 12:1](#); [Habakkuk 3:12, 13](#); [Zephaniah 1:17, 18](#); [2:10-13](#).

Page 3: “I will bring them (the saints) with a mighty hand and a stretched-out arm, and smite Egypt with plagues as before,” etc.—2 Esdras 15:11.

As he furnished scripture references to two Ellen G. White visions, incorporated in *A Word to the Little Flock*, he also incorporated some references to the Apocrypha. His explanation which precedes the publication of the first vision states:

“The following vision was published in the *Day Star*, more than a year ago. By the request of friends, it is re-published in this little work, with scripture references, for the benefit of the little flock.”—*A Word to the Little Flock*, 13.

At the bottom of pages 15 and 17 there are references keyed to the E. G. White text, one reference to 2 Esdras 2:43, (p. 15) and the other to 2 Esdras 2:19, (p. 17).

It is clear that James White saw some similarities between what Ellen White wrote and some things he had read in Esdras, and so used these references as he did scripture references which he says he supplied. [66]

### **The Hidden Book**

In a report signed by three early believers reference is made to the hidden book as Ellen White uttered certain words in vision. Here is the account:

“At another time at a meeting held at Brother Curtis’ in Topsham, Maine, she was taken off in vision, and arose to her feet, took the large family Bible from the table, and held it on her hand some time at an angle of forty-five degrees, and said the hidden book was not there. When some one asked if the Apocrypha was not in the Bible, Brother Curtis remarked it was not. She talked sometime about the hidden book. No one knew but Bro. Curtis family that the Apocrypha [Apocrypha] was not there.

Mrs. S. Howland Rebecca Howland Winslow Frances Howland Lunt”.

In the report of a vision given to Ellen White at Oswego, New York on January 11, 1850, and carrying a copying date of January 28, 1850, Ellen White makes a reference to the hidden book. Her description of what was shown to her in the vision contains many items and as on file comprises four and a quarter type-written pages. Near the close of her statement we find these words:.

“All, all who keep the commandments of God, will enter in through the gates into the city and have right to the tree of life and ever be in the presence of that lovely Jesus whose countenance shines brighter than the sun at noon day. I then saw the word of God pure and unadulterated, and that we must answer for the way we received the truth proclaimed from that word. I saw that it had been a hammer to break the flinty heart in

[67]

pieces, and a fire to consume the dross and tin, that the heart might be pure and holy. I saw that the Apocrypha was the hidden book, and that the wise of these last days should understand it. I saw that the Bible was the standard book, that will judge us at the last day. I saw that heaven would be cheap enough, and that nothing was too dear to sacrifice for Jesus, and that we must give all to enter the kingdom.”—[Manuscript 4, 1850](#), (A copy of E. G. White’s vision which she had at Oswego, N.Y.). On several occasions reference is made to the Apocrypha in articles in the *Review and Herald*. These are of interest, and copy of the materials is attached.

The full meaning and significance of the E. G. White statement of 1850 is not clearly seen. It should be observed that Ellen White makes no reference to the Apocrypha at any time in her writings in the subsequent 65 years. If what we have is a correct copy of what she wrote, and at times there is some uncertainty as to the accuracy of some of the statements bearing these early dates, at no time subsequent to that, did she have occasion to call the attention of the church to the apocrypha to urge its reading or to explain its significance. This being the case, our counsel would be to give the matter a minimum of attention. Surely the silences in her published writings on this subject carry significance.

Arthur L. White

Ellen G. White Estate

*Washington, D. C.,*

*Release Date June 6, 1985*

**MR No. 1149—E.G. White Materials in The Early  
Years, by A.L. White**

[68] **MR No. 1150—Speculation in Lands and Mines**

(Written January 7, 1890, at Battle Creek, Michigan.)

Dealing in mining stocks is a snare to any of our brethren who invest in them. And buying and selling city lots, selling the lots at figures far above their real value, is another species of robbery. It is not lawful business. It may meet the world's standard, but it cannot meet the standard of an impartial God. These are Satan's traps, laid to catch souls. Our safeguard in all business transactions is the love and fear of God.

There are in our world today the same dishonest practices that prevailed before the Flood swept the world of its pollution, and that prevailed in Sodom before the wicked inhabitants of this city were consumed by fire from heaven. Satan will devise dream-like prospects of great gain. Thus he seeks to enlist men in his service and to engross their attention with the things of the world. Representations are made that are positively untrue.

Many unwary souls are beguiled and made an easy prey as they listen to the voice of a minister, which they have heard proclaiming the truth, now presenting the great advantage of speculating in land and mines. By the exaggerated accounts presented to the people, money that ought to flow into the treasury of God just when it is needed is diverted to other purposes. Investments in mines and land are described as a sure unfailing source of gain; and to obtain means for the cause is the plea. The glowing descriptions have led God-

[69] loving, God-fearing men to invest thousands of dollars in mines. They were told that thus they would be enabled to assist the cause. But what does the after-sight show? They lost all they invested, getting nothing for their money.

The intoxicating craze for these investments originates with Satan. Thus he seeks to absorb the revenue which should be used to good advantage in God's work. We are safe only as our souls are sanctified by the truth. If the truth is planted in the heart by the Holy

Spirit, God will make the discernment clear as to what is right and what is wrong. We have no confidence in a man who will preach to the congregation today, proclaiming solemn truth, and then yield tomorrow to the temptation of Satan to engage in land and mine speculations. The ungodly are lynx-eyed. They see that his conduct is wholly inconsistent with his teaching, and while their words are smooth and flattering, they despise him in their hearts. God wants His messengers to keep clear of everything of this character.

If Satan paves the way for further evil by making the speculation successful, how terrible is the result. The man's ambition is aroused. He wants money to spend as he desires. The means he obtains so easily he spends unwisely and unlawfully.

If we are Christians at all, we must be Christians always, looking constantly to Jesus, practicing His lessons, doing His work. Then we are safe. Those who live the word of Christ, as well as hear it, will in due time reap that which they have sown. God's Word, carefully and prayerfully studied, will keep all well-balanced. The Ruler of the nations has protested against man working out his own will, trampling on righteous principles and ignoring the wisdom of God. He declares, "He that maketh haste to be rich shall not be innocent" [[Proverbs 28:20](#)]. The books of heaven mark him as one guilty of fraud. "Nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy" [[1 Timothy 6:17](#)]. "By humility and the fear of the Lord are riches, and honor, and life" [[Proverbs 22:4](#)]. "Let your conversation be without covetousness; and be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee" [[Hebrews 13:5](#)].

[70]

You cannot set aside the light God has sent to shine upon your pathway, and yet walk in its rays. You are to deal justly, never oppressing your fellow-men. We must study God's word to find out His way. No one who does this in sincerity will walk in darkness. Those who are trying to secure means by speculating in mines or land might better cease this work, and find some steady, honest business. Those who encourage the thirst for gaining riches by speculation will extinguish the light God has set for his feet. If he makes money fast, he will spend it unwisely, and this prodigality will be his ruin. He must continue to make largely in order to keep

up his habit of living. Thus many are drawn into the gambling hells to gain money fast enough to meet expenses.

If the professed Christian has success in his first speculations, his ruin is almost sure. Scheme after scheme will be entered upon. Lands will be represented as teeming with gold. A large percentage will be promised for all investments. Thus many are deceived. Shares are taken. Then come loss and ruin, in which some lose all they possess.

[71] Man proposes, but in order to save him from utter ruin, God disposes. God protests against the greed of the natural heart for gold. Whenever His way is departed from and His will violated, by nations, churches, institutions, or individuals, it is recorded in the books of heaven, and retribution will surely follow. “He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase” [[Ecclesiastes 5:10](#)]. He who says to gold, “Thou art my confidence” [[Job 31:24](#)], will find himself “pierced through with many sorrows” [[1 Timothy 6:10](#)]. God would have His people keep themselves from all speculations.—[Manuscript 26, Diary entry, January 7, 1890.](#)

### **A Warning Against Financial Speculation**

(Written January 7, 1890, at Battle Creek, Michigan.)

Financial speculations are Satan’s snares, laid to catch souls. In all business transactions the only safeguard for a man is the love and fear of God. In our world today there are seen the same dishonest practices which prevailed before the Flood swept this earth of its moral pollution, and which prevailed in Sodom before fire from heaven consumed its wicked inhabitants. Satan engrosses men’s minds with dreamlike prospects of great gain, and in their greed for gain, those who yield to him make representations which are positively untrue. God and the truth are forgotten.

[72] Many unwary souls are beguiled and make an easy conquest, as they listen to a minister, whom they have heard proclaiming the truth, presenting the great advantage to be gained from speculation in mines and land, telling how by the means which will accrue from the investment, workers may be supported in new fields. By the exaggerated accounts of what can be thus gained, men are induced

to invest their means, in the hope of making money easily. To gain money for the cause of God is the plea offered by the one asking for means, and his glowing descriptions fascinate God-loving, God-fearing men, leading them to invest money which should have been given to God's cause, in schemes from which, when it is too late, they find that they receive no equivalent.

We have no confidence in a man who today preaches to a congregation about the solemn truths of God's word, and tomorrow yields to the temptations of Satan to engage in land and mine speculation. The ungodly are quick to see that his practices are wholly inconsistent with his teaching, and while they speak smooth, flattering words to him, at heart they despise him.

Look at the history of our brethren at Fresno. Men left churches that needed their help, to go to Fresno, some for their health, others in search of riches, attracted by glowing representations. The temptation to speculate came fierce and strong. Young men and men of grey hair, and even ministers of the gospel, were drawn into the sweeping current, their hopes raised high by their interest in mining shares and city lots. This was Satan's plans to bind up the means that were needed for the advancement of the cause of God. But the bubble burst. The unreasonable hopes failed. The transactions, recorded in the books of heaven as gambling, bore their bitter fruit.

God desires His servants to avoid all speculation. Satan may pave the way by making the first investment successful, but Oh, how bitter will be the final outcome! If the professing Christian has success in his first speculation, His ruin is almost certain. Visionary schemes are wildly entered into as schemers present promising enterprises which they declare will pay a large percentage on all money invested. Good men are fascinated and deceived. Shares are purchased. Then comes confusion and loss. Some are totally ruined, having in the excitement invested all they had. In the thirst for riches, reason seems to depart. One or two may gain wealth, to their own injury, but many, many are bitterly disappointed.

[73]

Man proposes, but to save him from ruin, God disposes. The Lord has instructed me that should our brethren who are engaged in speculation realize their expectation, it would be the greatest curse that could come to Seventh-day Adventists. Thus others would be led into the snare, to the peril of their souls. Those who can earn

an honest living would give up their business to speculate in mining stock, selling their souls for the hope of gain.

God requires His people to deal justly and in all kindness, never oppressing their fellow-beings in any way. Instead of entering into speculation, let those who know the truth find some steady, honest employment, in which they can earn their living in a way that glorifies God. Those who encourage the thirst for speculation will extinguish the light that God has given to guide their feet aright. Making money easily, they will spend it unwisely, and their prodigality will be their ruin. To maintain their habits of selfish indulgence, they must continue to make money rapidly. The effort to make money fast enough to meet their extravagant expenses, draws many into the gambling hell.

[74] Man cannot prosper while he tramples on God's principles and ignores His wisdom. Those who refuse to obey the words of Christ will in time reap what they have sown. When in any sense God's way is departed from, when His will is violated, whether by nations, churches, institutions, or individuals, it is written in the books of heaven, and retribution will surely follow.

Once speculation is entered into, there is ever after an unrest, a thirst for gain, a desire to engage in some enterprise by which means can be obtained with ease, to be spent with prodigality. If by the grace of God the error of this course is seen, and therefore does not prove fatal, the character bears the scars for years.

The Ruler of the universe has protested against the greed of the natural heart, saying, "He that maketh haste to be rich shall not be innocent" [[Proverbs 28:20](#)]. God records them as guilty of fraud and transgression. "Nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy" [[1 Timothy 6:17](#)]. "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure" [[Leviticus 19:35](#)]. "By humility and the fear of the Lord are riches and honor and life" [[Proverbs 22:4](#)]. "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee" [[Hebrews 12:5](#)]. "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase" [[Ecclesiastes 5:10](#)]. He who says to gold, "Thou art my confidence" [[Job 31:24](#)], shall find himself "pierced through with many sorrows"

[1 Timothy 6:10]. “What shall it profit a man, if he shall gain the whole world, and lose his own soul?” [Mark 8:36].

My prayer to our heavenly Father is, Lord, let the clear light shine forth. Carefully and prayerfully studied, God’s Word keeps men well-balanced. In this Word we find God’s way clearly defined. [75] No one who searches the Word with sincerity will walk in darkness. But we cannot cast aside the light God sends, and at the same time walk in its rays. To be Christians at all, we must be Christians in all things, revealing His virtues, doing His works. The truth is our safeguard. Planted in the heart by the Holy Spirit, it enables us to see clearly the difference between what is right and what is wrong. Those who cherish the truth will refuse to be drawn into speculation.—[Manuscript 26a, 1890](#).

Ellen G. White Estate

*Washington, D. C.,*

*August 1, 1985.*

Entire Manuscript.

[76] **MR No. 1151—Work the Cities; Talk Faith; Do Not Be Discouraged**

(Written July 31, 1910, from Sanitarium, California, to “Brother and Sister Kress” [the Drs. Kress]).

I am glad to hear from you again. Do not become discouraged. You are not young converts. In the night seasons I am saying to you, Do not fail nor be discouraged. If our cities are to be worked, every one of us who knows the truth must put on the gospel armor, and through sanctification of the truth we shall receive from the Lord the help that we must have.

Talk faith, and make your faith perfect by your works. Even though you feel that some of your brethren do not manifest that faith that works by love and purifies the soul, you have opportunities to obtain a rich experience. Move steadily forward, putting forth all the powers of sanctified intellect. Keep ever in view the great Pattern, Christ Jesus. Work out your own salvation, revealing in your life the work of the grace of God. No man can do your work for you. Pray in faith. You and your wife have had a valuable experience. The history of the Redeemer is full of meaning to us. “He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed” [[Isaiah 53:3-5](#)].

[77] My brother and sister, let us seek for an increase of faith. There should be more glorifying of God. The Lord would have your faith shine forth with the light that Christ imparts. Do not, I entreat of you, be unbelieving. Talk faith; talk hope and courage. As you talk faith, your faith and confidence in the Lord will be increased. His Word is full of encouragement.

Your daughter also needs to gain an experience with you in service for the Master. You three should be a precious band, through Jesus Christ gaining glorious victories.

I am thankful that yesterday I have the courage to walk out in faith and speak to our people assembled at the sanitarium on the hillside. This is the first time for a number of weeks that I have felt able to attempt to speak. The sanitarium chapel is being enlarged, and the meeting was held outside under the trees. I spoke from the third chapter of Revelation. Here is a picture of the spiritual life of many, and precious promises held out to the overcomer. I was able to make all hear, and felt a rich blessing myself in putting forth the effort.

I am instructed to say to all our people, It is best to bear the yoke of Christ. Let each be so glad for an opportunity to work with Christ in bearing His message to the cities, that there will be no inclination to murmur. Christ calls for the heart to be surrendered to Him, that He may mold and fashion it after the divine similitude. When the spirit is worked by the Holy Spirit, the efforts to reach souls will be effectual.

Christ alone can accomplish the work, but you are to act your part with Him. When the truth of God convicts the conscience and the words spoken bear the stamp of the Divine, hearts will be touched and souls will be converted to the truth.

[78]

There is too much of unconverted self mingled in the work. In working the cities, angels of God are to cooperate with the minister of the Word. The mind, the will, the words, the spirit of the teacher must be under the control of the great Teacher.

The truths of the Word are sacred. Teach the seeker after truth the words of the Infinite One: "A new heart will I give you, and a new spirit will I put within you." As the mind is awakened to yield to the teachings of Christ, Satan will seek in every possible way to bring him under the influence of men who have departed from the faith. Let every soul be wide-awake. The watchmen are not only to give warning to others, but they are to keep ever before them the truths of the Word. Not a word of discouragement is ever to fall from their lips.

Let the members of the families in their homes unite to put away all unprofitable talking, and to be instant in prayer. Let them go to

their neighbors and talk to them of the truth. This is the instruction to be given in all our churches, in all our health institutions.

Fathers and mothers, in full assurance of faith plead with your sons and daughters. Let them not hear one impatient word from your lips. If necessary, make to your children a heartfelt confession for having allowed them to follow in the path of vanity and to displease the Lord, who withheld not His Son from a lost world, that all might receive pardon and forgiveness of sin.

[79] Every obstacle to the redemption of God's people is to be removed by the opening of His Word, and the presentation of the plain, "Thus saith the Lord." "Every valley shall be exalted and every mountain and hill [of difficulty] shall be made low: and the crooked shall be made straight, and the rough places plain."

The true light is now to shine forth, for "darkness covers the earth, and gross darkness the people." [See [Isaiah 60:2](#)]. The truth of the living God is to appear in contrast with error. Proclaim the glad tidings: We have a Saviour who has given His life, that all who will repent and believe in Him should not perish, but have everlasting life.

When those who have been doing imperfect service for the Master understand and repent of their unconverted influence, then the Lord will pardon, and will unite with them in their efforts. Fathers and mothers who have in various ways indulged your children to their hurt, God desires you to redeem the time. Take heed while it is called today. Parents, is God enthroned in your conscience? Is truth occupying the citadel of your soul?

Special work needs to be done in Melrose and Boston. Brother and Sister Starr connected with you can do an important work in that great city. You will need to guard carefully the point of undue expense, lest the work be retarded. The Lord will open ways before you if you will move forward in faith and hope. Let not one word of discouragement come from your lips.—[Letter 66, 1910](#).

Ellen G. White Estate

*Washington, D. C.,*

*August 1, 1985.*

Entire Letter.

[80] **MR No. 1152—The Message of 1888; An Appeal for  
Unity; The Need for the Indwelling Christ**

(Written September 19, 1892, from North Fitzroy, Victoria,  
Australia, to Elder Uriah Smith.)

You have written to me in regard to what shall be done with the article addressed to the Battle Creek church. I answer, Do with it as you think best, using it as you judge it will best serve the cause of God. Please follow your own judgment as to the disposal of anything I may write from henceforth, unless I give special directions concerning it. After it serves the special purpose for which it was written, you may drop out the personal matter and make it general, and put it to whatever use you may think best for the interests of the cause of God. As you say, we are far separated, and two or three months must pass before communications can be answered however important may be their character, therefore it is best not to wait [for] my decisions on matters of this kind, especially when your judgment is evidently in harmony with what is best, and something to which I could have no objection.

I feel the deepest interest in matters occurring at the great heart of the work. I know that the present is a most important time, for events of vital import to us will rapidly follow, and matters cannot stand still in our world for a long period. There are great things to be done that will require time. Oh, if the people claiming to believe the most solemn truth ever given to man would but act in a manner corresponding to their faith, we would not see the great lack that now exists.

[81] Through all ages Christ has come to His people, as He represents Himself in the market place at all hours of the day employing laborers for His vineyard, and He says to them, “Why stand ye here all the day idle? Go labor today in my vineyard.” But how forcible is this parable in these days when we are near the close of earth’s history. Well may we pray as never before both in our closets and in

the church, that One mightier than the potentates of earth may stand at the helm.

Satan will invent every possible device that he may attract the attention of the people from the issue that is just before us. He will seek to make confusion among us, causing the expression of various different opinions so that the people of God shall not be found in their proper position, confessing their sins and afflicting their souls, that they may have a living experience in the things of God, but shall become confused.

It is a sad fact that many of our people have leaned upon others, and have not made God their dependence. The humility, the meekness and lowliness of Christ, has not been attractive to them. They have set themselves in stubborn self-will, and unless there is a decided change in their attitude, they will, to the last, cherish traits of character that will unfit [them] for seeing and understanding the working of the Spirit of God, and they will be led by another spirit. They will fail to obtain the experience essential for them, so that they shall be clothed in the righteousness of Christ. Having on their citizen's garments, they will venture into the marriage feast, as it is represented in the parable, and will do the greatest dishonor to Him who has invited them and prepared for them the spotless robe.

Although I am full of peace and comfort in the Lord, yet I feel the deepest interest and tenderness of heart for all who have shown the least inclination to cast in their lot with that of the people of God. I do not wish that one of them shall become so engaged in business that he will be among those who are represented as "foolish virgins," who have no oil in their vessels with their lamps, and who are represented also by the man who came to the festal supper not having on the wedding garment.

[82]

All these parables are of the deepest interest to us in this day, and, dear brother, I feel an intense desire of heart that you shall be among those who from henceforth shall have their eyes anointed with the eyesalve, that you may clearly discern all things. The Lord would have you give the trumpet a certain sound, that not one among them shall fail to understand the voice of warning, or fail to prepare for the conflict before us. I have been shown that the Lord would be pleased to have you do this. But it will require on your part a vital

connection with the great Leader of armies, and not follow your way or will, or be led by your own inclination, for this is not safe for you.

[83] I do not wish to speak one word to you that will discourage you or bring upon you one pang of anguish. I have a love for your soul, and I desire that you shall bear the banner of truth firmly until the close of this earth's history. But to say that you will do this, I cannot. I am compelled to say to you that you are in danger, and your only safety lies in walking humbly with your God. Be careful what steps you take in expressing your differences with your brethren. You cannot tell how it pains me to see some of our brethren taking a course that I know is not pleasing to God. They are full of jealousy and evil surmising, and are ever ready to show in just what way they differ with Elder Jones or Waggoner. The same spirit that was manifested in the past manifests itself at every opportunity; but this is not from the impulse of the Spirit of God.

I have not received a line from either Elder Jones or Waggoner since I left Battle Creek. I did not write a line to them until the last mail, when I wrote to Elder Jones, and a few weeks before sent a letter to Elder Waggoner concerning the work in England. But I can never forget the experience which we had in Minneapolis, or the things that were then revealed to me in regard to the spirit that controlled men, the words spoken, the actions done in obedience to the powers of evil.

Some have made confession, yourself among the number. Others have made no confession, for they were too proud to do this, and they have not come to the light. They were moved at the meeting by another spirit, and they knew not that God had sent these young men, Elders Jones and Waggoner, to bear a special message to them, which they treated with ridicule and contempt, not realizing that the heavenly intelligences were looking upon them and registering their words in the books of heaven.

The words and actions of every one who took part in this work will stand registered against them until they make confession of their wrong. Those who do not repent of their sin will, if circumstances permit, repeat the same actions. I know that at that time the Spirit of God was insulted, and now when I see anything approaching to the same course of action, I am exceedingly pained. The people of God have had an opportunity to see what is the work these agents are

doing, and yet those who are opposed to the points of truth which they brought out will, if occasion affords them a chance, make it appear that they are not in harmony with them, as much as to say, Beware of what they teach, for they carry matters to the extreme; they are not safe men.

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There is but one Scriptural way in which to deal with men when they introduce unsafe doctrines, and it has been enjoined upon the church by the Lord Jesus Christ. We are to strive by every power of our being to come into harmony with our brethren, because Christ has prayed that His disciples might be one as He and the Father are one. When we follow the injunction of Christ, cooperating with Him so as to bring about a condition among us that will answer the prayer of Christ, then we are doing the will of God; but when we disregard those rules that when followed will prevent discord and alienation, we scatter from Christ.

Matters of disunion have been managed in a reckless way, and as a result the church has become weak, and that love that should exist between brethren has died out of the heart. There has been so much pride of heart and stubbornness of will among those who professed to be the followers of Christ, that He has been dishonored. Shall not self be crucified? Shall not Christ abide in the heart by living faith? Oh, that God would imbue His church with His Holy Spirit; but He cannot do this without the cooperation of the church. He who would have the Lord work for him, must yield his will wholly to the will of God. He must become as a little child. It is impossible to do this unless the heart is yielded to God.

It is quite possible that Elder Jones or Waggoner may be overthrown by the temptations of the enemy; but if they should be, this would not prove that they had had no message from God, or that the work that they had done was all a mistake. But should this happen, how many would take this position, and enter into a fatal delusion because they are not under the control of the Spirit of God. They walk in the sparks of their own kindling, and cannot distinguish between the fire they have kindled and the light which God has given, and they walk in blindness as did the Jews.

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I know that this is the very position many would take if either of these men were to fall, and I pray that these men upon whom God has laid the burden of a solemn work may be able to give the

trumpet a certain sound, and honor God at every step, and that their path at every step may grow brighter and brighter, until the close of time.

I have the same desire for you to stand in the light up to the close of this earth's history, as for them. I have been shown that God would be glorified by your standing in the forefront of the battle. This He would have had you do during all the years of the past; but you have failed of doing it again and again. You have grieved the Spirit of God, and have given occasion to unbelievers and to those who wanted an excuse for such a course, to resist the testimonies, to turn from them, and to war against them; and yet you professed to believe in them. This you did during the time I stood alone after the Minneapolis meeting, until you made your confession.

[86] But in Salamanca, N.Y., I was shown again that a great and good God would pardon your transgressions and forgive your sins, if you would humble your heart before God and come to Him in the meekness of a little child. He would then let His Holy Spirit rest upon you, and your testimony would be full of marrow and fatness. If you would walk in the light as He is in the light, your discernment would be clear and unobscured. May the Lord help you to understand my words.

Through the grace and power of Christ, you may march on to victory, not in the rear, but in the forward ranks. But the holding of this position will depend wholly upon your own course of action. It depends on whether or not you will be ever in covenant relation with God and with His adopted children, knowing your oneness with Jesus, our exalted Head, who hath delivered us from the powers of darkness, and translated us into the kingdom of His dear Son, who hath made us meet to be partakers of the inheritance of the saints in light.

The time of trouble is before us. The angels are, as it were, just loosening the four winds, but they cannot loose them yet. The church is too far behind her privileges. The people of God are too indolent. Many are unfaithful; many are unclean and polluted. We are not prepared for the crisis. The question is, How long will God wait for our tardy movements? Instead of lying before God in humility, man has exalted himself and has indulged in high ideas of his own importance and loftiness, and his eyes have been closed

to the glory of Christ. When Christ beams forth upon the soul, all glory is rendered unto Him who is seen to be the only One full of grace and truth. His glory alone should fill the soul.

When the people of God are one with Him, they will be one with each other. Their unity and love will testify to the genuineness of their union with Christ. When their eyes are all fixed upon Christ, their hearts will be united in love. They will then stand shoulder to shoulder to resist the confederacy of evil, and they will have strength for a battle that cannot be seen by the natural eye. They will stay their hearts upon the Lord, saying, “Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and His name shall be called Wonderful, Counsellor, the Mighty God, The everlasting Father, The Prince of Peace” [[Isaiah 9:6](#)].

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Christ is to be our Captain. We need not tremble or be afraid. Oh, what love the Father has unfolded to us. We are not to be left a helpless prey to the devices of the enemy; for the Lord God Omnipotent reigneth, and He loves man with a love that is infinite. No language can express the depths of divine love.

Since God has so loved us, we ought also to love one another. How much? Jesus said, “This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of My Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in My name, He may give it you. These things I command you, that ye love one another” [[John 15:12-15](#)]. Here we have a decided, positive command. We would ask, Who are doers of these words? Oh, that God may impart to His poor, needy children His Holy Spirit of love, that the prayer of Christ may be fulfilled in His people, and we all may be one as He is in the Father and the Father in Him.

What attainments are there presented for the Christian’s endeavor, but how far short are our practices. Were our practices in harmony with the command of our Lord, the result would be glorious. He says, “Neither pray I for these alone, but for them also

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which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as thou hast loved Me.” [John 17:20-23].

Jesus did not pray for that which was not attainable by us, and if this unity is possible, why do not those who are professed followers of Christ strive more earnestly for this condition of grace? When we are one with Christ, we shall be one with His followers. The great want of the soul is Jesus, the hope of glory. Through the Holy Spirit this unity may be attained, and love for the brethren will abound, and men will take knowledge of us that we have been with Jesus and learned of Him. Our life will be a reflection of His holy character. As believers in Him we shall represent His meekness of spirit, His gentleness of demeanor. Individually the church of God must answer the prayer of Christ till we all come into the unity of the Spirit.

[89] What is it that causes dissension and discord? It is the result of walking apart from Christ. At a distance from Him, we lose our love for Him, and grow cold toward His followers. The farther the beams of light recede from their center, the wider separated they become. Each believer is as a beam of light from Christ the Sun of righteousness. The more closely we walk with Christ, the center of all love and light, the greater will be our affection for His light-bearers. When the saints are drawn close to Christ, they must of necessity be drawn close to each other, for the sanctifying grace of Christ will bind their hearts together. You cannot love God and yet fail to love your brethren.

Dear brother, I have written thus to you that you may stand in the confidence and love of the people of God, and that no one may be uncertain as to where you do stand. The mystic chain of love must bind the followers of Christ heart to heart. When Jesus was about to be crucified, Herod and Pilate, enemies before, became friends, and were united in a corrupt harmony over the condemnation of our Lord; and shall not those who claim to love our Lord Jesus Christ be constrained by the divine principle of love? Shall not all heart-

~~burnings, alienations, and estrangements be forever expelled from the soul, and antipathies be overcome, through the grace of Christ?~~

Does not Christ see enough in us of perversity and crookedness to warrant His withdrawing of His love from us? But as He does not separate His love from us, shall we not draw more closely to our divine Center, and through His gracious mercy draw closer together? Let us form a holy alliance to exalt the Son of God before the world. If the enemies became united through their hatred of Jesus, shall not we who profess His name unite in Him? Standing under the cross of Calvary, looking upon Him who has manifested unparalleled love to man, should not all jealousies, all bitterness, wrath, and malice cease? Should not all evil-speaking and evil thinking be done away?

From the attitude which some assume toward others we should imagine that they thought it a desirable thing to have little confidence and love for others. But when confidence is lacking, it is manifested by suspicion, by criticism, by catching up things that are unworthy of notice, and making capital of whatever seems to them objectionable. In this way Satan is glorified and Christ is put to shame, dishonored in the person of His saints. I have had this matter presented to me in a variety of forms, until I can realize how cruel it is. All who love Jesus in sincerity and truth should be heartily recognized and welcomed as those who are “laborers together with God,” “endeavoring to keep the unity of the Spirit in the bond of peace.”

[90]

Oh, that self may be subdued in each one of us who profess to believe in Jesus! Oh, that pride may be laid in the dust! Oh, that we may more fully reflect the image of Jesus! As never before we should pray not only that laborers may be sent forth into the great harvest field, but that we may have a clear conception of truth, so that when the messengers of truth shall come we may accept the message and respect the messenger. Oh, that darkness may not settle upon any soul, but that the illuminating Spirit of Christ shall fall upon His people. Spiritual things are spiritually discerned, and the glory of our Redeemer is His character; this we must behold with spiritual vision. I would pray as did the apostle, “that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what

is the hope of His calling, and what the riches of the glory of His inheritance in the saints' [Ephesians 1:17, 18].

[91] "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" [1 Thessalonians 2:13]. The word of God cannot work effectually in the heart when it is barred out by unbelief. The message which the messengers have been proclaiming is the message to the Laodicean church. [Revelation 3:14-20, quoted.]

This message has not had the influence that it should have had upon the mind and heart of the believers. The true state of the church is to be presented before men, and they are to receive the word of God not as something originating with men, but as the word of God. Many have treated the message to the Laodiceans as it has come to them, as the word of man. Both message and messenger have been held in doubt by those who should have been the first to discern and act upon it as the word of God. Had they received the word of God sent to them, they would not now be in darkness. "For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and the Father, and of Christ" [Colossians 2:1, 2].

[92] "As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power" [verses 6-10].

Those who name the name of Christ should adopt Christian maxims. They should fear to ridicule the message or the messenger. Let no man say that this conversation is in heaven, while he is manifestly groveling in the dust, and his thoughts and feelings are as far separated from God as the east from the west. The true Christian

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will fear to make light of God's message, lest he may lay a stumbling block in the way of a soul who may see and imitate his example.

The church of God is to shine as a light to the world, but Jesus is the illuminator, and He is represented as moving among His people. No one shines by his own light. The Lord God almighty and the Lamb are the lights thereof. The message given us by A. T. Jones, and E. J. Waggoner is the message of God to the Laodicean church, and woe be unto anyone who professes to believe the truth and yet does not reflect to others the God-given rays. Elder Smith, had you been unprejudiced, had not reports affected you and led you to bar your heart against the entrance of what these men presented; had you, like the noble Bereans, searched the Scriptures to see if their testimony agreed with its instruction, you would have stood upon vantage ground, and been far advanced in Christian experience. If you had received the truth into a good and honest heart, you would have become a living channel of light, with clear perception and sanctified imagination. Your conceptions of truth would have been exalted, and your heart made joyful in God. God would have given you a testimony clear, powerful, and convincing. But the first position you took in regard to the message and the messenger, has been a continual snare to you and a stumbling block.

As one long experienced in the truth, it was your place to be among those who should first catch the message from the God of heaven, and voice it to the people; but the enemy presented in a magnified light every matter that seemed objectionable to you, and your imagination has not pictured facts to you. The enemy had prepared a long chain of circumstances, like links in a chain, that you might be prevented from standing where you should have stood. You have lost a rich and powerful experience, and that loss, resulting from refusing the precious treasures of truth presented to you, is still your loss. You are not where God would have had you, and you have missed the providential links one after another in the chain, so that now it is hard for you to see the mysterious connections in the endless chain of providence in His special work.

I write these words, not to afflict your soul, but to warn you that you may guard against repeating the same experience, thinking it was one ordered of the Lord. God was seeking to lead you in the past, and it is necessary you understand this, that you may not place

stumbling blocks before your own feet, over which you will stumble. I know not whether or not you will receive this as from God; but I beseech you for your own soul's sake, take these words written to you in love, and divest yourself of unbelieving, hard thoughts. Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Lay aside fleshly reasonings. Let every soul now stand before God in his own nothingness, and draw nigh to God.

[94] The many and confused ideas in regard to Christ's righteousness and justification by faith are the result of the position you have taken toward the man and the message sent of God. But oh, Jesus longs to bestow upon you the richest blessings, and [to] make you a mouthpiece for Himself, that you may declare concerning the grace that dwelleth in you. Jesus has looked upon you with sorrow, because you have not answered His expectations. "Watchman, what of the night?" This is the question that has been asked and will continue to be asked and answered. What will you answer, my brother?

The Laodicean message has been sounding. Take this message in all its phases and sound it forth to the people wherever Providence opens the way. Justification by faith and the righteousness of Christ are the themes to be presented to a perishing world. Oh, that you may open the door of your heart to Jesus! The voice of Jesus, the great vendor of heavenly treasures, is calling to you, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed." But I will write no more. My heart is drawn out in love toward you, and my desire is that you shall triumph with the third angel's message.—[Letter 24, 1892](#).

Ellen G. White Estate

*Washington, D.C.,*

*September 5, 1985.*

Entire letter.

## MR No. 1153—Deaths on Pitcairn Island

[95]

(Diary entry written in Sydney, Australia, December 28 and 29, 1893.)

**Thursday, December 28, 1893**—I was very nervous last night and could not rest for some time. My kidneys pained me. I am so thankful I did sleep very well the latter part of the night. This morning I am feeling as well as usual. I arose at half past four and commenced writing. The sky is covered with a thick blanket of clouds.

There is much business going on today. A telegram coming from Pitcairn brings the sad intelligence to Brother McCoy that there are deaths in his family, but [the telegram] does not state who has died. A telegram is sent for answer to the inquiry, Who have fallen in death? Brother McCoy is as one stricken by the palsy. All are seeking to render him all the assistance it is possible for them to give. I conversed with him for about one hour, and I think it did him good. He feels deeply over the intelligence given. His heart seems as if it would break. We had a praying season in union with Brother and Sister Starr. The Lord came graciously near and comforted and blessed the afflicted one. Telegram received from Willie that they would be at the depot that night half past ten. It has been a rainy day.

**Friday, December 29, 1893**—This day is a very busy day. The rain is falling steadily. The furniture and bedding are being removed to the campground. Everything is in confusion.

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This day a telegram came responding that Brother McCoy's wife [Eliza] and daughter Ella May McCoy were dead; also Brother Young, elder of the church, the father of Brother McCoy's wife. Here are three cut right out of the family. We cannot be surprised at the great grief of our afflicted brother. He seems bowed to the very earth with his great sorrow. We feel like weeping with him but direct him to Jesus.—[Manuscript 89, 1893](#), pp. 5, 6.

Ellen G. White Estate

*Washington, D.C.,*

*September 5, 1985.*

**MR No. 1154—Value of the Soul; Importance of the Will; Christ’s Intercession in the Heavenly Sanctuary** [97]

(Written originally as a letter to James Edson White.)

[This, and the letter written August 10 ([Letter 123, 1893](#)), were instruments in turning J. Edson White clear around in a marked reconversion. He gave up his printing business in Chicago and dedicated his life to the work of pioneering educational work among the blacks in Mississippi and was soon drawn into the ministry of the church. See the E. G. White Biography, vol. 4, pp. 94-96.]

“And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry” [[Luke 12:16-19](#)].

We have quoted the sayings of the man, and now we shall quote the sayings of God. “But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God” [[verses 20, 21](#)].

You say you have no religious inclinations. I am not surprised at this, because it is a long time since you have taken yourself away from God and refused to be a follower of Jesus Christ, and changed leaders. The god whom you have chosen as your God is not at all religiously inclined, and as long as you give yourself [as] a willing subject to the great leader of apostasy, you will never be religiously inclined. [98]

“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have

everlasting life.” Here the conditions are plainly stated by Jesus Christ, the Sinbearer. When you deliberately decide to go contrary to the word spoken by Jesus Christ, “Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you,” how can you expect to be religiously inclined?

To enlarge our views of His condescension and beneficence, He presents the picture of the judgment—the separation of the just and the unjust—and shows us He identifies His interests with suffering humanity. He is teaching in the open field where the eye can take in the beauties of nature and the creatures of God’s creation. “Consider the ravens: for they neither sow nor reap; which neither have storehouses nor barn; and God feedeth them: how much more are ye better than fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest?” [[Luke 12:24-26](#)].

[99] Here is presented definitely that man is dependent upon God for every breath he draws. The beating heart, the throbbing pulse, every nerve and muscle in the living organism, are kept in order and activity by the power of an infinite God. “Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will He clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you” [[Matthew 7:28-33](#)].

Here Christ leads the mind abroad to contemplate the open fields of nature, and His power touches the eye and the senses, to discern the wonderful works of divine power. He directs attention first to nature, then up through nature to nature’s God, who upholds the worlds by His power. He points to the opening bud, [balance of sentence left out]. [First part of sentence out] human art can equal. He watches over little birds. Not a sparrow falleth to the ground without the notice of your heavenly Father.

The Lord Jesus appeals to the rain and the sunshine, every ray of light given to our world coming on the unjust as well as the just, the

evil as well as the good, the unthankful as well as the thankful, to confirm His testimony to the unsurpassed goodness of God. Christ represents the divine attention given upon [various elements of] His creation that seem so insignificant, and to the objects of nature which His own hands have created. Every lofty tree, every shrub, every blooming flower, the lily of the field, and the earth clothed with its garment of living green, are kept in order and occupy their time and season to bear testimony that God loves man.

And as Jesus, the great Teacher, presents His lessons to be learned from the open book of nature, He opens the eye of their understanding to reveal the attention that is given to objects in proportion to the rank they occupy in the scale of creation. If the grass of the field, which today is so beautiful, delighting the senses, is tomorrow cut down and burned, receives so great attention from God, how much more will He not bestow upon man formed in His image. We cannot form exaggerated ideas of the value of the human soul, and the attention given by Heaven to man. He then gives the comforting assurance, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

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Jesus is the good Shepherd. His followers are the sheep of His pasture. A shepherd is always with his flock to defend them, to keep them from the wolves, to hunt up the lost sheep and carry them back to the fold, to lead them beside green pastures and beside living waters.

I cannot neglect the great salvation that has been brought to me at such an infinite cost to my heavenly Father, who "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." I will not dishonor my Redeemer to lightly esteem His sufferings, His trials, His condescension, His sacrifice, His death, because He so loves us, He would Himself become our sin-bearer. Oh, what love, what inexpressible love! He became a man of sorrows, acquainted with grief. He died on the cross [as if He were] a transgressor, that man might be justified through His merits.

"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." Not even to angels can we commit this precious soul which Christ has valued of such a price that He died to redeem it, died that it should

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not perish. While the angels can and do minister unto all who are heirs of salvation, they are to be our faithful sentinels lest Satan should destroy us.

Stephen committed the keeping of his soul to Him whom he saw in his yielding up his life. "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." He said "Lord Jesus, receive my spirit." He committed his soul unto Jesus. He only is able to take care of it. We are not our own selves able to appreciate or take care of our souls. And if we do not commit our souls to God in faith and trust every day, Satan himself will take the soul committed to his will. None should be entrusted with the soul but He [line left out] things we may say, "My soul is as an angel before God: its worth I can only estimate by the cross of Calvary. It is more precious than gold, silver, and precious stones. Its value is to be estimated by the price paid to redeem it." [1 [Peter 1:18-22](#), quoted.]

[102] The soul is through the Lifegiver capable of living through eternal ages, and man is to take special care of the soul which Christ has purchased with His own blood. With Christ is Omnipotence. He alone is able to keep that which I have committed to His trust against that day. If the preciousness of the soul has not been appreciated, if its temple courts have been defiled with buyers and sellers, and with committing it to the rule and indwelling of Satan in thought or in feeling, I would in deep earnestness beseech you to make no delay, but come before God in sincere prayer without one moment's speculation or hesitation, and say, "O Lord, I have opened the door of my heart to Thy worst enemy, and the worst enemy of my soul. I have acted as though I could save my own soul, as if I could sin and then reform when I choose to do so; but I find a power holding me in his keeping. Thou alone can save me that my soul shall not be eternally ruined. I have despite [sentence out] I am lost and undone. I cannot cleanse this soul from one stain of guilt. No longer will I withhold it from Thee. I dare not trust it with any power but Thine. I bring it sinful and polluted to Thee. I lay it at Thy feet. Thou Lamb of God, wash my soul in the blood of the Lamb; clothe it with Thine own garments of purity and righteousness. Sanctify it

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through the truth. Put Thy Spirit in my heart, and inspire it with Thy love. Incline my heart to keep Thy commandments. Unite my poor misguided will to Thy will. Make me Thine, blessed Lord. Take not Thine Holy Spirit from me. Let this much abused temple of Thine that hath been filled with idols be cleansed and become a trophy of Thine agony.”

Let the prayer in faith go up to God, “Have mercy upon me, O God, according to Thy loving kindness: according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin.... Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee.... O Lord, open Thou my lips; and my mouth shall shew forth Thy praise. For Thou desirest not sacrifice; else would I give it: Thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise” [Psalm 51:1, 2, 10-13, 15-17].

[103]

If you will without delay solemnly and earnestly take Christ as your personal Saviour, committing to His hands and care the keeping of your precious soul, He will take it. He is waiting for you to open the door. Will you let Jesus in now, just now? Christ has undertaken to save us. “Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world” [John 17:24]. “Thine they were, and Thou gavest them Me.” And again He says, “I give unto them eternal life;... neither shall any man pluck them out of My hand.”

Christ will accomplish that which He has undertaken, if man, the human agent, will cooperate with Him, if he will not resist and refuse the great salvation offered to him. He has undertaken to save us. Shall we be saved? Will we commit the keeping of our souls to Him who hath identified His interests in so remarkable a manner with our interests? If we will accept Christ as our personal Saviour, He will elevate and cleanse us from all moral defilement, and He will present us faultless before the presence of His glory with exceeding joy. He will say to the Father, “Here are those whom Thou hast

given Me. I will that they also be with Me where I am; that they may behold My glory.”

[104]

And everyone who will break from the slavery and service of Satan, and will stand under the blood-stained banner of Prince Immanuel, will be kept by Christ’s intercessions. Christ, as our Mediator, at the right hand of the Father, ever keeps us in view, for it is as necessary that He should keep us by His intercessions as that He should redeem us with His blood. If He lets go His hold of us for one moment, Satan stands ready to destroy. Those purchased by His blood, He now keeps by His intercession. He ever liveth to make intercession for us. “Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them” [[Hebrews 7:25](#)].

When David saw the prosperity of the wicked, and he himself fail, he was tempted to doubt the existence of God; but he need not have done this, for it was he himself that separated his soul from God. God would never separate the soul from Him. The human agent needs to abide in Christ, and choose Him, and Christ will live in him. God should not be reproached for the backslidings of any. The warnings and instructions are given fully and abundantly in the Word, to guard the soul from peril. But the will must be placed on the side of God’s will. No one will be kept who does not put his soul into God’s keeping. The soul that feels his dependence, and trusts in One who is able to keep his soul, will not perish.—[Manuscript 73, 1893](#).

Ellen G. White Estate

*Washington, D. C.,*

*September 5, 1985.*

Entire Manuscript.

## MR No. 1155—The Danger of Extravagance in Illustrating Our Books

[105]

[Note: Adventist ministers' salaries in 1898 averaged about \$12.00 a week, and a one-year subscription to the *Review* cost \$1.50. In that year, 67 illustrations were published in the *Review and Herald's* total of 840 pages. By way of contrast, the following advertisement for *The Desire of Ages*, published in the December 27, 1898 issue of the *Review*, reveals that about 400 illustrations appeared in *The Desire of Ages* and the best edition cost \$7.00.]

### During the Next Year and a Half

Your Sabbath-school lessons will be on the life of Christ and His apostles. As a help to the study of these lessons, what better book can you purchase than the "Desire of Ages," the latest and largest book from the pen of Mrs. E. G. White? This is an intensely interesting and beautifully illustrated volume on the life of Christ and His apostles, and is of a nature to interest all classes. Its key-note is the great truth that in Christ the love of the Father is revealed.—That "God was in Christ, reconciling the world unto Himself."

The illustrations for this grand work have been prepared by eminent New York artists, and are first-class in every particular. They consist of 38 full-page engravings, 87 illuminated chapter-headings, and nearly 300 small illustrations, and were all made especially for this book. The work is divided into nine sections. Eighty-seven chapters form a volume of nearly 900 large octavo pages. It is printed on enamel-finished, supercalendered book-paper, and is bound as follows:-

Cloth, marbled edges, \$3 50

Cloth, gilt edges, 4 25

Library, marbled edges, 5 00

Full morocco, gilt edges, 7 00

Address all orders to your state tract society, or to the Review and Herald Pub. Co., Battle Creek, Mich.: Chicago, Ill; Atlanta, GA.; Toronto, Ont. (Written September 12, 1899.)

In order to reach unbelievers, a manifestation of outward display is seen among our people; but this display will not accomplish the good that is represented. Our books are being filled with expensive pictures, and this makes them too costly to give away, and too costly for those persons to buy who need them most. The matter of illustrating is being carried to extremes. The extra money put into the cover of a book, or into pictures, will not convert the soul to the truths that are contained in the book. That so much space should be occupied with pictures is not in the order of God. There have been long delays in the publication of our works, waiting for illustrations—delays that could be ill-afforded, and which have kept from the people the truths which they should have had.

The canvassers are not obtaining that healthful experience in their work which they should have. In their handling of the books they are being educated to present before the public the beautiful cover and many illustrations rather than the points of truth contained in the books. In doing this they are patterning after the world, and they fail to make God their dependence and trust. “What is the chaff to the wheat?” God asks [[Jeremiah 23:28](#)].

[106] The artist may do his best to represent the things his eyes have never seen, but his representations are so far beneath the reality that I am pained as I behold them. Neither God nor heaven nor Christ, who is the image of the Father, can be truly represented by the art of man. If the Lord had thought it advisable to represent Christ in this way, His person would have been described in the writings of the apostle. In the words of the disciple John, Christ is presented before us: [[John 1:1-14](#), quoted].

There were times when Christ spoke with the authority of true greatness. “He that hath ears to hear,” He said, “let him hear.” He called for submissive attention to His words, for although He was

in human form, He bore His commission from the Excellent Glory. “The Word was made flesh, and dwelt among us, ... full of grace and truth.” God summons the world to listen while He speaks, and to receive every word He utters as law and life.

Satan is working with masterly power to corrupt the experience of human beings, so that the influence of the truth will not appear in their lives and become a savor of life unto life to all who believe. Those who are purified and sanctified will have that faith that works by love and purifies the soul. The principles of Christ’s life are to be received into the soul by wearing His yoke, and learning of Him the lesson of obedience. “Learn of Me,” says the great Teacher, “for I am meek and lowly in heart: and ye shall find rest unto your souls.” In following My example of meekness and lowliness, you will find rest. There will be no strife for the supremacy, no envy, no evil surmising. The soul will rest in the pure, holy love of God. The speech is pure, for it comes from lips that have been touched with a live coal from off the altar, thus [are] we prepared to deliver the message God shall give.

Christ is to be all and in all to the believer. There must be none of self, and all of Christ, whose we are by creation and by redemption. The Holy Spirit takes the most attractive excellencies of the One who is altogether lovely, and presents them in such a way as to engage the attention and receive the best attention of the renewed heart. God designs that the Holy Spirit shall keep before the mind’s eye scenes that will attract and absorb all there is of the new-born soul. We need not any external representations of the person of Christ. The imagination must take in the only begotten of the Father, “full of grace and truth,” the One altogether lovely, and the chiefest among ten thousand.

[107]

I have been commissioned to say to you that the Holy Spirit will work your minds if you will let Him. You are in danger, my brethren and sisters. You are spending large sums of money for our books and papers, and in doing this you are on the wrong track. It is mere supposition that this abundance of illustrations will accomplish great good in the sale of the book. Your large investments of money for illustrations do not bear the credentials of heaven. God does not approve of them. Much has been said in favor of this elaborate work, but nevertheless God is not pleased with it. The impression left upon

human minds is not good to the saving of the soul. Even worldlings cannot understand why so much time and money and talent should be given to this class of work.

[108] Our books can be tastefully prepared, as all books should be; but our publishing houses are making a mistake in departing from the simplicity of the gospel. We are using the Lord's talent of means, and we must handle it wisely. The returns from this work of illustrating do not warrant such a large outlay of means. The income is not proportionate to the time and means spent in securing the cuts.

Every item in connection with this extravagant outlay was presented before me. We must no longer consume the Lord's capital in expensive book making. Whatever is presented in favor of this work, one objection remains which cannot be overcome—its influence upon the author, the publishing house, and the canvasser. The Lord has measured it all, and He is displeased with the showing.

I have not presented before you all that has been opened before my mind, but I would warn our publishing houses to be careful in every move they make. God has greatly humbled the publishing institution at Battle Creek. It was not His pleasure to do this, but He has declared, "*I will*" be sanctified in them that come nigh Me."

While the Lord is laying His stroke on our institutions by removing from them the favor of the people, a close investigation should be made of the cause of the chastisement. Let us study the light which the Lord has given for every line of work that has any relation to His service. Let us put away the principles that are not after the mind of God, but which have existed for many years.

The Lord has not given up His people to their own way. In mercy He holds them back, although they have pursued a course contrary to His word. They have partially seen the evil of this course, but they have closed their eyes, refusing to make thorough reform, to change their wrong ways and practices.

[109] Let them humble their hearts before God. Let them set things in order. Let them move every stumbling block out of the way, that sinners may not fall over them and their lack of Christlike love and tenderness. Let them remember that this is the only way in which they can recover their lost prosperity. It can never come in any other way.

When God's people are born again, when they live the new life in Christ, with His love abiding in their hearts, their candlestick will stand securely in its place. But the principles they have followed in their connection with one another need revising. In their unity with one another and with God through Christ is their strength.

Christ has specified the measure of love we are to show for one another. "A new commandment I give unto you," He declared, "That ye love one another; as I have loved you, that ye also love one another." By this practical love, seen by the world, "shall all men know that ye are My disciples." When the softening, subduing influence of the Spirit of God rules the hearts of those who are connected with His service, they will honor Him by keeping the new commandment, new because Christ said, "*As I have loved you, that ye also love one another.*"

The disciples never realized Christ's love for fallen man until they saw it expressed on the cross of Calvary, until He rose from the dead and proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." Lessons have been given in regard to this love which are just as new to us, as far as practice is concerned, as they were to the disciples before the death and resurrection of our Lord. When these lessons are brought into the practical life, when God's people love one another as He requires them to do, there will be an entire change in the experience of the churches.

[110]

I am entrusted with a message for every church: "Repent ye: for the kingdom of heaven is at hand." In every line of service all rivalry must be quenched. Heart must be bound to heart. Christian love must be manifested. Then allegiance will be given, as God requires, to Christ and to the brethren for Christ's sake. No mean, cheap actions will grieve the Spirit of God.

The light God has given me is that we are treading in the very footsteps of the world. In book making there is a striving for the supremacy. The blessing of the Lord cannot accompany the spirit which for years has been coming in. God says to every soul, "Take heed." The leaven of influence is a powerful thing. Whether good or evil, it gathers all to itself. If the leaven of selfishness, covetousness, and hardheartedness is allowed to enter, it will subdue all the properties of the body to corrupting force. There will be no bowels of mercy, no tender consideration, no fighting against objection-

able traits of character, which so quickly develop into giants of evil. Unless this root of bitterness is cast out of the soul, it will continually spring up, and by it many will be defiled. I ask, What are our churches going to do about this matter?

[111] A large sum of money was spent in illustrating *The Desire of Ages*, but this work will not be repeated. If I had known before what I now know, I would never have consented to the Pacific Press expending so much money on illustrations for *The Desire of Ages*, or to the Echo Office expending so much on the little book, *Christ Our Saviour*. Our book making business must be simplified. Trust in God, rather than go down to Egypt to consult idolaters. God is not pleased with the way in which matters have been swayed. Expensive books are not to be brought out so freely as they have been. There are books which are not worthy of the consideration given them.

It is not the gilded leaves of a book, not the expensive covers, which testify to its value. It is the truth contained in it. This will make an impression on mind and heart. If the expensive covers, gilt edged leaves, and multitudinous illustrations are dispensed with, the canvassers may not enjoy it. But if they had never had such works to handle, the temptation to drop books of high value and take up books which have a better outside appearance, but which are not of so much importance, would not be so great.

There is a large amount of literature to go to the world, and men reason that the more abundant the illustrations, the better and easier the sale of the book. But this reasoning is not always sound. Take *The Desire of Ages*, for example. If there had not been more than one third of the illustrations in it that there now are, the canvassers would have found in nine cases out of ten that it would have had just as ready a sale as it will have now.

[112] And suppose that there were but a quarter the number of illustrations. The canvassers would have to do more earnest service. They would have to make more painstaking effort to become acquainted with the subjects upon which the book treats. And the saving of the money invested in illustrations would enable the publishers to give better terms to canvassers, who would not then be tempted, in order to make a financial success, to handle books under a confederacy of bribes. But this evil will come in, as it has done already, more or less.

Canvassers should be secured to handle the books *Great Controversy*, *Patriarchs and Prophets*, *Desire of Ages*, *Daniel and the Revelation*, and other books of like character, who have a sense of the value of the matter these books contain and a realization of the work to be done to interest people in the truth. Special help, which is above all the supposed advantages of illustrations, will be given to such canvassers. The canvassers who are born again by the work of the Holy Spirit will be accompanied by angels, who will go before them to the dwellings of the people, preparing the way for them.

Those selected as canvassers should be men and women who feel the burden of service, who do not work merely for wages, who seek to do the very work that needs to be done to enlighten the world. All our service is to be done to the glory of God, to give the light of truth to those who are in darkness. Canvassers need daily to be converted to God, that their words and deeds may be a savor of life unto life, that they may exert a saving influence upon those with whom they come in contact.

Let all study the character which God accepts, as represented in the twenty-fifth chapter of Matthew. If this representation does not educate men and women, what can do the work which must be done for the soul? Mark the division made between those represented by the sheep and the goats, and mark the words which decide forever the destiny of the two classes. Listen, you who have ears to hear and intellect to comprehend. Listen to the words of the Master: [[Matthew 25:31-40](#), quoted].—[Manuscript 131, 1899](#).

[113]

Ellen G. White Estate

*Washington, D. C.,*

*September 5, 1985.*

Entire manuscript.

[114]

## **Mr No. 1156—Overuse of Pictures a Species of Idolatry**

(Written September 8, 1899, from Strathfield, N.S.W., Australia, to  
G. A. Irwin.)

A warning has been given me in regard to our people. I have been instructed that they are certainly in danger.

God declares, “Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments” [[Exodus 20:3-6](#)].

Should we not make investigation in regard to the matter of illustrating our books so largely? Would not the mind have clearer, more perfect ideas of angels, of Christ, of all spiritual things, if no pictures were made to represent heavenly things? Many of the pictures made are grossly false as far as truth is concerned. Do not pictures so far removed from the truth give voice of falsehoods? We want to be true in all our representations of Jesus Christ. But many of the miserable daubs put into our books and papers are an imposition on the public.

[115]

With this plain “Thus saith the Lord” before us, will we, claiming as we do to live by every word that proceedeth from the mouth of God, be clear if we spend the Lord’s money in multiplying faces?

Some things have been presented to me which I must set right. In my own home, one after another, pictures have accumulated. I see the same in every home to which I go. Is the Lord in this matter? Does not the charge in the twentieth chapter of Exodus prohibit this multitudinous picture-making which will continue to increase unless

there is a decided reform, unless the people of God shall see that there is a decided reform, unless the people of God shall see that they are becoming idolaters? What shall be done in this matter?

I have light that to spend so much money in photographs is a species of idolatry. Thus means is consumed which should be used in missionary effort rather than in producing pictures which are not essential.

I take my position to no longer run the risk of displeasing God in this matter. I think that if in this our day of test and trial each one of us would study the words Moses was commanded to speak to the people, there would not be in the temple courts those who are in positions of sacred responsibility, yet are weaving into the web of sacred things threads of selfishness, using common fire in the place of the sacred fire of God's own kindling. May the Lord's Holy Spirit work upon human hearts and bring conviction to human minds. Those things of apparently little consequence attract the mind and eye, and absorb the attention at the very time when the attention should be given to God.

The question was asked, What does the care and anxiety, the delay in completing the books, and then sending them out weighty with cuts, amount to? The preparation for these attractions costs too much to be continued. The expense in more than one line was opened before me, and the necessity for delay to obtain tardy improvements of illustrations. I am burdened in spirit to say to my brethren who are engaged in book making, You are gathering to yourselves heavy burdens.

[116]

The transformation in our book making has not brought with it a corresponding transformation of character. The almost endless succession of wearisome research and delay and anxiety, and the great expense in increasing facilities to multiply illustrations is simply leading in advance in a species of idolatry. Harmonious spirit and action are not brought into the work, but instead rivalry and strife. The purse is strained to meet the demand; irrespective of the outlay, pictures must be obtained to meet the tastes of canvasser, publisher, and author. Spiritual rest is not secured by us because men do not yoke up with Christ to learn His meekness and lowliness of heart.

While angels are near, ready to make impressions of the highest value on minds, many, as they read on the Sabbath, are attracted

by the pictures. They talk of the faces and the scenery. The mind is occupied by matters which are not of the least consequence in our service of God, which make impressions that close the door to spiritual things.

[117] We do not show by keeping free from all cheap, common things, which cannot benefit our souls or the souls of others, that we realize that time is of the highest consequence to us. Too often our experience is of a character that renders it of no value. Man is dwarfed spiritually in proportion as he invests unimportant means and instrumentalities that occupy the time and the mind in carrying them out, making work and business in religious lines take the place of genuine devotion. The process is easy, but what have you? A religious theory, without the Saviour's endorsement, "Well done, good and faithful servant."—[Letter 145, 1899](#).

Ellen G. White Estate

*Washington, D. C.,*

*September 5, 1985.*

Entire letter.

**Mr No. 1157—Both Young Teachers and Older  
Ones Are Needed**

[118]

(Written June 30, 1902, from Elmshaven, Sanitarium, California, to  
W. W. Prescott.)

I have read Elder Waggoner's letter in regard to his connecting with the Berrien Springs school as Bible teacher. I must say that I know not the voice, neither can I understand the spirit, that prompts the presentation of such propositions. I cannot recognize the voice, neither can I advise Brother Waggoner to come from Europe to take the position of Bible teacher in the school at Berrien Springs, upon the condition named in his letter. When our brethren propose such terms as these to their fellow laborers, we may know that the propositions are not prompted by the Spirit of the Lord.

Brother Sutherland and Brother Magan would be making a mistake to give up the work God has entrusted to them, either to Brother Waggoner or to yourself. From the light given me regarding the school at Berrien Springs, I believe that those connected with it are working in right lines. Both Brother Sutherland and Brother Magan are close Bible students.

As to Brother Sutherland's age, true, he is young [31 years old]; but this is in his favor, for he feels that he is a child, dependent on God for wisdom. In some respects, youthful Christians have not so much to battle with as older Christians.

Brother Sutherland loves God. He has a godly fear of departing from the counsels of the Lord, which fear I hope will increase and ever be maintained in the simplicity of true godliness. We trust that our brother, whom the Lord loves, will always be as a little child in rendering obedience to God.

[119]

If those who are old in years would become as meek and lowly as a little child, they would be better prepared to receive and practice Christ's words. The spirit of self-sufficiency is a great hindrance to the working of the Spirit of God in the heart.

At one time the disciples came to Jesus, asking, "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily, verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

We need much less of self, much more of the meekness and lowliness of Christ. "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."

[120] The Lord desires His people to make constant advancement. He rejoices when young men become imbued with His Spirit, and gird on the armor, to engage in aggressive warfare. Let us always encourage young men and young women to make the most of their capabilities, to improve their talents to the utmost, remembering the words, "Let no man despise thy youth." We do not expect that they will never err in word or action, but if they will heed the reproofs of the Lord, and correct every mistake, they will make advancement.

As we see God raising up young men for His work, we rejoice to see them increasing in the fear of the Lord in proportion as they increase in the knowledge of the truth. Such ones will cultivate a reverence for God and for His sacred service.

The inhabitants of heaven declare of the Creator, "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways Thou King of saints! Who shall not fear Thee, O Lord, and glorify Thy name; for Thou only art holy."

The fear spoken of in these words is not a slavish fear, but a thankful, joyous fear, which leads us to watch and wait and work, ready always to obey God gladly and thankfully. Every faculty of the being, every part of the body, testifies to the righteousness of the Creator's claims.

God has a right to the service of the beings He has created, a right to expect that they will do their best to glorify Him with every entrusted capability. He requires them to place themselves in His service and to allow Him to direct the use of His absolute property.

Let the older workers encourage the younger ones, never speaking lightly or disparagingly of them. He who has helped Brother Sutherland and Brother Magan in their school work in the past will continue to help them if they will steadfastly practice His word. As far as their teaching of the Bible is concerned, if they sit at the feet of Jesus and learn of Him, their understanding will continually increase, for God is their wisdom, and He will teach them His way. [121]

When a man places himself unreservedly under God's guidance, the statements of the Word set his heart free from every evil bias, that he may run in the way of God's commandments. He acknowledges God's ownership. He communes with God in prayer, saying, "I am Thine, O Lord; save me; for I have sought Thy commandments."

This is Christian education. The teacher is a continual learner, and is constantly becoming better fitted to teach. He feels that he must be a student with his students in learning of Christ. Angels rejoice at the beauty of the companionship as teachers and students learn of God out of His Word.

Day by day the young student teacher is storing away a fresh supply of knowledge. His understanding is enlightened. He can say, God has opened my eyes to behold wondrous things out of His Word. A sense of God's mercy and greatness makes him childlike in his submissiveness and his willingness to serve.

These teachers do not feel the repression they would feel in the presence of older teachers. Their hearts glow with the love of God. The students catch the spirit, the windows of the heart are opened heavenward, and songs of gratitude ascend from hearts that burn with the love of God. As the teachers and students seek to learn their duty, with an unfeigned desire to be conformed to the image of God, they gain power to conquer the stubbornness of a selfish will. [122]

Oh, I can see wisdom in thoroughly converted young men and young women engaging in the work of teaching! As they give themselves fully to God, they will learn more and more of Him, till they are "able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which

passeth knowledge.” They say, I am the Lord’s servant, the property of Christ, sustained by His rich and undeserved mercy. I am His, to glorify Him with my physical, mental, and spiritual capabilities.

I wish we could see hundreds of students under the instruction of young men who are apt to teach, who realize that day by day they must be learners in the school of Christ, in order to understand the Scriptures in their simplicity, and to be able to teach them in a way that will make them plain.

We do not in any way underrate the older teachers. No; we would encourage older and younger teachers to labor for God. But I am seeking to show you that schools may be managed, and managed successfully, by men who are not the most advanced in years and experience.

[123] God can work through young, humble men. Let none forbid them. Let the young, devoted followers of Christ say, “The love of Christ constraineth me.” Moving upon minds with the force of the grace of Christ, this love casts aside all hindrances and barriers, exerting upon souls a compelling influence that leads them to give themselves to God in unreserved consecration.

My brother, let nothing you do or say weaken the hands of men who are doing their best, and who have succeeded in gaining success.

I have seen so much of what the world calls perfection that I greatly long to see a different kind. The worker whose heart is humble and contrite, who is divested of all pride, will give evidence that he is moved by a power from above. Let us rejoice in our victories. Let there be no moves to tear down. Too much of this has been done. Let us all encourage one another, rejoicing in the Lord.—[Letter 102, 1902](#).

Ellen G. White Estate

*Washington, D. C.,*

*September 5, 1985.*

Entire letter.

## Mr No. 1158—Biblical Counsel on Solving Church Difficulties [124]

### Self-examination Needed

The state of the church was presented before me. I saw many things in a tangled, perplexed condition.... The brethren and sisters are, many of them, unconsecrated, and when individual wrongs are reprov'd some stand prepared to triumph over those reprov'd....

The church must search carefully in meekness, and with humble hearts, for their own wrongs which have separated God from them. They must remember that the heart is deceitful above all things and desperately wicked. Self justification must be laid aside, and all possess yielding spirits....

The church must be subject to one another, willing to be counseled, reprov'd, and directed by the body. Dear self is the most obstinate person the follower of Jesus has to contend with. There must be humility and forbearance in the church. Self must be overcome, and those looking for Christ's appearing must possess the power of endurance and self control if they would have God's Spirit with them....

Then God's people were presented before me. Oh, the lack of forbearance and patience with one another, the lack of brotherly love, of meekness, of self control, while professing to be followers of Christ, subjects of His special grace! Oh, what a reproach to Christ! What a reproach to God's cause! Brethren and sisters professing His name suffer evil traits to appear in their lives, and they are stumbling blocks to those who have not professed to be Christ's followers. The reality of experimental religion and infidelity often blushes at the wayward course of professed Christians.—[Letter 16, 1861](#), pp. 1, 3, 5-6. (Written cir. 1861, to the Church in Roosevelt, N.Y., and vicinity.) [125]

### **Church to Take Responsibility**

It was your duty to lay your case in the hands of the church. Let them bear the responsibility. If they err, you are clear. They are accountable and not you.—[Letter 5, 1863](#), pp. 2-3. (Written July 6, 1863, from Battle Creek, Michigan, to Brother and Sister Scott.)

### **Deal Differently With Offenders**

We must bear with one another, remembering our failings. With some have compassion, making a difference; others save with fear, pulling them out of the fire. All cannot bear the same rigid discipline. All cannot be brought up to just another's ideas of duty. Allowance must be made for different temperaments and different minds. God knows how to deal with us. But my heart has been sick as I have seen brother deal with brother and the disposition to catch another in his words, and to make a man an offender for a word....

[126] I saw that all who profess the truth should unite together to walk in church capacity, to be a mutual strength and help to each other. None should seek or dare to lord it over God's heritage or dare to hold off and reject any one of their brethren without sufficient cause, but should labor with them and bear with them as long as Jesus has borne with them.—[Letter 12, 1863](#), pp. 2, 4. (Written February 18, 1863, from Battle Creek, Michigan, to Dear Friends at Hanover, N.H.)

### **Do Not Lord It Over Others**

Men of God of the clearest minds and of the best capabilities are generally the ones who are the most ready to admit that they have failings and weaknesses and that their own understanding may not be perfect.

Humility is the constant attendant of true wisdom. Those who have this grace will patiently listen to the advice and counsel of others and give it due weight. They will not give up their own judgment for another's, but if advice and counsel bear the recommendation of age and experience, they will carefully weigh the matter and incorporate it into their own experience and mind because they see the force of the counsel and advice given....

God has in His providence placed the cup of sorrow to your lips that you might sympathize with your brethren who have tasted of its bitterness. To close the soul to human griefs, to make no consideration for circumstances where God's providence is at work upon His suffering children, to force all under any and every circumstance and condition into one groove without reference to God's providences, is a fearful mistake which will react upon our own heads.

I was shown that in dealing with our fellowmen we all are to consider that they are of like passions with ourselves, feeling the same weaknesses and suffering the same temptations. They, with us, [127] have a struggle with life if they maintain their integrity in circumstances of peril, keeping the balance of the mind. We must deal with fellow mortals with kindly compassion and tenderest sympathy. We must cultivate in our character amiable tempers as well as firmness of principles. It is entirely out of place for one fellow laborer to lord it over another...

I was shown that God requires true love to unite the hearts of the human brotherhood, and why this love does not flourish is because selfishness, envy, and jealousy exist. True justice will not injure our fellow men, and true politeness will not offend them....

God is displeased when fellow laborers in His vineyard shut up their sympathy to themselves, esteem themselves highly, and cannot see the good purposes, the noble efforts, of their fellow laborers, but live as if they felt no pitying love or tender sympathy. I have been shown that love, tender love and consideration for our fellow mortals, needs to be cultivated, for it is very essential and is the most valuable trait of Christian character we can have.... We shall be very unhappy if we place ourselves in a position to question and criticize as an enemy every man who does not greet us with a smile....

Oh, how many mistakes we make in attempting to judge the motives of our brethren! That which we condemn as grievous wrongs in them are not greater than those that exist in ourselves which we do not discern....

God wants this evil to exist no longer. He calls upon us to put away this great sin and to strive to answer the prayer of Christ that His disciples may be one as He is one with the Father that the world may know that the Father had sent His Son. It is the special work [128] of Satan to cause dissension, that the evidence of oneness which

should exist with them might be hindered, that the world should be deprived of the most powerful testimony Christians can give it that God has sent His Son to bring into harmony turbulent, proud, envious, jealous, bigoted minds....

We lose much, very much, by lack of love for our brethren and sisters. Our ministering brethren—by their unity, their steadfast love, their delicacy in dealing with their brethren, firmly sustaining one another, their forbearance and sympathy and tender compassion for each other—can give to the churches an example that will rightly represent the life of our Redeemer. The truth of God is not designed merely to deal with errors and vices, and the ministers to feel that they must be reined up to censure and condemn even if they see existing wrongs. Frequently the very best way to cure the evil is to let those who are wrong see the heart of the minister of God softened and tender and pitiful, His bosom full of the milk of human kindness.

[129] The truth is designed to sanctify the receiver, to fashion and mold the entire man, externally as well as internally, by abasing pride and disposing his heart to be kind and amiable and condescending. Yes, the religion of Christ is a system of the truest politeness, and its triumphs are complete when a world may look on a people professing godliness with a united front, believers showing habitual tenderness of feeling and kindness of deportment and sincere regard for the reputation of each other. We may not look for the approval of God unless we work to the point of habitual kindness, acting upon the principles of the gospel. Tender mercy is to soften whatever is harsh in the disposition and to smooth, refine, and elevate whatever is course and rough in deportment. Love and faith carried out in our words and actions bear a testimony to the world that they cannot resist. It is the most powerful ministry that a church can have.—[Letter 25, 1870](#), pp. 4-5, 7-11. (A Testimony Regarding Elder and Mrs. D. T. Bourdeau, written cir. 1870, from Battle Creek, Michigan.)

### **Each to Work, and Encourage Others**

The most prosperous church will backslide under the most powerful preaching unless the people awake to the necessity of individual effort. The followers of Christ cannot advance and grow up to the

full stature of men and women in Christ Jesus unless they are, individually, workers. If they do nothing themselves, and expect to retain life and vitality, they will be disappointed and then fall into temptation and great spiritual weakness....

Second, I know that one of the greatest sins that the [Battle Creek] church is guilty of is that of being cold and indifferent in regard to the spiritual interest of the brethren and sisters. Each should feel a responsibility resting upon him to see that his brethren and sisters prosper in their religious life.—[Letter 10, 1872](#), p. 1. (Written July 4, 1872, from Ottawa, Kansas, to Edson and Emma.)

### **Church Authority to Be Recognized**

It becomes us to cultivate a deference to other people's judgment when we are absolutely dependent to a greater or less extent upon one another. We should cultivate true Christian courtesy and tender sympathy even for the roughest, hardest cases of humanity. Jesus came from the pure courts of heaven to save just such....

The world's Redeemer has invested His church with great power. He states the rules to be carried in cases of trial with its members. After He has given explicit directions as to the course to be pursued, He says, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever (in church discipline) ye shall loose on earth shall be loosed in heaven" ([Matthew 8:18](#)). Thus the highest authority, even the heavenly, ratifies the discipline of the church in regard to its members when the Bible rule has been followed. [130]

The word of God does not give license for one man to set up his judgment in opposition to the judgment of the church, neither is he allowed to urge his opinions against the opinions of the church. Unless there was church discipline and church governments, the church would go to fragments. They could not hold together as a body....

In the conversion of Paul is given us important principles, which we should ever bear in mind.

The Redeemer of the world does not sanction the experience and exercises in religious matters independent of His organized and acknowledged church, where He has a church.

Many have the idea that they are responsible to Christ alone for their light and their experience independent of Christ's acknowledged body in the world. But this is condemned by Jesus Christ in His teachings and in the examples of facts given to us for our instruction. Here was Paul directly brought into the presence of Christ,—One whom Christ was to fit for a most important work, one who was to be a chosen vessel unto Him—yet He does not teach him the lessons of truth he must learn; He arrests his course, He convicts him. He asks Christ, "What wilt Thou have me to do?" The Saviour does not tell him directly but places him in His direction in connection with His church—They will tell thee what thou must do.

Jesus was the sinner's friend; His heart was ever open, ever touched with human woe. He has all power both in heaven and upon earth, but He respects the means He has ordained for the enlightenment and salvation of men. He directs Saul to the church, thus acknowledging the power He has placed upon the church as a channel of light to the world. It is Christ's organized body upon the earth, and respect was required to be paid to His ordinances. Ananias represents Christ in the case of Saul. He also represents Christ's ministers upon the earth who are appointed to act in Christ's stead.

Saul was a learned teacher in Israel, but while [he was] under the influence of blind error and prejudice Christ reveals Himself to him and then places him in communication with His church, the light of the world. They were to instruct this educated, popular orator in the Christian religion. In Christ's stead, Ananias touches his eyes that they may receive sight. In Christ's stead he lays his hands upon him, and praying in Christ's name, Saul receives the Holy Ghost. All is done in the name and authority of Christ.

Christ is the foundation; the church is the channel of communication. Those who boast of personal independence need to be brought into closer relation to Christ by closer communion with His church upon the earth.—[Letter 54, 1874](#), pp. 12, 19, 24-26. (Written October 24, 1874, from Battle Creek, Michigan, to Brother Lee.)

### **Worth of a Soul**

Our ministers must feel the peril as well as the worth of souls. Never can the worth of a soul be estimated, except through the cross and in measuring eternity. A sinner saved from death is to save other souls from death.—[Letter 37, 1878](#), p. 4. (Written June 28, 1878, from Salem, Oregon, to James White.)

### **The Evils of Pharisaism**

In every age of the world there have been some who professed Christ while they were pursuing an erroneous course of seclusion or of Pharisaical preeminence. But they have not blessed their fellow men. They have found no excuse in the life of Christ for this self-righteous bigotry, for His character was genial and beneficent. He would have been excluded from every monastic order on earth because of overstepping their prescribed rules.

In every church and denomination are to be found erratics who would have blamed him for His liberal mercies; they would have accused Him of worldly conformity in attending a wedding feast; and would have censured him severely, and criticized his conduct unmercifully for permitting His friends to make a supper in honor of Himself and His disciples. But on these very occasions, by His precious teachings and by His generous conduct, He was enshrining Himself in the hearts of those whom He honored with His presence. He was thus giving them an opportunity to become acquainted with Himself, so that they might have a knowledge of His character, and might see the marked contrast which His life and teachings presented to that of the Pharisees who were spies upon His track, condemning every move He made which was not in harmony with their bigoted, selfish ideas of salvation.

[133]

While we may maintain a firm trust in God, receiving light and strength and power from Him, it is our duty to let the light reflected upon us shine forth to others, that the world may see this light in contrast with the darkness of error and superstition. My dear brethren in Switzerland, you have much to learn. There is an icy chilliness, a reserve, like that of the Pharisees, that must be broken down. You

are not willing to become learners, but, like the Pharisees, desire to be dictators, teachers.

God sent His Son to give the Pharisees a better understanding of His claims, a more perfect knowledge of the truth, and to show them the best manner in which to help their fellow men. But they refused the divine instruction. They thought Christ was too liberal. His ways did not agree with their ways; and instead of thinking the improvement must be made in their lives, to bring them into harmony with the life of Christ, they wanted to convert Christ to a unison with them. They thought His differing in manner from them would hurt their influence and disannul their teachings. They refused to cooperate with Christ, and thus cast their influence against Him, working out their own purposes, which placed them in irretrievable darkness.

[134] Those with whom God has entrusted His truth must so order their intercourse with the world as to secure to themselves a calm, hallowed peace, as well as a sacred and most thorough knowledge of how to meet men with their prejudices, where they are, and minister to them the light, comfort, and peace found in the acceptance of the truth of God. They should take for example the inspiring, authoritative, and social life of Christ. They must cultivate the same beneficent spirit which He possessed, and must cherish the same broad plans of action in meeting men where they are.

They should have a kind, generous spirit toward the poor, and in a special sense feel that we are God's stewards. They must hold all they have as not their own, but lent them in trust to advance the cause of Christ upon the earth. Like Christ, they should not shun the society of their fellow men, but encourage it, with the purpose of bestowing upon others the heavenly benefits God has given them.—[Letter 2a, 1878](#), pp. 3-4. (Written August 29, 1878, from Ballardvale, Mass., to Brethren in Switzerland.)

### **Cases to Be Investigated Carefully; Patience and Kindness to Be Shown the Erring**

But there is a class in the church who are a living contradiction of the name Christian—a class that have ruled at home with a sharp, dictatorial, unchristian spirit. Their ideas and opinions must bear

sway; their hearts are filled with selfishness; they are constantly exalting self and finding fault with others who are better than themselves. They pass censure and harsh judgment upon others, while their own course appears right in their own eyes. They put their hands to a work which God has not given them, but leave undone the work he has left for them to do, which is to take heed to themselves lest any root of bitterness springing up trouble the church and defile it.

They turn their eyes outward to watch lest the character of others [135] should not be right, when their eyes should be turned inward to scan and criticize their own actions, testing their feelings and motives by the law of God, the only standard of right, and emptying from the heart love of self, envy, evil surmising, jealousy, malice, unkindness, and self-esteem. When they do this, they will not be climbing upon the judgment seat and pronouncing sentence upon others who are in God's sight better than they. The simple reason of all the difficulty is, their religious life is not well built; there is not underlying godliness based on Jesus Christ; and the first gale of temptation sweeps their foundation from under them. This has caused all the difficulties in the church....

At some appointed time the subject should be patiently considered, and 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.

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 dealings 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 [136] of penuriousness, selfishness, covetousness, of doubt, fault-finding, or talebearing? Has he talked of the faults of his brethren, magnifying

their wrongs and cherishing 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....

There is always danger and trouble in any church which is composed mostly of family connections. This is the course 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; and 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 to 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! ...

[137] If a brother is supposed to err, his brethren and sisters should not whisper it among themselves and comment upon it, magnifying supposed errors and faults. Much of this work is done in the Ligonier church, and the result is, the displeasure of God is upon those who do it, and Satan exults that he can weaken and annoy those who might be strong in the Lord. The world sees their weakness, and judges this class and the truth they profess to love, by the fruits manifested in them.

“Lord, who shall abide in thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these

things shall never be moved” [Psalm 15:1-5]. Here the backbiter is excluded from abiding in the tabernacle of God and dwelling in the holy hill of Zion. He that taketh up a reproach against his neighbor can not receive the approval of God....

There are in the church unconsecrated, unconverted men and women who think more of maintaining their own dignity and their own opinions than they do of the salvation of their fellow creatures, and Satan works upon these to stir up difficulties that consume the time and labor of the minister, and many souls are lost as the result.

The minister also is placed in a most unenviable position; for, though he should decide ever so wisely, his decision must displease someone, and thus a party spirit is strengthened, when, had he refused to leave his work, his influence would have been preserved.

Ministers and lay members of the church displease God when they allow individuals to tell them the errors and faults of their brethren. They should not listen to these reports, but should inquire, “Have you strictly followed the injunction of your Saviour? Have you gone to the offender and told him his faults between you and him alone, and has he refused to hear you? Have you carefully and prayerfully taken two or three others, and labored with him in tenderness, humility, and meekness, your heart throbbing in love for his soul? If the Captain’s orders, in the rules given for the erring, have been strictly followed, then an advance step is to be taken. 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 if he does not repent.

[138]

If these steps have not been taken, close the ear to their complaints, and thus refuse to take up a reproach against your neighbor. Listening to the reports of evil is taking up a reproach. If there were no brethren and sisters to do this, evil tongues would soon cease, for they would not find so fruitful a field in which to work in backbiting and devouring one another....

Some precious souls that could not justify the unchristian course pursued toward Brother J and others, have been crowded until they have separated from the church. Others have been cut off for no cause except bitter enmity because they did not act in harmony with the wishes and ideas of the leaders. Such a spirit has taken possession of those leaders who have ever been determined to rule, that they

have been controlled by Satan rather than by the spirit of Christ. Some who have been deprived of the fellowship of the church were far more worthy of a place in it than are those who with their longer experience have been so overbearing and so anxious to drive out their brethren.

[139] The unreasonable, unchristian course of men and women who had more zeal than knowledge or piety, has displeased and dishonored God. He calls upon them to repent. Some have taken the position that those who use tobacco should be dealt with and turned out of the church at once; but with some who would engage in this work there are greater defilements of the soul-temple than tobacco can make. In all our experience for many years, not a case of this kind has been thus treated. We have borne for years with those in the slavery of habit, and unless there was some other cause for such action, we have not felt at liberty to deal with them or separate them from the church. We have prayed and labored with them, and in many cases have after a time succeeded in winning them fully. Those who did not reform, became lax in other things, and gave up their efforts to overcome, so that offenses of a grievous character occurred that required action on the part of the church.

The responsibility of dealing with the cases last mentioned was not assumed by the resident elder or deacon, or by any member of the church. For months, and sometimes for years, the church waited patiently for wise counselors; and every move was made with the greatest caution. Hasty decisions in such cases show greater zeal than wisdom or spirituality. They reveal a self-sufficient, self-important, bigoted spirit, which will injure, and, if tolerated, ruin any church....

Men and women who had no connection with God themselves felt competent to instruct, reprove, and condemn those far above them in the scale of intelligence and moral worth.... It is their lack of the Spirit of God that leads them into their unquiet, censorious, condemning course....

[140] Although aware of the defiling nature and injurious effects of tobacco, the Doctor has indulged in its use for many years. This is a habit which is annoying to him, and which God would have him overcome. In the name of Jesus, the mighty Conqueror, he

can triumph over this defiling practice, and at last wear the victor's crown.

Brother J has not submitted, with a good grace, to the treatment he has received; he has been harsh, severe, and unyielding. Human nature would not endure dictation from those whose character and deportment contradicted their profession. The course of these persons was uncourteous and unreasonable. Passion and prejudice bore sway, and the spirit of truth and holiness was driven out. While they were willing that Brother J's money should aid the church, many were not willing that he should have any voice in controlling its affairs.

Those who have been thus forward and officious, need to become acquainted with the dear Saviour; for they know Him not. He is the eternal guardian of justice. He can never be excluded from any transaction in which the rights of His followers are concerned. His hand is ever spread as a buckler over the humblest of His children, and none can harm them without smiting that hand....

Many are partaking of the spirit indulged by Sister Q—a driving, censorious, dictatorial spirit. Oh, I would that it might be banished from the hearts of all who profess the faith! But if this cannot be, then it is necessary, for the salvation of the remaining members, that all who stir up strife be separated from the church....

There may be in the church those who do not honor the cause of God, whose lives and characters reveal the deformity of sin. But we must bear long even with these, remembering how Jesus bears with us; how sinful we have been, and how He loves us still. Christ paid an infinite price to redeem us from ruin and despair, and with hearts filled with gratitude to God, we should manifest toward others the same love, tenderness, and forbearance, that we would have Him exercise toward us as sinful, erring mortals. While we need grace and mercy every moment, and forgiveness daily, how unbecoming for us to be so ready to criticize, censure, and condemn our brethren who are of like passions with ourselves.

[141]

The reproof given by our Redeemer condemns all this. Such conduct is the result of self-esteem and self-exaltation; persons strive for the supremacy, and become envious and jealous lest others shall come in and fill a higher place than they themselves occupy. But the teachings of Christ on this point are clear and decided: "Except ye

be converted, and become as little children, ye shall not enter into the kingdom of heaven.” We must constantly cherish meekness and humility, if we would possess the spirit of Christ.

The parable of the lost sheep is a forcible illustration of the Saviour’s love for the erring. The shepherd leaves the ninety and nine in the shelter of the fold, while he goes out to search for the one lost, perishing sheep; and when it is found, he places it upon his shoulder, and returns with rejoicing. He did not find fault with the straying sheep; he did not say, “Let him go if he will,” but he went forth amid frost and sleet and tempest, to save the one that was lost. And he patiently continued his search until the object of his solicitude was found.

[142] Thus are we to treat the erring, wandering one. We should be ready to sacrifice our own ease and comfort when a soul for whom Christ died is in peril. Said Jesus, “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 at the recovery of the one lost sheep, so will exceeding joy and gratitude be manifested by the true servants of Christ when one soul is saved from death.

A reckless disregard for souls has been manifested by the church at Ligonier. Many cherish the spirit of the self-righteous Pharisees, who sought to be first in everything. They loved the uppermost rooms at feasts, and the chief seats in the synagogues; but they shut up the kingdom of heaven against men, neither going in themselves nor permitting others to enter. They for a pretense made long prayers, but secretly devoured widows’ houses. They paid tithes of mint and anise and cummin, but neglected the weightier matters of the law—judgment, mercy, and the love of God. They appeared to love the truth and to be very zealous for the cause of God, while their hearts were unsubdued, unsanctified, and unhumbled, open to envy, jealousy, hatred, and malice.

Christ teaches all who believe on His name, that instead of seeking their own glory they must humble themselves to bear the cross and to walk in His footsteps. He would reform others must first reform himself. He must obtain the spirit of his Master, and be willing like Him, to suffer reproach, and to practice self-denial. In comparison with the worth of one soul, the whole world sinks into insignificance. A desire to exercise authority, to lord it over God’s

heritage, will, if indulged, result in the loss of souls. Those who really love Jesus will seek to conform their own lives to the Pattern, and will labor in His spirit for the salvation of others.

Persons are attracted by sympathy and love, and many may thus be won to the ranks of Christ and reform; but they cannot be forced or driven. Christian forbearance, candor, consideration, and courtesy toward all who do not see the truth as we do, will exert a powerful influence for good. We must learn not to move too fast and require too much of those who are newly converted to the truth.... [143]

We profess to be the depositaries of God's law; we claim to have greater light and to aim at a higher standard than any other people upon the earth; therefore we should show greater perfection of character and more earnest devotion. A most solemn message has been entrusted to those who have received the light of truth. Our light should shine forth to brighten the pathway of those who are in darkness. As members of the visible church, and workers in the vineyard of the Lord, all professed Christians should do their utmost to preserve peace, harmony, and love in the church. Mark the prayer of Christ: "That they all may be one, as Thou, Father, art in Me, that they also may be one in us, that the world may believe that Thou hast sent Me."

The unity of the church is the convincing evidence that God has sent Jesus into the world as its Redeemer. This is an argument which worldlings can neither withstand nor controvert. Therefore Satan is constantly working to prevent this union and harmony, that unbelievers, by witnessing backbiting, dissension, and strife among professed Christians, may become disgusted with religion, and be confirmed in their impenitence. God is dishonored by those who profess the truth while they are at variance and enmity with one another. Satan is the great accuser of the brethren, and all who engage in this work are enlisted in his service.

We profess to have more truth than other denominations, yet if this does not lead to greater consecration, and purer and holier lives, of what benefit is the truth to us? It would be better for us never to have seen the light of truth, than to profess to accept it, and not be sanctified through it.... [144]

The worth of a soul cannot be fully estimated by finite minds. How gratefully will the ransomed and glorified ones remember those

who were instrumental in their salvation! No one will then regret his self-denying efforts and persevering labors, his patience, forbearance, and earnest heart-yearnings for souls that might have been lost had he neglected his duty or become weary in well doing.—[Manuscript 1, 1878](#), pp. 4-11, 15-18, 20-25. (Written to the church at Ligonier, Indiana.)

### More Love Needed

I received your letter while in the midst of the Conference duties. Since that meeting closed I have been sorely afflicted with my teeth, and I am in such a state of nervous weakness that I cannot write as lengthily as I would be pleased to do.

[145] I have been unable as yet to find the writings which you mention, but I may find them, and if I do will send them to you. I will say that the difficulties which have existed in the church are all unnecessary. The troubles exist because of the misunderstanding of what constitutes true Christian charity, brotherly affection, and Christlike love. There is far more self-love, self-esteem, far more talking among men and women than is essential. You have been measuring yourselves by yourselves, comparing yourselves among yourselves, taking it for granted that all your feelings and surmisings and suspicions were correct, when if such feelings and suspicions and judging of one another are continued there will be discord, strife, and an unhealthy state of the church.

If you will meet together once or twice a week in the evening, and with humble minds, feeling your own weakness and defects, will ask the Lord to enlighten your understandings and fill your hearts with His love, and examine, not one another, but the Scriptures, Satan will be defeated. Many imaginary difficulties, mere mole-hills, have been magnified into mountains that have made barriers between brethren. Love, compassion, and respect cherished for one another should take the place of jangling and accusation.

When you begin to give your minds to the work of judging your brethren, you are doing the work God has not given you to do. You are not working with Christ. God did not place you upon the judgment seat to measure and pronounce sentence upon your brethren. Satan is an accuser of the brethren, and when he can set the

leaven of disaffection to work in human hearts, he is exultant. When he can divide brethren he has a hellish jubilee. I think if our brethren could see as I have seen how much wrong is done in speaking evil of our brethren there would be an entire change in the way you treat one another. You do not understand yourselves; you misinterpret words and deeds and measure them from your own finite standpoint. Your feelings, your tongues, which are not sanctified, are employed in a service and work that is anything but holy and Christlike.

Brother Buckner, bring the attractiveness of Christ into your Christian service. Let the soft beams of the Sun of Righteousness into your heart and you will be more pleasant and cheerful. If you do this you will have a strong and blessed influence on all around you. The truth of Jesus Christ is not gloom and sadness. Do not forget, my brother, that we are in Christ's school to learn lessons of truthfulness and love. We are taught in this school to have faith in our Redeemer. We must attend carefully to our own soul's necessity, improving every privilege provided for us to learn the meekness and lowliness of Christ.

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We will have to learn the benefits of trials, and not be discouraged under them. The heart must be disciplined, faith must be cultivated, the power of the soul's endurance must be tested. The simplicity of faith and perfect confidence in God needs to be encouraged in your hearts. You must be constantly looking and talking on the bright side, and while the work of self-discipline must be carried on by every individual Christian, it must be in such a manner as to exalt and ennoble, and not to contract and center on little things. Your thoughts should be a growth of holy principles. Do not center your minds on your poor selves, and do not make a brother an offender for a word. Do not judge him by your own finite measurement. Let the voice of simple, trustful, earnest prayer be heard in your dwelling. When our sisters visit one another let them never speak words of criticism of their brethren. Let your minds dwell upon the attributes and experiences of the love of Jesus. The fullness of that love will prove a soother of little bruises, inconveniences, and disagreeable occurrences.

“O what peace we often forfeit,  
O what needless pain we bear,

All because we do not carry  
Everything to God in prayer.”

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How much sweet peace we lose because we keep poring over the disagreeable items in ourselves and in our brethren. We must look away from the disagreeable to Jesus. We must love Him more, obtain more of His attractive beauty and grace of character, and cease filling the mind with the contemplation of others' mistakes and others' errors. No one is perfect but Jesus. Think of Him and be charmed away from yourself and from every disagreeable thing; for beholding our defects faith is weakened. Faith in God and His promises is lost sight of.

Let me tell you, brethren in the church at Lemoore, you need more of Jesus and less of self. Think no evil; talk no evil of anyone; keep your lips as with a bridle. You cannot measure others' experience by your own. It would be a deplorable thing if everyone was of the same mind. If all were just like Brother Buckner in religious experience, there would be a wonderful want of fullness in church labor, in carrying forward the work of God. I do not write this to discourage you, but to help you.

Brother Buckner is worn and feeble; he needs the help of stronger men, and the church needs the help of stronger men. What if Brother Harvey Gray has made mistakes? What if in some respects we do err, does the Lord forsake us, and forget us, and leave us to our own ways? No, the Lord does not treat us as we wish to treat one another. May the Lord help you all to repent and confess and let the

love of Jesus pervade your hearts. Jealousy is all ready to spring into existence at the least provocation. Envy, and evil surmising is ready to be indulged, ready to grow by being cultivated.

Oh, how many hurt the heart of Christ because they want their own way, and their own will. Let the warfare be turned against these unenviable traits of character, and then they will not be against one another in the church of the living God. If there were only such elements existing in the church as characterized the life of Jesus Christ, there would be a firm union. The world is against the church to weaken and destroy it, but let the church of God press together, press together, press together. Let not Satan thrust himself between the members of the church. Do not give one stroke on the enemy's side of the question. Put away egotism. Do not think that one or two men in the church are all the men who are conscientious in the church. You are far too narrow in your thoughts and in your actions. [148]

Could the state of every human heart reputed eminent for holiness be critically examined and developed, there would be seen some dark chapters of distrust of God. What erroneous ideas of what constitute a Christian life we would find. What false ideas of God's prerogatives and of His moral government; what feeble, inefficient ideas of the atonement; what limiting of the powers of the Holy One of Israel in the agency of the Holy Spirit, would be seen.

I know you all are earnestly struggling after the higher life and for clearer views of heavenly things, yet how slow the progress. How difficult for the mind to rise to the full assurance of hope that maketh not ashamed. In spite of all our efforts, we are often discouraged because the flesh warreth against the spirit. Let not the common cheap things engross the mind that the presence of Jesus shall be withdrawn. The life of the church is communicated from Christ, and He to the church, and we help the church when we work in harmony with the life giving power, when we lose sight of ourselves and seek to build one another up in the most holy faith.

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There may be instrumentalities which we do not prefer because they do not exactly meet our ideas. They do not work in the very line we have marked, and in the place of leaving them with God we begin to lay difficulties and barricades in the way and cherish a grieved feeling because we see that they are doing a work which we ourselves cannot do. Then comes the picking, the dissecting of character, the talking, the gathering up of tidbits of complaint, and faultfinding and slander magnifies little occurrences and events into grave sins. This has been done with the church at Lemoore until you are a weak church, and you always will be weak until this narrow order of things is changed. May the Lord show you all what to do that you may be filled with thanksgiving, gratitude, and praise to God for the precious gift of the Son of God, and not with envying, jealousies, and rivalries. Then true love and unity will exist.

Christ prayed that His disciples might be one, even as He and His Father are one. In what does this unity consist? That oneness does not consist in everyone having the same disposition, the very same temperament, that makes all run in the very same channel. All do not possess the same degree of intelligence. All have not the same experience. In a church there are different gifts and varied experiences. In temporal matters there is a great variety of ways of management, and yet none of these variations in manner of labor, in exercise of gifts, need to create dissension and discord and disunion. One man may be conversant with the Scriptures, and some particular portion of the Scripture is especially appreciated by him because he has seen it in a certain striking light; another sees another portion as very important; and thus one and another presents the very points to the people that appear of highest value. This is all in the order of God. One man blunders in his interpretation of some portion of the Scripture, but shall this cause diversity and disunion? God forbid. We cannot then take a position that the unity of the church consists in viewing every text of Scripture in the very same shade of light.

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The church may pass resolution upon resolution to put down all disagreement of opinions, but we cannot force the mind and will, and thus root out disagreement. These resolutions may conceal the discord but they cannot quench it and establish a perfect agreement. Nothing can perfect a perfect unity in the church but the spirit of Christlike forbearance. Satan can sow discord; Christ alone

can harmonize the disagreeing elements. Then let every soul sit down in Christ's school and learn of Christ who declares Himself to be meek and lowly of heart; and Christ declares that if we learn of Him, then our worries will cease, and we shall find rest to our souls.

The great truths of the Word of God are so clearly stated that none need make a mistake in understanding them. When you as individual members of the church love God supremely and your neighbor as yourself, then there will be no labored efforts to be in unity; there will be a oneness in Christ, the ears to reports will be closed, and no one will take up a reproach against his neighbor. The members of the church will cherish love and unity and be as one great family. Then we shall bear the credentials to the world that will testify that God has sent His Son into the world. Christ has said, "By this shall all men know that ye are My disciples, if ye have love one to another." The divinity of Christ is acknowledged in the unity of the children of God. Brethren, when you humble your hearts before God you will see that there is danger of Phariseeism, danger of thinking and praying as did the self-righteous Pharisee. "I thank God that I am not as other men are." Oh, that there may be a breaking up of the fallow ground of the heart, that the seeds of truth may take deep root and spring up and bear much fruit to the glory of God.

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When, my brethren, you would accuse one of the brethren, consider the words of Jesus, "He

that is without sin among you, let him cast the first stone.” Your sin may not be the particular sin that is under consideration, but Jesus’s words meant that when you are free from sin you may cast the first stone. When Jesus spoke these words to the accusers, their guilty consciences were aroused. They could not answer Him. They were convicted each in his own conscience, and they went out one by one, beginning at the eldest even to the youngest.

What can Christ, who is so forgiving, so patient with all our mistakes, so rich in mercy and love, think of our hardhearted criticism and fault-finding? Love for your erring brethren will produce far greater effect in reforming him than all your harsh criticisms. Let all the thoughts and emotions of the heart be after Christ’s order. Let self be put out of sight. The Lord would have the thoughts and the language and the experience of Christian life far more attractive than it is today. If they are not more like Jesus, they can never be the light of the world.

When you assemble together, do not dishonor God by criticizing the worshipers and picking flaws in the characters of your brethren. Your work is between God and your own individual soul. What are you thinking of, my brethren? There is work to do in the saving of souls around you, and precious time is passing. The hours of probation will soon close. Is your work for the Master of that character that you will hear the “Well done good and faithful servant?” Remember that every soul making efforts in the divine life,

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finds every inch of ground disputed by antagonistic force, and he must gird himself for the conflict by earnest prayer, and fight the good fight of faith. He is called to wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. There is no strength to be invested in warring against each other. If individually we make progress in spirituality the loins must be girt about with truth, and we must have on the breastplate of righteousness; we must take the helmet of salvation and the sword of the Spirit. Brethren, seek God. Seek Him while He is to be found; call upon Him while He is near.

Oh, what experiences we might gain if we were devoting all our God-given ability to seeking knowledge and spiritual strength from God in the place of devoting our powers to hurting one another. How unsearchable are His judgments. Brethren, love one another as Christ has loved you. How little we really know of sweet communion with God; how little we know of the mysteries of the future life. Let us put our mind on these things. We may know far more than we do know if all our powers are sanctified to discern the blessed features of the character of Christ. There are heights for us to reach, depths of experience to sound, if we are to be the light of the world. Then why dishonor God by contention and strife? Why question and find fault with one another? Why misinterpret and misconstrue the words and acts of your brethren? Is there not better work for

you to do than to discourage one another and try to put out the light of your brethren?

Let the capacities of the mind expand that you [153] may take in the heavenly beauties and the blessed promises. Only believe in Jesus and learn in the school of the greatest Teacher the world ever knew, and His grace will act mightily upon the intellect and heart. This teaching gives clearness to the mental vision. It gives compass to the power of the thoughts; ideas are created, the soul hunger is filled. The heart is softened and subdued and filled with glowing love that neither discouragement, despondency, affliction, or trial can quench. God will open to the mind's eye His preciousness and His fullness.

Then let us labor and love. I point you to the Rock of Ages, Christ Jesus. You can be saved only through Him. Let the praise of God be upon your lips when you meet together in little companies to worship God. Let not one man do much of the talking. Let several take part. He who heard the voice of Christ and did His will was the wise man that built upon the rock, and storm nor tempest could not destroy this structure. We are workers for time and for eternity.

I write to you to love one another. Try the art of forgiving one another even as God for Christ's sake has forgiven your sins.—[Letter 29, 1889](#). (Written November 8, 1889, from Battle Creek, Michigan, to Brother and Sister Buckner.)

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Let every member of the church try to save the souls of others, and not seek to discourage or destroy them through criticism or evil reports. How many and how great evils would be extinguished in the church if men would follow Christ's rule of dealing with the erring instead of following the impulses and passions of their unsanctified hearts. If matters of difficulty between brethren are not laid open to others, but frankly spoken of between themselves in the spirit of Christian love, the difficulty would in nearly every case be healed and the offending brother won. Misunderstandings have arisen that have been thus explained, in Christian tenderness, and the breach has been healed.

When brethren come together in harmony with the directions of Christ, Jesus Himself is a witness to the scene, and the whole universe looks with intense interest upon those who not only believe but do the words of Christ. The Spirit of God will move upon the heart of him who has erred, when Christ's words are carried out, and the one at fault will be convicted of his error. But if he is too proud, too self-sufficient, to confess his mistake and heal the wrong, other steps are to be taken in order to follow out the complete directions of the Word. "But if he will not hear thee (in that private interview), then take with thee one or two more, that in the mouth of two or three witnesses every word may be established" ([Matthew 18:16](#)). The matter of difficulty is to be confined to as small a number as possible. But two or three are to labor with the one who is in error. They should not only talk with him

but bow in prayer, and with humble hearts seek the Lord.

“And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church”—if he persists in his unreasonable course, and will not be corrected, then there is only one more step to be taken, and that is a very sorrowful one—“Let him be unto thee as an heathen man and a publican” ([Matthew 18:17](#)). “Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven” ([Matthew 18:18](#)). When every specification which Christ has given has been carried out in the true, Christian spirit, then and then only, Heaven ratifies the decision of the church, because its members have the mind of Christ, and do as He would do were He upon the earth....

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We are not to be blind; we may see the prejudices which are cherished by those with whom we associate, we may see the errors that hinder their religious growth, we may discern their instability of opinion, their partiality of action; but because we see this, we should not feel that we are superior to them, measuring ourselves among ourselves, and leaning to our own understanding. As we see the deficiencies of others, it should lead us to be less self-confident, to be jealous of our own spirit and action. No living man should come in to take the place of God in our mind....

I know of nothing more injurious to the souls than this habit of talking of one another's errors, of reporting every unfavorable tale that is brought to your ears, and of magnifying the mistakes of a brother. When a brother's fault comes to your notice, how much better it would be to go to him with it, following out the Bible rule that has been given by Him who owns the souls of all men. An infinite price has been paid to ransom the souls of men from the power of the enemy, and how terrible it is for one who professes to love God to set forth the mistakes and errors of his brethren in high colors. He is doing a wicked work against Jesus in the person of His saints. The rebuke of God is upon all who engage in such work; they are doing the work of Satan. The Lord has declared, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" ([Matthew 25:40](#)).

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When Christians accuse and condemn their brethren, they show themselves to be in the service of the accuser of the brethren. When they talk of the faults and failings of others, they plant roots of bitterness, whereby many will be defiled. It is through this kind of work that brother becomes suspicious of brother. Confidence is unsettled, and variance arises in the church. Love cannot exist where the conversation is largely upon the errors and mistakes of others. The words of Christ are thus treated with indifference and contempt, as though frail, erring man had found some other way to heaven than that appointed by the Lord—the path of obedience to His commandments.

We all hope to reach the same home in heaven, but if Christ is not formed within, if you have not the mind of Christ and do not practice the words of Christ, if you are fully satisfied with your own peculiar ways so that you feel justified in complaining of your brethren, you will never reach heaven. If you cannot live in harmony upon the earth, how could you live throughout eternity in love and peace? Kindness, love, courtesy, and delicate regard must be manifested toward one another even here and now.

To practice the principle of love will not prevent us from dealing plainly with our brethren, in kindness pointing out wrongs and shortcomings when it is necessary to do so. But we must do this in harmony with the directions of Christ. When you are yourself connected with God you may speak plainly to those who by their crooked steps are turning the lame out of the path. The apostle directs, “If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted” ([Galatians 6:1](#)).

Satan designs to keep the church in a state of wrangling, of envy, jealousy and evil surmising, so that brethren cannot pray or work in harmony. While thus at variance, they fail to bring the saving power of the truth to bear upon the hearts of unbelievers; people become disgusted with religion when they witness the way in which a brother treats an offending brother.

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It is the duty of every true follower of Christ to reflect light to the world. God has laid upon us a responsibility for the souls of those who are unsaved. As an ambassador of Christ I would tell you, brethren, that if you talked more of the merits of Christ, if you engaged more frequently in humble prayer, and said less to your brethren of the weaknesses of others, you would advance in spirituality and be far ahead of where you now are. You must give the precious plant of love some chance to grow. Jesus has said, "By this shall all men know that ye are My disciples, if ye have love one to another" ([John 13:35](#)).—[Letter 1c, 1890](#), pp. 2-7. (Written May 28, 1890, from Crystal Springs, California, to Brethren Atwood and Pratt.)

### **Some Accuse Others to Quiet Their Own Conscience**

There are to be found in the church those who are unconverted. They are to be pitied. But shall the church be judged as sustaining these? Should they be expelled, those who made them a stumbling block would make them a stumbling block still, because they had been unmercifully treated. If the truth were known, these complaints are made to quiet a condemned conscience. Those who make them know that their own course of action is not commendable.—[Manuscript 49, 1893](#), p. 9. (Written October 28, 1893, from Gisborne, New Zealand.)

### **Seek Peace Without Compromise**

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Christ enjoins upon His followers to “love your enemies, ... do good to them that hate you, and pray for them which despitefully use you, and persecute you.” He would have us love those who oppress us and do us harm. We must not express in words and acts the spirit they manifest, but improve every opportunity to do them good.

But while we are required to be Christlike toward those who are our enemies, we must not, in order to have peace, cover up the faults of those we see in error. Jesus, the world’s Redeemer, never purchased peace by covering iniquity, or by anything like compromise. Though His heart was constantly overflowing with love for the whole human race, He was never indulgent to their sins. He was too much their friend to remain silent while they were pursuing a course which would ruin their souls—the souls He had purchased with His own blood. He was a stern reprover of all vice; and His peace was the consciousness of having done the will of His Father, rather than a condition of things that existed as the result of having done His duty.

He labored that man should be true to himself in being all that God would have him, and true to his higher and eternal interest. Living in a world marred and seared with the curse brought upon it by disobedience, He could not be at peace with it unless He left it unwarned, uninstructed, and unrebuked. This

would be to purchase peace at the neglect of duty.

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Everyone who loves Jesus and the souls for whom He died will follow after the things that make for peace. But His followers are to take special care lest in their efforts to prevent discord, the truth is surrendered, lest in warding off divisions, they make a sacrifice of its principles. True brotherhood can never be maintained by compromising principle. As surely as Christians approach the Christlike model, and become more and more pure in spirit and in action, searching out and reproofing sin, so surely will they experience the strength and venom of that old serpent the devil. The opposition of the children of disobedience is excited by a Christianity that is spiritual.

“If it be possible, as much as lieth in you, live peaceably with all men.” A duty is here enjoined upon us. We are to strive to live at peace with all men. Every care should be taken on the part of Christians to give no offense, that the truth be not evil spoken of. But the text suggests that no amount of diligence and care will preserve this harmony in all cases. Dissensions will arise even between individual members of the church, because they are not Christlike in character.

But there will be a point where members must be separated from its fellowship because of their unchristian course of action. In the home they are oppressive and a reproach to the cause of Christ. Their practices are inconsistent with truth and religion, and to

retain them in church fellowship would be faithless to the Master.

The church, as a body, is to do all in its power to promote union and prevent schisms. This rule is designed to guide every individual member in his treatment of others. If unsound doctrine is introduced, it will endanger the flock of Christ. It is the duty of those in authority, who are jealous for the truth as it is in Jesus, to make a firm, decided protest. This expression of rebuke will often be used to create sympathy for the reprov[ed]. The harm that is thus done to precious souls and to Christ's kingdom is not considered. At this crisis is the time to decide who are God's faithful sentinels, who will be true to principle; who will bear in mind that truth is too dearly purchased for its least principle to be surrendered.

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That peace and harmony is not worthy of the name which is secured by mutual concessions to avoid all differences of opinion. On points of feeling between man and man, concessions should sometimes be made; but never should one iota of principle be sacrificed in order to obtain harmony. All our words and actions pass in review before God, and if we wish to stand in the judgment as having done all that we could to have a correct influence over our fellowmen, we must repay kind acts for acts of mischief and malice. Christ is our Pattern; He would have us follow Him.

To those who have been injured without a cause, the words of this scripture apply, "If it be possi-

ble, as much as lieth in you, live peaceably with all men.” Their failure to comply with the instruction given in the text is not due to the course of action that they themselves have pursued, but to the envy, jealousy, and evil surmising of those who have been in the wrong. Thus a division is caused. How can it be healed? Shall the man that has been sinned against, misjudged, and maligned be called to account, to find something in his past course by which he can humiliate himself, and acknowledge himself in the wrong for the sake of making peace? No. If he has conscientiously gone forward under the oppression of wicked feelings that have been welcomed in the hearts of the fault-finding, if he has been patient under the abuse, if he has tried to do his duty, he is not to humble himself to acknowledge that he is guilty. He does the offenders a great wrong thus to take their guilt upon his soul, admitting that he has given them occasion for their course of action, when he has done no such thing. This is very gratifying to those who have done the work of the enemy; but heaven’s books record the facts just as they stand.

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Concessions that are not true from the one who has been wrongfully treated gratifies the feelings of the carnal heart. Their position has been interpreted by them as zeal for God, when in truth it is zeal to do the work of the adversary of souls. They do not dig out from their hearts the root of bitterness, but leave the fibers to spring up when Satan shall stir them up again to active growth. But the axe must be laid at the root of the tree. Heart work is needed. True conversion

is essential; the nature must be renewed after the divine image, until the work of grace is completed in the soul.

There is a work for us to do. We must begin here to cultivate the meekness of Christ. There are stern battles for us to fight against our traits of character which lead us to err in decisions that will make it hard and unfavorable for others. This is giving advantage to the enemy. We are not commended for a zeal that savors of Phariseeism, for this is not of Christ. We should not go to an extreme in false charity, neither of unbending severity in cases where kindness and mercy and love would have a telling power.—[Manuscript 23b, 1896](#), pp. 2-6. (Written July 25, 1896, “Peace, How to Secure.”)

The Lord is not pleased with the position of those who have a knowledge of the truth but do not keep it. They do not practice the truth. In their soul the love of Christ is eclipsed. Their principles of action are not sanctified, righteous, holy. Self is the supreme idol. By the words they speak, they show that they have given themselves over to do Satan’s work, to drop seeds which will produce tares. They repeat words that were spoken to them in confidence, and betray their friends. Anything that will cut the threads of union between brother and brother, between sister and sister, is looked upon as a worthy action. Satan stands by and laughs to think that he can so easily inspire the tongue to utter words which will kindle a fire not easily quenched.

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Some tattle and criticize, finding fault with everything, when they might easily find something to approve. Their words might encourage; they might leave a sweet, fragrant influence behind them; but is otherwise. Their words create strife and disaffection, and evil angels are close beside them. These are the ones who think they see something that they must reprove, but do not try to see that which is worthy of commendation. If they would commend where it is just and right to commend, they would give strength to righteous purposes and principles.

The men who hold positions of trust in our institutions should be men who appreciate the love of God, who realize their own weakness, who remember their own mistakes and errors and feel too much humbled in consequence to think that God has given them a special duty to criticize and place themselves as far off as they can from their own fellowmen. This is Satan's inspiration. Shall we provoke the Lord to anger by our idolatrous sentiments and selfish up-building, so that He will leave us to follow on in our own supposed wisdom and self-sufficiency, till He proves us, and reveals the true character of our service? "Wherefore let him that thinketh he standeth take heed lest he fall." The Lord is against all self-sufficiency. He cannot work with His people because they will not use His blessings aright, but glorify themselves.

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"And for their sakes I sanctify Myself," Christ declared, "that they also might be sanctified through the truth. Neither pray I for these

alone, but for them also which shall believe on Me through their word, that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that thou hast sent Me. And the glory which Thou gavest Me I have given them, that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.”

Here is defined the exalted position we should occupy. Let busybodies and accusers be visited and rebuked. If after thorough labor, they do not hold their tongues in check, they should be suspended from church membership.—[Manuscript 43a, 1898](#), pp. 12-14. (Written March 22, 1898, “The Laborer Is Worthy of His Hire.”)

### **Disfellowshipping Sometimes Necessary**

There are those members who are busybodies, speaking evil, sowing the seeds of doubt and infidelity, who pay no heed to the light God has given them in His Word. If we have but one church member who by his spirit, words, and influence seeks to counterwork the influence of the minister of Christ, labor with that one faithfully; and if after taking the steps required by Christ, he will not hear, will not change his course of action, then separate him from the church, and let him know the reason why the church cannot hold him in her fellowship. And if there

are those who sympathize with him, who will not discern the right from the wrong, who, after patient instruction has been given them, choose to keep on the wrong side, let them also be suspended. God's name must not be dishonored by murmurers, faultfinders, and those who are continually sowing seeds of disaffection.

“A bishop must be blameless as the steward of God; not self-willed, not soon angry, not give to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision; whose mouths must be stopped.”

There has been too little personal labor done. When one becomes in any way disaffected, he begins to visit and talk with others, and impressions of a disagreeable and untruthful character are left upon the mind. Thus it is that much of the seed of irritation and evil-surmisings are sown, and the unity of the brethren and sisters is broken up. There is a great need of work to be done, that the churches may not become defiled. Let those persons who have no inclination to come out and be on the Lord's side be labored with, and if they cannot harmonize with the church, let them either keep their tongue as with a bridle, or find some other place to worship. Their influence of evil cannot have the sanction of the church or God's

approval. This work has been strangely neglected. It is time to set the church in order.—[Manuscript 52, 1898](#), pp. 17-19. (Written May 5, 1898, “The Work Required of God’s People.”)

### **Critical Spirit to Be Overcome**

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The Holy Spirit will come to the believing, praying soul who is meek and lowly. This Spirit must come to every child of God. The spirit of accusing, of envy and evil-surmising, is inspired by Satan. Those who take part in the work here, should not stand as independent atoms, but as a solid wall, which the Lord makes firm and immovable.

Satan is playing the game of life for the souls of men. Will those who claim to be Christians work with him to weaken the forces of [God’s] army and to strengthen the forces of the enemy? Every worker is now to be wide awake, but he is not to train his imagination to see defects in others and designs and mischief against themselves. They are not to use their capabilities to tear down the influence of those whom God has chosen to do his work. Keep quiet. Let the precious talent of speech be used to win minds to God. Silence is eloquence unless in patience, kindness, and tenderness you can speak to win souls to Christ’s side. Separate from the tempter, and cling to the Lord.... Unity is the element so much needed in the work of God. This drawing apart, this scolding and fretting, this pettish spirit of fault-finding, might better be cut away; for it is

a root of bitterness springing up, whereby many are defiled. He who is imbued with the love of God will be at unity with his fellow workers.

Unity of thought, unity of prayer, unity of action, is essential. When this unity is manifested, the heavenly intelligences will observe the earnestness of our prayers, and our love for one another in the Holy Spirit. It is necessary at times to hold church meetings, when the obstinate persistence of a brother must be brought before the church for decision. But of what value is the decision of men who are full of suspicion, jealousy, and evil-surmising. Who can put reliance upon the decisions arrived at in board meetings where such a spirit controls the members?

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God calls upon his people to be converted, to become humble as a little child, that they may have childlike faith. Those who have grown hard and cold and unimpressionable, may have the form of godliness but they have lost the virtue that keeps the mind humble. "Blessed are the poor in the spirit; for theirs is the kingdom of heaven." Remove from the heart that criticizing spirit. God hates it. Those who yield to this spirit have given themselves up to do Satan's work, and he stands by exulting.—[Manuscript 165, 1898](#), pp. 6-9. (Written December 13, 1898, "Unity a Test of Discipleship.")

### **Rebuke Sometimes Necessary**

Holiness to God through Christ is required of Christians. If there are wrongs in the church, they should receive immediate attention. Some may have to be sharply rebuked. This is not doing the erring one any wrong. The faithful physician of the soul cuts deep, that no pestilent matter may be left to burst forth again. After the reproof has been given, then comes repentance and confession, and God will freely pardon and heal. He always pardons when confession is made.—[Manuscript 130, 1899](#), p. 8. (Written September 8, 1899, “The Test of Obedience.”)

### **Unrepentant Members to Be Disfellowshipped**

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Those who walk in obedience to the commandments of God are the Lord’s representatives in our world. Church members are to be lightbearers. They are to help one another. If there are those in the church who are walking contrary to the word of God, who give no evidence that they are seeking to live the life of Christ, faithful shepherds are to labor for them. If they refuse to come out from the world and be separate, if they continue to walk contrary to Bible rules, they should be suspended from church fellowship, that they may not be stumbling blocks to sinners. If after being earnestly labored with, they refuse to repent and humble themselves before God, let them be separated from the church.—[Letter 102, 1901](#), p. 6. (Written July 21,

1901, from St. Helena, California, to the church at Healdsburg.)

### **Avoid Harshness Toward Erring Ones**

You are in a position where you can do much good. As you fill your position as elder of the church, be true and kind to God in the person of the erring ones in the church. Bear in mind, my brother, that you should not fail to heed the admonition of the Spirit of God to bring into your heart all the kindness, all the tenderness, all the love of Christ. Do not cherish a cold, unsympathetic spirit. Let your words be carefully chosen. Speak and act so that you will have a great influence for good over the church members.

God desires you to avoid all harshness. Cover yourself with the robe of Christ's righteousness. Speak the truth in love, and in so doing you will be a blessing. Do not allow a rash spirit to control your words. May the Lord soften and subdue your heart, that your words shall be a blessing to the church.—[Letter 100, 1901](#), p. 1. (Written July 29, 1901, from St. Helena, California, to Brother Mills.)

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### **Follow Christian Methods in Dealing With the Erring**

I have frequently been instructed to have a special charge over some who were in danger through special temptations. There are many who have weak points of character. I am instructed that when they shall be overtaken in a fault, and overcome, I am not

to leave them to the unadvised words or unchristlike methods of those who have not the love and pity and grace of Christ in their hearts.

Those who can see the weakness and mark the faults of an erring one have a special responsibility to try to help him. If they push him off and crowd him away, I am to hold out to him the hand of hope, that he may grasp it, and never let go. I am to say to him. Never be discouraged. I am to tell him of his mistakes manifesting the kindest sympathy. Thus a soul may be saved, and a multitude of sins hidden; for if he confesses his faults, the Lord will pardon him. And from his own experience he will learn how to deal with others who make mistakes.

In dealing with the erring, Christ showed tender, forgiving love, and we are to practice the lessons He has given.

When Christ ate with publicans and sinners, the priest and rulers made all the capital possible out of his action. But Christ did this that He might speak to erring men the words of encouragement that the priests and rulers were not willing to speak. He would satisfy the inmost longings of the soul, and help the sore-troubled ones, who needed guidance and encouragement. His words were always spoken with wisdom. They always exalted the truth. He presented principles that searched the recesses of the hearts of those who listened. He said that which reached the diseased imagination, and drew the mind out after eternal realities....

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In church capacity there are many things that we must do if we would be laborers together with God. If we would study Christ's methods, we would see many things to be re-proved and corrected. But in doing this, we are to be sure to follow Christ's methods. Christ fellowship reveals duties to be performed and responsibilities to be borne. In all we are to follow Christ's example. In failing to deal faithfully with one who has erred, in refusing to speak kindly to him, we commit a grievous sin in the sight of God. In acting a harsh, stubborn part, in treating the one who has made a mistake in accordance with our own unchristlike traits of character, we may discourage a soul that is in danger, and leave him to settle down into spiritual dwarfage, or to relapse into spiritual death.

A disregard of Christ's directions as to how to deal with the erring leads to contention and strife. A desire to cast a mote out of the eye of a brother often creates a beam in the eye of the accuser, because of his neglect or refusal to work in Christ's way.

If the directions of Christ, so explicitly given in His lessons to His disciples, are not followed, if church members engage in accusing and condemning their brethren and sisters, refusing to heed the words of the Saviour, serious estrangements will come into the church as the result.

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Christ says, "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." The one who neglects to follow the di-

rections of Christ, who accuses his brother without first going to him and talking the matter over with him, in the spirit of the Saviour, has a beam in his eye. He pays no attention to the remedy that Christ has given for the cure of dissension and strife. He does not go to the one he has condemned, telling him kindly what appears to be against his character. An explanation might clear away the difficulty, but he does not give the one he condemns an opportunity to make the explanation.

It is now time that we heeded the lessons of Christ, learning from him how to proceed in wisdom in dealing with the erring. The Saviour pities the one who does wrong, and in love corrects him, and, if he confesses and forsakes his sin, forgives him. Christ cannot save the purchase of His blood without, through reproof and correction, administering His discipline. This is necessary for the safety of the church, for the preservation of a wholesome atmosphere in the church. But He sees the danger of unwise judgment, and he gives the following injunctions: [[Matthew 7:1-5](#), quoted].

To make His people perfect, the Lord points out their mistakes and dangers. If they give no heed to His words, He permits the sure consequence of wrongdoing to come upon them. But He does not forsake them and turn from them, unless they are willfully stubborn. If after reproof on reproof has been sent to them, they still refuse to reform, He says, “Separate them from the church,

lest others be defiled; for their example is detrimental to the health of the church.”

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But let all remember the words, “First cast out the beam out of thine own eye, and then thou shalt see clearly to cast the mote out of thy brother’s eye.” Let us not be so ready to accuse. God will make His people perfect if they will be molded and fashioned after the divine similitude. If they err, and then repent, He forgives them. His reproofs and corrections are sent to make His people perfect. Then let us accept reproof, and acknowledge our errors, and seek to avoid them.

No unlikeness to Christ will be permitted in the holy city. The process of gaining perfection of character is to be carried on in this life, that we may be prepared for the future immortal life. It is God’s purpose that His church on earth shall reach perfection. It is essential that His directions be strictly obeyed. The members are to help and strengthen one another. No self-exaltation or accusing or harshness are to be shown in our dealings with one another. We must purify our souls through love and obedience to the truth. We must act like saints toward one another. We must purify our souls through love and obedience to the truth. We must act like saints toward one another, preparing ourselves, drilling ourselves, to be without fault in character, without spot or wrinkle or any such thing.—[Letter 67, 1905](#), pp. 2-7. (Written February 18, 1905, from St. Helena, California, to Brethren and Sisters.)

Ellen G. White Estate

*Washington, D.C.,*

*October 8, 1985.*

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## Mr No. 1159—Treatment of the Erring

The Scriptures speak plainly in regard to the course to be pursued toward the erring: “Ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.”

To convince one of his errors is a most delicate work; for, through constant exercise, certain modes of acting or thinking become second nature; through habit a moral taste is created; and it is very hard for those who err to see their errors. Many are blind to faults in themselves which are plainly discerned by others. There is always hope of repentance and reformation in one who recognizes his faults. But some are too proud to confess that they are in the wrong, even when their errors are plainly pointed out and they see them. In a general way they will admit that they are human, liable to err; but they expect others to trust them as if they were unerring. Such confessions count nothing with God.

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“If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.” “Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief.” “Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.” “I acknowledged my sin unto Thee, and mine iniquities have I not hid. I said, I will confess my transgressions unto the Lord: and Thou forgavest the iniquity of my sin.”

It is not safe to do as did Saul—walk contrary to the Lord’s commandments and then say, “I have performed the commandment of the Lord,” stubbornly refusing to confess the sin of disobedience. Saul’s stubbornness made his case hopeless. We see that others are following his example. The Lord sends words of reproof in mercy to save them, but they will not submit to be corrected. They insist that they have done no wrong, thus resisting the Spirit of God. The Lord declares through Samuel, “Behold, to obey is better than sacrifice,

and to hearken, than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king.” The stubborn heart is thus presented in the case of Saul to warn every soul who is in danger of doing as he did.

It is very discouraging to labor for this class. If their wrong course is pointed out to them as being dangerous both to themselves and to others, they try to excuse it by laying the blame on circumstances, or leaving others to suffer the censure which justly belongs to them. They are filled with indignation that anyone should regard them as sinners. The one who reproves them is looked upon as having done them a personal injury.

And yet these very ones who are so blind to their own faults are often quick to perceive the faults of another, quick to criticize his words, and condemn him for something he did or neglected to do. They do not realize that their own errors may be much more grievous in the sight of God. They are like the man represented by Christ as seeking to pull a mote out of his brother’s eye while he had a beam in his own eye. The Spirit of God makes manifest and reproves the sins that lie hidden, concealed in darkness, sins which if cherished will increase, and ruin the soul; but those who think themselves above reproof resist the influence of the Spirit of God. In their efforts to correct others they do not manifest patience, kindness, and respect. They do not show an unselfish spirit, the tenderness and love of Jesus. They are sharp, rasping and positively wicked in their words and spirit. [174]

Every unkind criticism of others, every thought of self-esteem, is “the putting forth of the finger, and speaking vanity.” This lifting up of self in pride, as if you were faultless, and magnifying the faults of others, is offensive to God. It is breaking His law, “Thou shalt love thy neighbor as thyself.” “Be kindly affectioned one toward another.” We have no right to withdraw our confidence from a brother because of some evil report, some accusation or supposition of wrong. Frequently the report is made by those who are at enmity with God, those who are doing the enemy’s work as accusers of the brethren.

Someone not so mindful as he should have been of Christ’s words, “Take heed how ye hear,” allowed his unsanctified ears to

hear wrong, his perverted senses to imagine wrong, and his evil tongue to report wrong. Many a man will not come openly to talk with the one he thinks in error, but will go to others, and under the mask of friendship and sympathy for the erring, he will cast reflections. Sometimes he openly agrees with the one whom he covertly seeks to injure. Suppositions are stated as facts, without giving the person charged with wrong a clear, definite statement of his supposed errors, and without giving him a chance to answer the charges. This is all contrary to the teaching of Christ. It is the subtle way in which Satan always works.

[175] Those who do such things have set themselves up as judges through admitting evil thoughts. One who engages in this work communicates to his hearers a measure of his own spirit of darkness and unbelief; his evil surmisings sow in their minds the seeds of bitterness and suspicion toward one whom God has delegated to do a certain work. If they think one makes a mistake, it is seized upon, magnified, and reported to others, and thus many are led to take up the reproach against their neighbor. They watch eagerly for all that is wrong, and close their eyes to, and are unable to appreciate, all that is commendable and righteous.

Through this acceptance of hearsay evidence the enemy obtains great advantage in councils and committee meetings. Those who would stand for the right, if they knew what it was, have to wade about in the foul pools of evil surmisings, because they are misled by the surmisings of someone in whom they have confidence. Their prayers are hindered, their faith is paralyzed, and unkind thoughts, unholy suspicions, come in to do their work of alienation among brethren. God is dishonored, souls are imperiled.

When an effort is made to ascertain the truth in regard to matters that have been represented as wrong, those who have been the accusers are frequently unwilling even to grant the accused the benefit of a doubt as to the reliability of the evil reports. They seem determined that things shall be just as they have stated them, and they treat the accused as guilty without giving them a chance to explain or state the truth of the case. When there is manifested a spirit of such fierce determination to make a brother or sister an offender, and the accusers cannot be made to see or feel that their own course has been wrong, what does this show?—that the transforming power

of the enemy has been upon them, and their character reflects his attributes.

Satan well knows that all his strength, together with that of his angels and evil men, is but weakness when opposed to the faithful, united servants of the great King, even though they may be few. In order to overcome the people of God, Satan will work upon elements in the character which have not been transformed by the grace of Christ; he will make these the controlling power of the life. Unless these persons are converted, their own souls will be lost, and others who looked up to them as men led of God will be destroyed with them because they become guilty with them. Satan endeavors to create suspicion, envy, and jealousy, leading men to question those things that it would be for their souls' interest to believe. The suspicious ones will misconstrue everything. They will call an atom a world, and a world an atom. If this spirit is allowed to prevail, it will demoralize our churches and institutions. [176]

To speak evil of another secretly, leaving the one accused in ignorance of the wrong attributed to him, is an offense in the sight of God. Let those who have been drawn into this work repent before God, confess their sin, and then nourish the tender plant of love. Cultivate the graces of the Spirit, cultivate tenderness, compassion for one another, but do not longer work on the enemy's side of the question.

Before giving credence to an evil report we should go to the one reported to be in error and ask, with all the tenderness of a Christian, if these statements are true. A few words spoken in brotherly kindness may show the inquirer that the reports were wholly without foundation, or that the evil was greatly magnified.

And before passing unfavorable judgment upon another, you should go to the one who you think has erred, tell him your fears, with your own souls subdued by the pitying love of Jesus, and see if some explanation cannot be made that will remove your unfavorable impressions. [177]

Christ prayed that His disciples might be one, even as He is one with the Father. Then every one who claims to be a child of God should make individual efforts to answer this prayer and labor for this oneness. When it exists, the followers of Christ will be a holy, powerful people, united in love. But if you let love die out of

the soul, and accept the accusations of Satan's agents against the children of God, you become servants of sin and are helping the devil in his work.

“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity 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.”

[178] “Who is a wise man, and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.” What is lying against the truth? It is claiming to believe the truth while the spirit, the words, the deportment, are representing the attributes of Satan and denying Christ. To surmise evil, to be impatient and unforgiving, is lying against the truth. Truth is ever pure in its operations, ever kind, breathing a heavenly fragrance unmingled with selfishness.

If anyone in the church desires to be a teacher, thinking himself called to instruct others, let him show his fitness for the position, not in profession merely, not in his discourses alone, but in spirit and action. Let there be no evil surmisings, no crediting of hearsay and telling the story to others, while he does not try by the best possible means to learn the facts from the one accused. Let his conversation be in meekness and wisdom.

Those who delight to criticize their brethren pride themselves on their superior wisdom in discerning stains upon the character that others have not discovered; but “this wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.

And the fruit of righteousness is sown in peace of them that make peace.”

Here the apostle has given us the fruits of pure and undefiled religion. The fruits of that wisdom that descendeth not from above are also distinctly presented. Will you, my dear brethren and sisters, consider these fruits, so opposite in character and tendencies, and determine which spirit you are cherishing? May the Lord open the eyes of our people to see clearly on which side they stand. The good fruits are without partiality and without hypocrisy. When the grace of Christ dwells in the heart, there are words and deeds of kindness, tender compassion for one another, not merely for a few who extol and favor you. The harvest of peace is sown in peace of them that make peace. Christ knows the spirit we cherish. The faithful Witness says, “I know thy works.” The thoughts of the heart are not hid from Him. And by our words and deeds we shall be judged in the last great day. [179]

God will not vindicate any who, in associating with opposers to our faith or with our own brethren, manifest toward them a harsh, denunciatory spirit. Those who do this may appear to have a zeal for the truth, but it is not according to knowledge. To be unkind and denunciatory, and to entertain evil thoughts and harsh, severe judgments, is never the fruit of that wisdom which is from above, but it is the sure fruit of an unsanctified ambition, such as caused the condemnation of Jesus.

The language of the Christian must be mild and circumspect; for his holy faith requires him to represent Christ to the world. All who are abiding in Christ will manifest the kind, forgiving courtesy that characterized His life. Their works will be works of piety, equity, and purity. They will have the meekness of wisdom, exercising the gift of the grace of Jesus. They will be ready and willing to forgive, earnestly seeking to be at peace with their brethren. They will represent that spirit which they desire to be exercised toward them by their heavenly Father.

The enemy has been at work seeking to control the thoughts, the affections, and the spiritual eyesight of many who claim to be led by the Spirit of truth, Many cherish unkind thoughts, envyings, evil surmisings, pride, and a fierce spirit that leads them to do works corresponding to the works of the wicked one. They have a love of [180]

authority, a desire for preeminence, for a high reputation, a disposition to censure and revile others. And the garment of hypocrisy is thrown over this spirit by calling it zeal for the truth.

He who opens his heart to the suggestions of the enemy in evil surmisings and jealousy frequently misconstrues this evil-mindedness to be special foresight, discrimination or discernment to detect guilt and wrong motives in others; he regards it as a precious gift vouchsafed to him, and he draws apart from his brethren, with whom he should be in harmony. He climbs upon the judgment seat and shuts his heart against the one he supposes has erred, as though he himself were above temptation. Jesus separates from him, and leaves him to walk in the sparks of his own kindling.

Let no one among you glory any longer against the truth by pretending that this spirit is a necessary consequence of faithfulness in righting wrongs and standing in defense of the truth. Such wisdom has many admirers, but it is very deceptive and harmful. It does not come from above, but is the fruit of a heart that needs regeneration. Its originator is Satan himself. Do not give yourselves, as accusers of others, credit for discernment; for you clothe the attributes of Satan with the garments of righteousness. I call upon you, my brethren, to purify the soul temple from all these things that defile. They are roots of bitterness.

How true are the words of the apostle, "Where envying and strife is, there is confusion and every evil work." One person in an institution or in the church who gives loose rein to unkind thoughts and evil speaking may stir up the worst passions in the human heart; and too often the leaven will work until it has permeated all associated with him.

[181] The enemy of all righteousness gains the victory, and the result of his work is to make of no effect that prayer of the Saviour that His disciples may be one as He is one with the Father. While men and women are blinded by their erroneous ideas of what constitutes Christian character, the leaven of evil existing in their own natural hearts is actively at work; and such unkindness and hardness of heart exists, such prejudice and resentment are cherished, that Satan takes the throne of the heart, and Christ is excluded. Then the devil and his angels exult.

The wisdom which is from above leads to no such evil results. It is the wisdom of Christ—"first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits." Those who manifest these fruits have placed themselves on God's side; their will is the will of Christ. They believe the word of God, and obey its plain injunctions. They do not consult their feelings, neither do they extol their own opinions above those of others. They esteem others better than themselves. They do not stubbornly strive to carry out their own purposes, irrespective of the influence their plans will have on other souls that are precious in the sight of God. In order to have unity and peace in our institutions and in the church, our pet ideas and preferences must be sacrificed. No principle of divine truth is to be sacrificed, by any means, but our own hereditary and cultivated tendencies must often yield. No man is perfect, no one without defect.

I ask you, my brethren and sisters to whom these lines are addressed, are you cherishing a spirit that is easy to be entreated? Is it your custom to look upon the course of others in a fair, reasonable light, to excuse them for any error, as you wish to be excused? Or do you strive to exalt self, and make it appear that your brethren and sisters are in the wrong? Inquire whether, if you were in their place, you would do as well even as they have done. Are you ready to answer the prayer of Christ by yielding your will in obedience to His in order that the peace and harmony of the church may be maintained?

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I know that this has not been the spirit which many have cherished. Oh, how many have been altogether too willing to disparage others and justify themselves. They have upheld their course when in the sight of God it has been wrong, decidedly contrary to the word of God, and is registered against them in the heavenly records, there to stand until they repent and confess the wrong. True wisdom is full of mercy and good fruits. There are bigots enough in the world who imagine that everything which concerns them is perfect, while they pick flaws in the motives and principles of others. Will you look at these things as they are?

You are not what God would have you to be, nor what you must be if you are ever saved in the kingdom of heaven. The converting power of God must come into your hearts and transform your

characters before you can adorn the gospel of Christ with a well ordered life and a godly conversation. Then there will be no evil speaking, no evil surmising, no accusing of your brethren, no secret working to exalt self and disparage others. Christ will reign in your hearts by faith. Your eyes and tongue will be sanctified, and your ears will refuse to listen to evil reports or suggestions from believers or unbelievers. Your senses, your appetites and passions, will all be under the control of the Spirit of God. They will not be given up to the control of Satan for him to employ in working unrighteousness.

[183] More distractions and wickedness in the church are caused by a wrong use of the tongue, by a lack of governing the speech, than by anything else. Let the members of every family begin to work over against their own house. Let them humble themselves before God. It would be well to have a trespass offering box in sight, and a rule, to which all the household are agreed, that whoever speaks unkindly of another or speaks passionate words, shall drop therein a trespass offering of not less than ten cents. In this way all would be on their guard against these wicked words, which do harm to their brethren, and much more to themselves. No man can of himself tame that unruly member, the tongue; but if you come to God with contrite hearts in humble supplication, in faith, He will do the work for you.

By the help of God you must bridle your tongue; talk less, and pray more. Never question the motives of your brethren, for as you judge them God has declared that you will be judged. Open your hearts to kindness, to the dictates of the Spirit of God, to the cheering rays of the Sun of Righteousness. You need an enlightened understanding. Encourage kindly thoughts and holy affections. Cultivate the habit of speaking well of others. Let neither pride nor self-righteousness prevent you from making frank and full confession of your wrong doings if you desire the forgiveness of God. If you do not love those for whom Christ has died, you have no genuine love for Christ. Your worship will be a tainted offering before God. If you retain unworthy thoughts, misjudging your brethren and surmising evil of them, God will not hear your self-sufficient, self-exalted prayers. When you go to those you think are doing wrong, you must have the spirit of meekness, of kindness, full of mercy and good fruits.

[184] Let no partiality be shown to one or more who are your favorites,

to the neglect of others of your brethren whom you do not love. Beware lest you deal harshly with those who, you think, have made mistakes, while others, more guilty and deserving of reproof, and who should be even severely rebuked for their unchristlike conduct, are sustained and treated as special friends. Paul, in his epistle to Titus, bids him exhort the brethren to be “ready to every good work,” “to speak evil of no man, to be not brawlers, but gentle, showing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour.” The mercy and favor of God toward us is an example of how we should treat the erring. When those who claim to believe the truth will humble their hearts before God and obey His word, then the Lord will listen to their prayers.

If your brethren have erred, you must forgive them. You should not say, as some have said who ought to know better, “I do not think they feel humble enough. I do not think they feel their confession.” What right have you to judge them, as if you could read the heart? The word of God says, “If he repent forgive him, and if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.” And not only seven times, but seventy times seven, should you forgive him—just as often as Christ forgives you.

Here the free gift of God to men is plainly set forth. It is the free forgiveness of all sins, without man’s rendering any equivalent. The Lord gives this lesson in order that man may see how he should treat his fellow men—that, as God for Christ’s sake has forgiven his sins, he should forgive his brethren who err. If he is an overcomer at last, it will not be because of his own righteousness, but through the righteousness of Christ, and the long forbearance, mercy, and forgiveness of God. If he does not cherish kindness, love, and a forgiving spirit toward his brethren, he will not be of the number who shall receive forgiveness of God.

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The lesson that Jesus would impress upon His disciples is that Christians cannot cherish a revengeful spirit in either thought or action. The tendency of the whole work of Christ was to counteract the teachings of the scribes and Pharisees who encouraged retaliation and revenge.

Jesus teaches the poor not to rise up against those who are in power, not to resist their oppression, while He pronounces a terrible woe upon those who tyrannize over the poor. "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you." God enjoins upon the servant to be faithful to his master, and to be contented for Christ's sake; but He assures the master that he also has a Master who will requite him full measure for his deeds. "Whatsoever ye would that men should do to you, do ye even so to them." We do not receive forgiveness *because* we forgive, but *as* we forgive. The ground of all forgiveness is that Christ died, that while we were yet sinners He died for us. Repentance and faith are the conditions of our salvation. Lesson after lesson is given the student in Christ's school that he may learn to trust, not in his own merits, but in the merits of Christ's righteousness.

[186] The conditions of salvation are presented in various ways in order that effectual impressions may be made on varied minds, and that none may be deceived. Abraham was justified by faith, that faith which works obedience. Let all who claim to believe present truth be doers of the word which plainly teaches that the spirit of forgiveness must be cherished, that it is indispensable to our receiving forgiveness from God. The sinner who is forgiven and accepted through Christ will forgive his brother willingly, freely, thoroughly.

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents."

Here was one man in high position who had been entrusted with a vast amount of property. But upon an examination of his accounts he was found unfaithful; he owed his lord ten thousand talents. This, at the lowest computation, amounts to not less than fifteen million dollars. When the king saw the evidence of his servant's unfaithfulness he commanded him to be sold, with his wife and children, his house, his lands, and all that he had, that payment

might be made. Alarm seized the unfaithful man as he saw the ruin before him, and he pleaded for delay: "Lord, have patience with me, and I will pay thee all." But his lord knew that he could never pay the debt. While the servant acknowledged the justice of the sentence against him, he begged for mercy. "Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt."

What joy was this, what relief from the shadow of his wrong course, which surrounded him like a cloud! He went forth from the presence of his lord with the whole debt canceled. But circumstances [187] occurred which tested the true spirit of this man—whether he would manifest the same forgiveness and mercy that had been shown toward him, or whether his joy and gratitude were of a selfish nature, and his heart not softened.

"The same servant went out, and found one of his fellow servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt."

Here Christ illustrates the spirit of selfishness and severity which brother exercises toward brother. Both are human, both are in need of mercy, patience, and forbearance, But one whom God has forgiven much will not forgive a small offense in his fellow men. Too many professed Christians regard one whom they deem in error with an unfeeling, relentless spirit, which is the fruit of pride, self-sufficiency, and hardness of heart; thus they show that God's great love for them is not appreciated, for it has not softened their hearts.

When this man, whose great debt has been forgiven, met another inferior to him in position and office who owed him but a small, sum, he was filled with anger, and with threats and violence claimed the money due him. Then when the poor debtor fell at his feet and used the very same prayer which he himself had uttered before his lord, he was merciless. He accused the man of not meaning to pay him, and disregarded his prayers and tears. He who had been forgiven so much himself forgave nothing. He claimed his rights, and taking advantage of the law, afflicted the distressed debtor by casting him into prison.

This conduct grieved those who witnessed it, for they knew the [188]

whole story of his pardon, and they carried a complaint to the king. Then the king's anger was stirred, and he ordered the man to come before him. "Then the lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt because thou desiredst me: shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord delivered him to the jailer till he should pay all that was due.

Will those whose names are upon the church books, who claim to be sons and daughters of God, consider their relation to God and to their fellow men? While we must depend so entirely upon the mercy of a sin-pardoning Saviour, shall our hearts remain hard and unsympathizing? Can any provocation authorize unkind feelings, or should it cause us to harbor resentment or seek revenge? Can we cast the first stone in condemnation of a brother when God is extending His mercy to us and forgiving our trespasses against Him? Should God enter into judgment with us our debt would be found to be immense, yet our heavenly Father forgives us our debt. Men will be dealt with by God, not according to their opinion of themselves, nor according to their self-confidence, but according to the spirit they reveal toward their erring brethren. A spirit of harshness and severity is the spirit of Satan.

[189] Pride of heart, if cherished, creates envy, evil surmising, and even revenge. There is danger, then, that words or actions may be exaggerated into grievous, intentional offenses, and that the one who you think has done you an injustice will be treated with coldness, indifference, or contempt. Yet these very persons the Lord has charge of; angels of God minister unto them. He who reads the heart may see more genuine goodness in them than in him who harbors ill feelings against them for supposed wrong. "If thy brother trespass against thee, rebuke him; if he repent, forgive Him." Treat him and his errors as you wish God to treat you when you offend Him. Charity does not rejoice in evil; revenge does.

Let your zeal be for yourselves, to show out of a good conversation your work with meekness of wisdom. Avoid every bitter word, every unkind action. Love as brethren; be kind; be courteous. Do not scandalize the truth by bitter envying and contention, for such is the spirit of the world. Let not these unholy traits be once named among you.

On one occasion the disciples came to Jesus with the question, “Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea.” The little ones here referred to, who believe in Christ, are not those who are young in years but little children in Christ.

Here is a warning for those who selfishly neglect, or hold in contempt, their weak brethren; a warning to those who are unforgiving and exacting, judging and condemning others, and thus discouraging them. “Woe unto the world because of offenses! for it must needs be that offenses come; but woe unto that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven. For the Son of man is come to save that which is lost.”

[190]

Here the work of Christ is plainly presented; and it is a similar work His followers are expected to do. They must use their God-given talents to save that which is lost. It is not the saint but the sinner that needs compassion, the earnest labor, the persevering effort.

Weak and trembling souls, those who have many defects and objectionable traits of character, are the special charge of the angels of God. “Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven.” If any injustice is done to them, it

is the same as if done to Jesus Himself. Christ identifies His interest with that of the souls He has purchased at an infinite cost.

[191] Angels are ever present where they are most needed—with those who have the hardest battles to fight, whose conflicts are with themselves, against their inclinations and hereditary tendencies, whose home surroundings are the most discouraging. Will the followers of Christ labor together with God? Will all in our institutions seek for harmony, for peace, for oneness in Christ Jesus? Will anyone work with Satan to discourage souls who have so much to contend against? Will they by word or deed, push them upon Satan's battlefield?

Jesus assures us that His coming to our world was to save those that were lost, those that were dead in trespasses and sins, those that were strangers and enemies to God. Then will the very men to whom Christ has shown mercy and forgiveness neglect or despise those whom Jesus is seeking to take home to His heart of infinite love? Christ's work is to ransom those who have strayed from God; and He requires every member of the church to work together with Him in bringing them back.

If those who, by being merciless, unforgiving, place themselves on Satan's side would only listen and hear the reproof of the Savior, "He that is without sin among you, let him cast the first stone," would any hand be lifted? Would not every mouth be stopped? These words of Jesus to the Pharisees brought their own sins to their remembrance. Self-condemned, they went out one by one.

Brethren and sisters, if you are workers together with God there is no excuse for your not working to help, not only those whom you fancy, but those who need your help to correct their errors. I have been shown that many have not the Spirit of Christ. The very work He has given them to do they have not done. And they will continue to neglect this work unless the converting power of God is felt on their poor hearts. Then they will be rich in good works.

[192] Jesus thus illustrates the work that devolves upon those who claim to believe on His name: "How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine

which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.”

Wonderful lesson of mercy, forbearance, patience, and love! Perishing souls, helpless in sin and liable to be destroyed by the arts and snares of Satan, are cared for as a shepherd cares for the sheep of his flock. Jesus represents Himself as being acquainted with His sheep. He gave His life for them. And He goes to seek them even before they seek Him. There is more rejoicing in heaven over one sinner that repents than over ninety and nine just persons that need no repentance.

Let ministers and people work according to God’s plan. Let them exchange their way for God’s way; then they will be zealous in encouraging and strengthening the weak, not grieving them or causing them to stumble by a hard, unforgiving, accusing spirit.

Brethren, we need to fall on the Rock and be broken. Then we shall have the melting, subduing love of Jesus in our hearts. We shall follow the example of Jesus, the Majesty of heaven, and of the angels, and not be like the Pharisees who were proud, hardhearted, and unsympathetic. God is not willing that even the lowest and most degraded should perish. In what light then can you regard any neglect of those who need your help?

Many of you are self-willed, proud, hardhearted, and condemnatory, when on the contrary the whole heart should be aroused to devise ways and means for saving souls. You draw apart from your brethren because they do not speak and act to please you, when in the sight of God you are more guilty than they. You do not seek that unity that Christ prayed might exist among brethren. What impression do these variances, this emulation and strife, make upon your families and your neighbors, upon those who do not believe the truth? “By this shall all men know that ye are My disciples, if ye have love one to another.” How many of you are unsanctified in heart, and while sensitive yourselves to any reproof, you make another an offender for a word? How many of you speak words that cannot produce union, but only heartache and discouragement? How many give cause for anger, and are themselves angry without cause?

Jesus, the world’s Redeemer, has laid down rules to prevent such unhappy divisions, but how many of you in our churches or in our institutions, have followed the directions of Christ? “If thy brother

shall trespass against thee, go and (tell it to every one you meet?) tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee then take with thee one or two more, that in the mouth of two or three witnesses, every word shall be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen and a publican.”

[194] When anyone comes to a minister or to men in positions of trust with complaints about a brother or sister, let them ask the reporter, “Have you complied with the rules our Saviour has given?” and if he has failed to carry out any particular of this instruction, do not listen to a word of his complaint. Refuse to take up a report against your brother or sister in the faith. If members of the church go entirely contrary to these rules, they make themselves subject of church discipline, and should be put under the censure of the church. This matter, so plainly taught in the lessons of Christ, has been passed over with strange indifference. The church has either neglected her work entirely, or has done it with harshness and severity, wounding and bruising souls. Measures should be taken to correct this cruel spirit of criticism, of judging one another’s motives, as though Christ had revealed to man the hearts of their brethren. The neglect of doing aright, with wisdom and grace, the work that ought to have been done, has left churches and institutions weak, inefficient, and almost Christless.

Jesus adds to the lesson these words: “Verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.” This assurance that after the rules of Christ have been followed to the letter the decisions of the church will be ratified in heaven, gives a solemn significance to the action of the church. No hasty steps should be taken to cut off names from the church books or to place a member under censure until the case has been investigated and the Bible rule fully obeyed.

The words of Christ show how necessary it is for church officers to be free from prejudice and selfish motives. Human minds and hearts, unless wholly sanctified, purified, and refined from partiality and prejudice, are liable to commit grave errors, to misjudge and deal unkindly and unjustly with souls that are the purchase of the

blood of Christ. But the decision of an unjust judge will be of no account in the court of heaven. It will not make an innocent man guilty, nor change his character in the least before God. As surely as men in responsible positions become lifted up in their own esteem, and act as though they were to lord it over their brethren, they will render many decisions which Heaven cannot ratify.

However great the confidence reposed in any man, whatever the authority given him by his position, let him not think that he can therefore indulge in surmisings, in suspicions, evil thinking and evil speaking, because he is too cowardly to speak plainly to his brethren and sisters, and to correct faithfully any existing errors. His position and authority depend upon his connection with God, upon the discernment and wisdom he receives from above. [195]

Let us be careful how we pass sentence of condemnation of one for whom we may be cherishing dislike because he does not meet our ideas, for the sentence will reflect upon ourselves, and do far more harm to us than to the one we condemned. Christ would have His church strong in unity. Let us all praise God that we are not to be judged according to finite man's discernment, which is very liable to be perverted.

“Again I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them.” Remember, there is a witness in every assembly, One who knows whether your thoughts are holy, kind, tender, and Christlike, or whether they are hard, unkind, and satanic. A record of your words and your spirit, and of the result of your course of action, goes up to heaven. You cannot afford to be careless and inattentive in this matter.

“Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as new-born babes desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious.” “Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth at the door.” Man cannot read the heart of man. His judgment is formed from appearances, and these are often deceptive. God reads the intent and purposes of the heart. Do nothing in an underhand [196]

manner; be open as the day, true to your brethren and sisters, dealing with them as you wish Christ to deal with you.

Many in our churches and institutions are not sanctified by the truth they profess. If they had the Spirit of Christ they would not notice small slights, but their minds would be occupied in contemplating the love of Jesus. They need spiritual discernment, that they may not be the sport of Satan's temptations. They would not then be continually seeing things of which to complain. If the instruction which Christ has given were followed out in the spirit that every true Christian should have—if each, when aggrieved, would go to the offending member and seek in kindness to correct the wrong by privately telling him his fault—many a grievous trial would be averted. But many will resort to every expedient rather than fall on the Rock Christ Jesus and be broken. All such expedients must fail.

Christ says, "Learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." "Take My yoke upon you." Will we do this? Will we wear the yoke of Christ? Will we be renewed in the spirit of our mind, and daily strive to cultivate humility and childlike simplicity, willing to be the least of all, and the servant of all? Without this spirit our life is not hid with Christ in God. The self-importance which many manifest is exactly opposite to the meekness and lowliness of Christ. Those who think least of self and exalt Jesus most, will be greatest in the kingdom of heaven.

[197] It becomes all who expect to see Jesus as He is, and to be made like Him, so to follow Him daily that their character may be molded after His image. When our hearts reflect His likeness we shall not judge unrighteously; we shall honor those whom God honors, and we shall be very circumspect in spirit, in word, in action, lest we grieve one of God's little ones. He who loves God because his own sins have been forgiven will manifest a forgiving spirit toward others.

In dealing with the erring, harsh measures should not be resorted to; milder means will effect far more. After the best means have been perseveringly tried without success, wait patiently and see if God will not move upon the heart of the erring. Discipline has been abused heretofore. Men whose own character is very defective have put themselves forward to discipline others, and thus all discipline has been brought into contempt. Passion, prejudice, and partiality, I

am sorry to say, have had abundant room for exhibition, and proper discipline has been neglected.

If those who deal with the erring had hearts full of the milk of human kindness, what a different spirit would prevail in our churches! May the Lord open the eyes and soften the hearts of those who have a harsh, unforgiving, unrelenting spirit toward those whom they think in error. Such men dishonor their office and dishonor God. They grieve the hearts of His children, and compel them to cry unto Him in their distress. The Lord will surely judge for these things.

But those who are unfeeling, hardhearted, do the greatest harm to themselves. They are deceived by their own course. Selfishness leads the one who cherishes it to exaggerate every little offense, to attach great importance to little acts, and attribute guilt to one who is ignorant of doing any wrong. It works in the unsanctified heart to create a desire to depreciate all who do not esteem him so highly, or show him as much honor as he thinks is his due. [198]

The lessons which Christ has given us are to be studied and incorporated into our religious life every day. If ye forgive not men their trespasses, “neither will your Father which is in heaven forgive your trespasses.” “When ye stand praying, forgive, if ye have aught against any.” “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.”

When the believer, in view of all his transgressions, exercises faith in God, believes that he is pardoned because Christ has died as his sacrifice, he will be so filled with gratitude to God that his tender sympathy will be reaching out to those who, like himself, have sinned and have need of pardon. Pride will find no place in his heart. Such faith as this will be a death blow to a revengeful spirit. How is it possible for one who finds forgiveness, and who is daily dependent upon the grace of Christ, to turn away in coldness from those who have been overtaken in a fault, and to display to the sinner an unforgiving spirit? Everyone who has real faith in God will crush pride under his feet.

A view of the goodness and mercy of God will lead to repentance. There will be a desire to possess the same spirit. He who receives this spirit will have clear discernment to see the good there is in

[199] the character of others, and will love those who [need] the tender, pitying sympathy of forgiveness. He sees in Christ a sin-pardoning Saviour, and contemplates with hope and confidence the pardon written over against his sins. He wants the same work to be done for his associates also. True faith brings the soul into sympathy with God.

May God pity those who are watching, as did the Pharisees, to find something to condemn in their brethren, and who pride themselves on their wonderfully acute discernment. That which they call discernment is cold, satanic criticism, acuteness in suspecting and charging souls with evil intent who are less guilty than themselves. They are, like the enemy of God, accusers of the brethren. These souls, whatever their position or experience, need to humble themselves before God. How can they pray, “Forgive me as I forgive others”?

“With what measure ye mete it shall be measured to you again.” “He shall have judgment without mercy that hath showed no mercy.” God grants no pardon to him whose penitence produces no humility, and whose faith does not work by love to purify the soul. We need to study the example of Him who was meek and lowly; who, when He was reviled, reviled not again. A vindictive spirit will not be indulged by a true Christian.

Parents should teach their children to be patient under injuries. Teach them that wonderful precept in the Lord’s prayer that we are to forgive others as we would be forgiven. He who possesses the Spirit of Christ will never be weary of forgiving. I entreat you to be Bible Christians.—[Manuscript 11, 1888](#).

Ellen G. White Estate

*Washington, D. C.,*

*October 8, 1985.*

Entire manuscript.

**Mr No. 1160—How to Deal With Those Who Have [200]**  
**Faults**

[Written January 26, 1905, from Mountain View, California, to  
Brother and Sister Haskell.]

I have just received and read your letter.

I wish to say to you that the Lord has instructed me that Brother W. O. Palmer is not to be separated from the sympathy of the church. Brother Palmer is not perfect. Over and over again he has shown himself to be defective. I am to be as a mother to him, and as such I have spoken to him faithfully. I shall still continue to correct his wrongs, but I wish to present to him the hopeful side, that he may not fall into utter discouragement. I shall reprove his errors and encourage him in every way possible.

We need especial wisdom that we may know how to deal with those who are tempted, that we may labor for the reformation of the erring. Hereditary and cultivated tendencies to evil will often gain the ascendancy. But often the very ones who would deal severely with the one in the wrong are, in the sight of God, more to be blamed than the one they so bitterly condemn. Brother Palmer knows that I am his friend. I will tell him the truth in love, clearly and truthfully, without prejudice or unfeeling severity.

In response to the charge made against Christ that He ate with publicans and sinners, Jesus replied, "I came not to call the righteous [the self-conceited Pharisees], but sinners to repentance." His work [201] was not for those who would not receive His message, but with and for those who might be helped and saved after His crucifixion.

Let those who see faults and errors in their brethren go to them as Christ has directed, pray with and for them, and with hearts softened and subdued by the grace of Christ endeavor to point out kindly the wrongs that have been done.

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face

of My Father which is in heaven.” Christ, the great Teacher, is not referring merely to those who are children in years, but to those who need care and protection in their religious experience. [[Matthew 18:11-20](#), quoted.]

Do not these words encourage us to do more praying for our brethren, and less accusing of them? I know that if these directions were followed with those who are sin-sick, the Lord Jesus would be better pleased. Would this not be better than to separate an individual from the church, and leave him a subject of Satan’s temptations? When all will study their Bibles closely, and give heed to its teachings, the saving grace of Christ will be manifested to the church in rich blessings. I am directed that we must continue our work of soul-saving in harmony with the Bible plan.

“Then came Peter unto Him, and said, “Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but until seventy times seven.”

[202]

Brother Haskell, read this instruction to the church at Nashville and at other places. Tell them that if they will read the Bible and walk in its counsels and directions, there will not be the difficulties to contend with that they have now. In our institutions and in our churches, there needs to be an entire change of action in dealing with those who are in fault. Let the sympathy and love of Christ come in, and the still, cold heart will be melted by His grace, and a heavenly atmosphere will pervade the church.

Study the eighteenth chapter of Matthew. Print it in *The Watchman*. And may our Lord Jesus Christ give His grace to every member of His church, that they may all be established in His word. [[Matthew 7:1-5](#), quoted.]—[Letter 31, 1905](#).

Ellen G. White Estate

*Washington, D. C.,*

*October 8, 1985.*

Entire letter.

## **Mr No. 1161—Should Our Youth Go To Battle Creek?**

[203]

[Battle Creek College was moved to Berrien Springs, Michigan, in the summer of 1901. However, in 1903, Dr. John Harvey Kellogg reopened Battle Creek College in the city of Battle Creek. His intention was that the school should continue to serve as a feeder institution for his medical school, the American Medical Missionary College. Ellen White strongly opposed Dr. Kellogg in this action and urged our young people no longer to look to Battle Creek for their college or medical education.]

[Written October 28, 1905, from St. Helena, California.]

As God's messenger I am to say to our people that we are not to encourage our youth to go to Battle Creek to receive an education. Fathers, mothers, the souls of your children are precious, and the warnings God has given that young men and young women should not be drawn to Battle Creek have now twice as much force as they had in the past.

The leading men who have taken a position directly against these warnings are strengthening one another to make of no effect the light God has given. Resistance after resistance to the movements that have been made against centering in Battle Creek will yet be seen. There are men teaching the Bible who have given up the truth they once believed and taught. They are teaching errors. The Lord is not pleased with this showing. He has mercifully placed in our possession several properties that can be used for sanitarium work, because He desires it to be seen that plants are made in many places.

I am instructed to say to our people, Heed the warnings given you. You cannot see the end from the beginning. The great crowd of people going to Battle Creek is one of the warnings why our people should heed the warnings given to get out of Battle Creek.

[204]

There are schools out of and away from Battle Creek that are in far less danger of losing their respect for the testimonies that

have been coming to the people of God for the past half century. Representations are given me that the first proposition to reopen the school in Battle Creek was the first note of opposition to the light God has given. However, the result has proved as I was instructed it would be. The plausible excuses and reasons for the starting of this school were not inspired by God, but by the enemy of God, to confuse minds, and place our people where they would not know where they are standing. That this has been the result, I know. The testimonies borne are not heeded. The enemy is at work, and a neglect of the warnings sent is preparing the way for Satan to come in with his sophistries and errors.

Ministers have gone to Battle Creek and are not presenting the truth but errors that strike at the foundation of our faith and our experience of the last half century. This is just as Satan meant it to be. Men are giving heed to seducing spirits and will become adept in misconstruing the Scriptures and testifying to falsehoods. Satan is looking on with great delight.

I am given a message for all our people: "Believe them not, for they are working to draw minds away from the Scriptures." They will so confuse Scriptures that many will lose their bearings. Satan is preparing fallacies of every kind to use in playing the game of life for souls.

[205] Parents, your children had better remain at home than to mingle with a mass of people who do not believe the truth. The education they receive in such a place will be so mingled with sentiments represented as wood, hay, and stubble, that the truth will lose its force upon their mind at a time when they need to have the truth confirmed.

People will come to Battle Creek in great numbers. But few, if any of them, are converted, and the Sanitarium is not in a condition to show the medical missionary work that is to be done for the world. The time has come when I must say that the effort to draw our young people to Battle Creek is one of the schemes of Satan to confuse the minds of the youth and those who are older. There are ministers of the gospel who have lost their bearings, and as they lead others to walk in strange paths they are doing a work similar to that which Satan thought to carry on when the children of Israel were about to enter Canaan. Beware, beware.

The Lord has opened the matter before me. Has Dr. Kellogg stated to any one, clearly and distinctly, the features of his faith? He has already mingled with unbelievers on the Sabbath, and he will need to take but half a step practically to renounce the Sabbath. I warn our people to come out from among them and be separate. The Lord will open—yes, he is opening—ways whereby your children can be given an education in medical missionary lines without endangering their souls. If the preparations in these places are not as complete as they are at Battle Creek they can do as much as was done when the work was first started at Battle Creek. We did not then have provision for sending out fully equipped physicians. In a short time we shall have facilities for giving the necessary requirements.

Suppose that for a time the students cannot be sent out as fully accredited physicians. They can work in connection with other physicians and, if they follow the Lord's guiding, such valuable opportunities will present themselves that they will gain a better experience perhaps than if they had gone out with a diploma. It is the man's real value that will give him standing room and influence. The nurse or physician who works with the Lord Jesus will gain success. Read the history of the children of Israel as given in the book of Exodus, and let each soul place himself fully on the Lord's side. The experience of the Israelites is to be considered by the people of God living in these last days. [206]

God will give His presence and His grace to those who hearken to His voice and obey His commands. He will delight in all who reverence truth as a peculiar treasure. We must approach God feeling that we are sinners, and that His eyes are too pure to behold iniquity. We are to abhor everything that is opposed to God, putting away all unChristlike practices. We are to accept the yoke of Christ, asking him to cleanse us from all unrighteousness and to help us perfect holiness in the fear of the Lord.

For a time after the warnings of God are given, if there is shown a careless, heedless disregard, the proving continues. The Lord bears long with the one who chooses his own way, giving him every opportunity to repent. But His judgments will certainly fall on those who go on in hardness of heart. Man may take to himself might, but if that might is opposed to God, and used to forward transgression and

injustice, God will certainly punish the transgressor.—[Manuscript 151, 1905](#).

Ellen G. White Estate

*Washington, D. C.,*

*November 7, 1985.*

Entire Manuscript.

**MR No. 1162—Satan's Power is Broken Through** [207]  
**Prayer**

[Written August 15, 1850, from Centerport, New York, to Brother and Sister Stockbridge Howland in Topsham, Maine.]

I send this vision to you for you to read to the church in Topsham. Brother Rhodes came here last Tuesday which is just one week ago today. We were glad to see him. He has just got out a new chart. It is larger than any chart I ever saw; it is very clear. We like his chart much.

My babe had been very sick for about a week. We had prayer for him and he was some better and we thought he would recover. Tuesday, p.m., James and myself went to Port Byron with Brother Rhodes. He was to take a canal boat and go on his way to Michigan. It seemed as though we could hardly let him go. We knew not why we felt so.

On our way home it seemed to me that Satan had stepped in and was troubling Edson. We found it even so; we found the child at the point of death. James took his horse and carriage and started to overtake Bro. Rhodes. He went five miles, overtook him and brought him back. That night they prayed for Edson and he has come up very fast since. Satan wanted to hinder the work of the Lord, so he afflicted the child but he was beaten back by faith in God and His name shall have the glory.

When Satan found he could not take the life of the child he [208] tempted me that God had left me, or the child would have been healed when we first prayed for him. I sank under this temptation in despair and was so until last Sabbath evening. My heart seemed within me like lead, but God delivered me that eve and Satan's power was broken.

The next he got hold of was Clarissa. She was sunken and discouraged. At the same time James was taken with the cholera morbus. He failed very fast until yesterday p.m. Then he made a

request for us to pray for him. Bro. Harris was gone to his work so that it only left Sister Harris, Clarissa and Sarah and myself. We all felt unworthy to engage in the work, but we felt that the work of the Lord was hindered by his lying on a sick bed, and we knew unless God should deliver him he could not get well. He had a high fever. He had the cramp take him in his hips and extend to his feet. His stomach was much strained by vomiting. We knew something must be done. I anointed his head and stomach and bowels in the name of the Lord, then we took hold of faith for him. Our united prayers went up to God and the answer came.

Sister Harris and Clarissa were set entirely free and they prayed God with a loud voice. The spirit caused Clarissa to laugh aloud. James was healed every whit; the great distress he had had in his head was every whit removed and he looked as though he had got the holy anointing. The fever and all pain left him and he ate and was strengthened. He walked out upon his faith, harnessed his horse and he and I went to Port Byron, one mile and a half and back. He gained strength very fast. He is quite strong today. Praise the good Lord.

[209] When Satan found his power was completely broken upon him, he went to the child again. He waked us crying at the top of his voice. He seemed to have the colic and we went up to the chamber, anointed his stomach with oil and prayed over him, rebuked Satan and he had to flee. We heard no more from him till morning. He is quite well today but rather weak. We feel quite free from his [Satan's] power today. He has made a desperate struggle to get some of us, but we have driven him back.

The Lord showed me some weeks ago that as James would begin to republish what the leaders had written in '44 upon the truth, Satan would try to hinder us, but we must struggle for the victory and go on. It has been just so. He knows this work will hurt his cause and save some jewels. This is why he rages so but he is driven back.—[Letter 12, 1850](#).

Ellen G. White Estate

*Washington, D. C.,*

*November 7, 1985.*

Entire Letter.

[210]

**MR No. 1163—Letter From Paris, Maine,  
November, 1850**

[Written November 1, 1850, to Brother and Sister Loveland in Johnston, Vermont. The postscript following Ellen White's name was written by James White.]

We received your very kind letter here at Paris yesterday, enclosing the ten, for which we thank you. We are all enjoying quite good health and have had some sweet seasons of late. How good it is to have a God that we can go to and tell our wants to Him; and He, like a tender parent, supplies our wants, and in sickness He is our physician and will undertake our case and heal us every whit. Should we not rejoice and glorify God?

Since we last wrote you, we have been to Fairhaven to attend a conference there. Brother Bates was present. We had quite an interesting meeting. James baptized two. Both were filled with the Holy Spirit.

Monday we returned to Dorchester where our dear Brother Nichols and family live. There in the night God gave me a very interesting vision, the most of which you will see in the paper. God shewed me the necessity of getting out a chart. I saw it was needed and that the truth made plain upon tables would effect much and would cause souls to come to the knowledge of the truth.

Thursday we left Dorchester for Topsham, Maine. Friday, Brother Howland's family and my little boy went with us to Gorham to spend the Sabbath with our parents. Found them strong in the faith. We had a good season with them. We parted with them Sunday sorrowful, because we were obliged to part, but rejoicing that we were of one faith and that soon we should meet if faithful never more to part.

[211]

You write of trials. We should be glad to know what they are that we may understand your cases and may know how to sympathize with you. We love you and your little band and should love to see

you much, but do not expect to at present. We shall stay here at Paris some little time. James is now getting out a paper here. It is an excellent place to get out the paper.

Now do write and tell me if there is anything in your place that prevents your rising. God wants His people to rise and get the victory over the powers of darkness. Be free and free indeed; the fountain is full and free. Let us drink, and do not let the enemy prevent us from drawing sap and nourishment from Jesus, the living vine. Let us not rest unless we know that our lives are hid with Christ in God. We must have daily the full assurance that we are accepted of Him. If we have [this], all is well. We then can come to the throne of grace with holy boldness and draw strength and glory from the sanctuary and be triumphant in God. I do long for the mind that was in Christ. Day after day I discover my unlikeness to the meek and lowly Jesus. I want His fashioning hand to be laid upon me, for I would reflect the lovely image of Jesus.

At times I feel the power of God even in my flesh and yet I am not satisfied. I want to plunge deeper and deeper in the ocean of God's love and be wholly swallowed up in Him. Be strong in God. Do not sink. My vision comes up before me and the words of the angel even now seem to ring in my ears, "Get ready, get ready, get ready. Time is almost finished, almost finished, almost finished. Cry, cry, for the arm of the Lord to be revealed, for the arm of the Lord to be revealed. Time is almost finished. What you do, you must do quickly!"

Much love to all of your dear band. Much love to your daughter who is not at home. Tell her she will have to wade through deep waters, but God is with her and He will strengthen and uphold her, and though she passes through deep waters they will not overflow her.

[212]

Love to the next oldest. (I cannot remember the names of either.) Tell her for me that she has a part to act in the cause of God, and if she would be saved she must overcome by the blood of the Lamb and the word of her testimony. Tell her not to hold back and get barrenness to her soul, but take a part in your little social meetings and she will get great strength to her soul and will not be a clog to the meetings. Tell her to be strong and faint not by the way.

Much love to dear Brother and Sister Heath. I should love to see them much, and talk over the glorious hope that we have and of soon coming into possession of a far more exceeding and eternal weight of glory. Tell them to be valiant for the truth and keep up good courage, and all of your little band. It is as the garden of Eden before us and a desolate wilderness behind us. Tell them to press, press their way to the kingdom.

James would write some but he is now writing at the same table for the paper. He sends love to Brother and Sister Loveland and your children and all the band. I have written this in great haste. In hope of speedy redemption at the voice of [God]. Write often!

[P.S.] We have received an excellent letter from Brother Rhodes. He is valiant for the truth and God has been making him mighty. Many souls have been brought into the truth through his labors. Today we received an excellent letter from Brother Bates. He is still in Fairhaven.

E. G. White.—[Letter 26, 1850.](#)

[213] *My dear Brother and Sister Loveland,*

I hope to send you some papers soon. The chart is being executed in Boston. God is in it.

Bro. Nichols has the charge of it.

I do want to see you, but I do not see how we can leave here at present. Let me say to you all, follow the light given at Sutton. Amen. Be strong.

Much love to every whole-hearted soul in your little band.

James White

Ellen G. White Estate

*Washington, D. C.,*

*November 7, 1985.*

Entire Letter.

**MR No. 1164—Different Talents Are Needed in the Ministry** [214]

[Written October 9, 1903, from St. Helena, California, to Elder A. G. Daniells and W. W. Prescott.]

Yesterday evening I wrote a letter to Elder J. I have been reading over the letters of caution, reproof, and warning that I have sent him from time to time.

It has been clearly laid out before me that Elder J is not fitted to take charge of churches. He is not a thorough health reformer. His habits of living are not right. At times he sits up nearly all night preparing the maps and charts that he uses in his meetings. These are of great advantage to him in impressing the truth on the minds of his hearers, but the strain under which he places himself in night work and study is an injury to him.

Elder Haskell and Elder J could have been a wonderful power for good in New York City. But they failed to unite and draw together.

Elder J is impulsive, and he often treats church members as if they were school children. Then when his authority is questioned, he loses control of himself, and a tornado of angry words falls from his lips. Afterward he is sorry for this explosion of feeling. But such experiences shake the confidence of his brethren in him as a man who is led and controlled by the Holy Spirit. His influence is to arouse dissension and alienation. His treatment of Elder Haskell was most unChristlike. A man who does as he has done cannot be regarded as a safe teacher, a wise shepherd.

Light was given me that Elder J was especially fitted to labor [215] for unbelievers in our large cities. He could labor with success in speaking to them and bringing the truths of the scripture before them. The truth does not languish on his lips. I was shown that he could stir the ungodly as but few could do, but that in doing this the church members are so wrought up that he can do them but little good.

After laboring heroically to win souls to the truth he will for a short time work earnestly for those who are interested. He will be patient with them and will help them if they will do as he wishes them to do. But it is at this stage of the work that he needs the help that Elder Haskell and his wife are especially fitted to give. They could labor wisely to instruct those who are interested, carrying [them] forward until they were established in the faith.

But Elder J has not been willing to unite with Elder Haskell in this way. He wanted to have the entire charge of those who through his efforts have become interested in the truth. But he cannot carry them forward wisely, consistently, instructing them step by step. I was shown that Elder Haskell and his wife were specially fitted for this part of the work, and that great good would be accomplished if they and Elder J could unite in labor. Elder Haskell has had a wide experience in establishing souls in the truth, and in union with his wife he is most successful in this work.

A wonderful work has been done in the city of New York and its suburbs. For this God's name is to be given all the glory. A Paul may plant and an Apollos water, but it is God who gives the increase. It is the Holy Spirit, working with men who will be influenced, that impresses minds with the need of repentance and conversion.

[216] Elder J, through his stirring discourses, has been enabled to reach the worldly class, and to strike terror to the hearts of those dead in trespasses and sins. But when those convicted by his preaching have been brought thus far, they need other help. They need to be taught to study the word of God. They need to be led, step by step, to take their stand firmly on the true foundation. Different workers are needed in the ministry, just as different workers are needed in the erection of a building. The law of development must guide; the work must be carried forward from point to point.

The old, experienced teachers, who have been in the work from the beginning, are especially fitted to carry the work forward from point to point. But they can not do this alone. They must have helpers. The Lord would have His workers unite their efforts, as the workmen do in the building of a house. Elder J has his line of work, but there are other parts that he must leave to others.

The Lord is to be the great Teacher. His Holy Spirit, if allowed to control, will bring in harmony among the different workers, and

the building will be symmetrical in all its parts. And all the glory is to be given to the Lord Jesus, who has had supervision of the whole work. It is foolish for those who are but God's instrumentalities, to take glory to themselves. It is only by the wisdom that God imparts that they are enabled to do successful work.—[Letter 227, 1903](#).

Ellen G. White Estate

*Washington, D. C.,*

*November 7, 1985.*

Entire Letter.

[217] **MR No. 1165—Heaven’s Judgments on the Wicked;  
God’s People Sealed**

(Entire journal entry for Sabbath, February 9, 1895, written at Granville, N.S.W.; and partial entry for Sabbath, February 16, 1895).

Thursday, February 7, Brethren Rousseau and McKenzie came from Dora Creek to Granville. Brother Rousseau had business to do in the interest of the school grounds.

Sabbath Brother Rousseau went to Ashfield. Byron Belden, Sarah Belden, and Sister May Lacey accompanied me to my appointment at Prospect. I had freedom in speaking upon the invitation given to the marriage supper of the Lamb and the excuses made refusing the invitation. Then I read letters from Brother Haskell which deeply interested them, and our meeting closed quite late. Read letters also from Edson White.

As we left the house we saw a storm coming. The blackness grew deeper—so portentous that we drove with our colts as fast as we dared. When we were almost home the fury of the gale struck. Large hailstones began to fall—as large around as a hen’s egg, but not as long. The horses could not keep their footing and twice slipped down on their haunches, for the road was slippery clay. The great hailstones frightened the young horse, for they were striking her with terrible force.

[218] I said, “Byron, get out at once.” He had not considered this the best thing to do, thinking he could control the horse better where he was, in the carriage. I said, “Go to her head; talk to her. Let the horses know it is not you that are beating them.” He jumped out at this suggestion. I said, “May Lacey and Sarah, get out.” They did but they cannot tell how. The colt was about frantic. She is a strong, sound colt, but broken to the harness only a few months. But she did not kick, neither did she break into a run, but tried to get away from something terrible.

I got out next, May and Sarah helping me. Then they helped me, one on one side and one on the other. The wind was blowing with such force that hats were taken from our heads and cushions were blown from the wagon. The heavy carriage cushions, umbrellas, and heavy carriage robes were blown into the field, and were flying in every direction. But we were all out from the carriage, Byron firmly holding the young frightened horse. Had it known its power, it could have freed itself from his grasp and torn everything to pieces and killed itself.

What a scene! Sister Belden, May Lacey, and I reached the house hatless. I grasped my hat in my hand as it was blowing before me on the ground. All of us three women were in the home drenched. Byron was with the poor terror-stricken new horse. Sarah Belden caught up a shawl and ran out again in the fast-falling hail. We could not see them although they were in full sight of the house. The fast-falling rain made it impossible to discern anything distinctly. We could only lift up our hearts to God for His help.

Byron said afterwards he did not dare to stir up the horses, fearing my horse would become uncontrollable. The colt was finally led close to the paddock fence, and Sarah Belden tried to untackle the traces but could not. She then climbed over the fence and held the horse's head over the fence while Byron unhitched the traces and let the horse free. He then led her down to the yard, taking her through the front yard grounds. Sarah Belden came into the house drenched to the skin. After the storm had spent its force, Byron again took the colt and attached her to the wagon and picked up the scattered things which had been blown about, and brought them to the house.

[219]

This is the sharpest experience I have ever had in a carriage in a storm. When the blackness deepened, with the clouds in the south, I supposed it would be no ordinary storm that we should have, and I thought of the day when the judgment of God would be poured out upon the world, when blackness and horrible darkness would clothe the heavens as sackcloth of hair. We have no question but our prayers were answered and the angel of God stood by the horses' heads. Nothing was broken. The Lord preserved us, and His name shall be glorified. But I was deeply impressed. My imagination anticipated what it must be in that period when the Lord's mighty

voice shall give commission to His angels, “Go your ways, and pour out the vials of the wrath of God upon the earth” ([Revelation 16:1](#)).

Thy right hand, O God, shall dash in pieces Thine enemies. [Revelation 6 and 7](#) are full of meaning. Terrible are the judgments of God revealed. The seven angels stood before God to receive their commission. To them were given seven trumpets. The Lord was going forth to punish the inhabitants of the earth for their iniquity, and the earth was to disclose her blood and no more cover her slain. Give the description in [chapter 6](#).

[220] When the plagues of God shall come upon the earth, hail will fall upon the wicked about the weight of a talent. The hail had struck Brother Belden. One stone struck him on the back of the head, raising a large lump. Another stone struck him very near the temple. The bruise still shows upon the hands of Sister Belden. But what must it be when the hail shall be so much increased in size, falling upon those who would not care for and obey God but insulted Him and despised all His mercies?

But there are mercies mixed with judgment. [Revelation 7:3, 4](#). The Lord has a people whom He will preserve. John beheld the “four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree” ([Revelation 7:1, 3](#)) till the seal of the living God shall be placed upon those who love God and keep His commandments. The elements of nature are to be placed in the power of angels of God. He holdeth the winds in His fists; He gathereth the waters in the hollow of His hand; He maketh the clouds His chariot; “The Lord sitteth upon the flood; yea, the Lord sitteth King forever” ([Proverbs 30:4](#); [Isaiah 40:12](#); [Psalm 104:3](#); [29:10](#)).

[221] The Lord is ruler of nations. The sequence of nature is under God’s jurisdiction. God works by His own laws, for He is a God of order. God works; Jesus worked when He was upon earth, holding back the impatient winds, controlling the tempests, calming the angry sea, and rolling up the mighty deep, piling up the walls, making a path for the more than a million of His people that He was delivering from Egyptian slavery, suffering not the hurricane of waters to pursue their natural course until every soul of Israel whom He had delivered was safely on the other side of the sea. Then the impetuous waters that had been held back for the saving of Israel,

at His word, through the human agent lifting that rod—that simple stick—rushed on as before, and not one soul escaped of that vast army. Pharaoh and all his host were slain.

God gives the sea its decree. He walketh on the wings of the wind. And if we have been mercifully shielded from accident, if lightning and tempest have passed us by unharmed, if the waves that talked with death have submerged the proud vessels but have brought the one on which we sailed to the harbor, let us bow in gratitude to God and thank Him that the power of mighty angels, at His bidding, have held back the winds and waves that they did not destroy.

And what a representation is given in [Revelation 7](#) for our consideration and comfort and encouragement! The four angels are commissioned to do a work upon the earth. But One who purchased the world by giving Himself for its ransom has a chosen few. Who? Those who are keeping all of the commandments of God and have the faith of Jesus.

John's attention was called to another scene: "And I saw another angel ascending from the east, having the seal of the living God" ([Revelation 7:2](#)). Who is this? The Angel of the covenant. He comes from the sunrising. He is the Dayspring from on high. He is the Light of the world. "In Him was life; and the life was the light of men" ([John 1:4](#)). This is the One Isaiah describes: "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace" ([Isaiah 9:6](#)). He cried, as One who had superiority over the hosts of angels in heaven "to whom it was given to hurt the earth, and the sea, saying, "hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads" ([Revelation 7:2, 3](#)).

[222]

Here is the divine and human united. The command is given to the four angels to hold in check the four winds until they receive His summons. Read the entire chapter. The cry, "Hurt not," is uttered by the Restorer, the Redeemer.

Judgment and wrath were to be repressed only for a little space until a certain work was done. The message, the last message of warning and mercy, has been retarded in doing its work by the selfish love of money, the selfish love of ease, and the unfitness of man to

do a work that needs to be done. The angel that is to lighten the earth with His glory has waited for human instrumentalities through whom the light of heaven could shine, and they thus cooperate to give, in its sacred, solemn importance, the message which is to decide the destiny of the world.

[223] But the churches are not awake. New life must enter into the churches. The last work of warning and mercy for a fallen world is being done. None are to be deceived, thinking to lay their individual work on somebody else. When this probationary time shall close, there is no opportunity for those who have received the warning message, the proclamation of pardon and salvation, and have refused—have turned from light and truth and accepted fables—to be justified. There is no second bidding to the marriage feast, no intermediate state when another call will be made to come to the heavenly feast.

Now is the time to work, just now. There is not a moment to lose. All national, denominational, and sectarian distinctions between rank and rank, between caste and caste, are lost. The message is to be proclaimed in the highways and byways and hedges. Every human agent is merging his character under one of two heads—the Prince of Life and the prince of darkness. To those who receive Christ He gives power to become loyal sons of God. They keep His commandments. The benediction rests upon them, “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city” ([Revelation 22:14](#)). The commandment breakers are left outside with the false shepherds whom they believed, and with “whosoever loveth and maketh a lie” ([Revelation 22:15](#)).

[224] The work is before us individually. Our moral identity cannot be submerged in any human being. We shall be called of God to do our work according to our several ability. The vineyard is large and requires every jot of moral power everyone has had entrusted to him or her. Partition walls will be broken down. Everyone who will hear the message and believe the truth will no longer be confined, bound to creeds, but will take the Bible as his guide, as the very creed of life, as the waters of salvation. The very intensity of the light shining from heaven makes men messengers of truth and salvation. They

cannot hold their peace. They have accepted the truth and emerged into the light, the light shining in these last days.

The message of warning is to be given with a deep sense of individual responsibility. Wealth, fame, renown, selfish exaltation will be extinguished, to be forever in the dust. The lifegiving power from Christ in the human agent will not die. Saints will appear just what grace has made them. They praise God who sitteth on the throne, and the Lamb. They live forever and forever through the ceaseless ages of eternity.

If we serve sin we shall meet the reward of the transgressor of the law of Jehovah, before the judgment seat of Christ. The Lord Jesus is to judge the world. He can read the purpose of every life, see through every soul, discern the thought of every heart, estimate the feelings that prompt to every action. All the invitations of a gracious God—given, but slighted and refused and rejected—will be presented to every individual, and the sentence which will fix the destiny of the soul in eternal bliss or to be punished with the fiery element of the wrath of God will close the history of the wicked forever.

The condition given to the Hebrews in Egypt on that night when the firstborn were slain was that every family should manifest that faith in the message given them of God that would lead them to act in perfect obedience to the directions given them of God. Every member of the family was to be gathered into the dwelling place of the Hebrews. They were to eat the Passover with their preparations all made for their departure, even with their staffs in their hands. God was about to do His work in judgment, and this was to bring Pharaoh to understand that the Lord, He was God, and beside Him there was none else. [225]

The angel of God was to pass over the houses of the Hebrews with the blood sprinkled on the lintels and doorposts. This sign was to be respected.

But suppose that the inmates of the house were careless and did not gather their children with them in the house? Or suppose the children who had been born and brought up in Egypt thought this only a whim, and altogether unnecessary, and should refuse the entreaties of their parents, making some excuse as did those called to the marriage supper? Then the judgment of God would not

spare, but the stroke would as surely come upon the firstborn of the Hebrews as the firstborn of the Egyptians.

What is the condition of those who keep the commandments of God and have the faith of Jesus? If in families there are those who are refusing obedience to the Lord in keeping His Sabbath, then the seal cannot be placed upon them. The sealing is a pledge from God of perfect security to His chosen ones ([Exodus 31:13-17](#)). Sealing indicates you are God's chosen. He has appropriated you to Himself. As the sealed of God we are Christ's purchased possession, and no one shall pluck us out of His hands. The seal given in the forehead is God, New Jerusalem. "I will write upon him the name of My God, and the name of the city of My God" ([Revelation 3:12](#)).

[226] Parents, are you awake to gather your children with you into the fold? Are you making the salvation of Jesus Christ your first business? Do you educate and train your children to be obedient to you, their earthly father, that they may be obedient to God, their heavenly Father? This is your work—to leave nothing undone that you can do to cooperate with the Holy Spirit.

Sabbath, February 16, 1895—May Lacey accompanied me to Petersham, eleven miles, the new place of meeting. A neat hall was filled to overflowing. Brother McCullagh had spoken at Ashfield in the forenoon, Brother Hare had been at Parramatta, and both were at the meeting in Petersham. The Lord gave me much freedom in speaking upon the fourteenth of Luke, the first portion of the chapter. There was then a testimony meeting. Those newly come to the faith came from Ashfield, and they bore witness for Jesus. The blessing of the Lord rested upon us. Brethren Humphrey and Hardy appear entirely changed men in spirit. They were bearing the change in their very countenance. I thought of the words spoken by God, "A new heart will I give you" ([Ezekiel 36:26](#)).

I was much pleased to hear the assuring testimony given from the believers who came from Ashfield. Oh, that everyone would praise the Lord for His goodness! Meeting lasted three hours. Many testimonies were borne, and the Spirit of the Lord was resting upon the people. May and I then returned to Granville. We did not arrive at home until after dark. Brother Rousseau was unable to attend meeting. He has had an acute attack of fever and dizziness. He has

overworked. Heroic treatment has been given him.—[Manuscript 59](#), 1895.

Ellen G. White Estate

*Washington, D. C.,*

*November 7, 1985.*

[227] **MR No. 1166—The General Conference Relocation;  
The Book of Daniel; Elder Haskell’s Work and  
Wages**

(Written July 30, 1903, from “Elmshaven,” Sanitarium, California,  
to Elders A. G. Daniells and W. W. Prescott.)

A day or two ago I received a very interesting letter from Elder Daniells. I am indeed glad that so favorable an opening has been found in Washington. I believe that the Lord is preparing the way for His work to be established in places where, as yet, no suitable memorial of the truth has been established.

In the representations that passed before my mind in regard to the places at which you were looking, no difficulties seemed to be pointed out in regard to Washington. But the presentation made in regard to the property sixty miles from New York was that there would be secret working to hinder the purchase of the place. That is why I cautioned you to be very quiet, to preserve silence in regard to your movements, but to let there be no delay in securing the place, because it was most favorable for school and sanitarium work.

I still hope that this place can be secured without an increase of price. But all that we can do is to pray to the Lord for guidance, and then do all in our power to press the matter to completion. The hindrance that has come is no evidence that the purchase of the place should be given up.

I shall be glad when Willie returns. It makes my work harder for him to be gone so long.

[228] I am deeply moved by the unprepared condition of our churches. One thing we must do. We must keep our feet in the straight and narrow path that leads to eternal life. We must make no missteps now. The first and second chapters of Colossians have been presented to me as an expression of what our churches in every part of the world should be. The great apostle had many visions. The Lord showed him many things that it is not lawful for a man to utter. Why could

he not tell the believers what he had seen? Because they would have made a misapplication of the great truths presented. They would not have been able to comprehend these truths. And yet all that was shown to Paul molded the messages that God gave him to bear to the churches.

The people of God need to study what characters they must form in order to pass through the test and proving of the last days. Many are living in spiritual weakness and backsliding. They know not what they believe. Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end. There are ministers claiming to believe the truth who are not sanctified through the truth. Unless a change comes in their lives, they will say, "My Lord delayeth His coming."

Read the 21st chapter of Luke. In it Christ gives the warning, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of man" ([Luke 21:34-36](#)).

[229]

The signs of the times are fulfilling in our world, yet the churches generally are represented as slumbering. Shall we not take warning from the experience of the foolish virgins, who when the call came, "Behold the bridegroom cometh; go ye out to meet him," found that they had no oil in their lamps? And while they went to buy oil, the bridegroom went in to the marriage supper with the wise virgins, and the door was shut. When the foolish virgins reached the banqueting hall, they received an unexpected denial. The master of the feast declared, "I know you not." They were left standing without in the empty street, in the blackness of the night.

This afternoon I received a letter from Willie. He seems to be of good courage. In his letter he asks whether Elder Haskell should remain longer in New York or go South. Elder Butler wants him to connect with him in the Southern field. I am in favor of Elder Haskell going to the South, and have written him a letter telling him this. I have been given a representation that makes it plain to me that as long as Elder J is in New York City he will see things in a perverted light and will create dissension, making it hard for Elder

Haskell and his wife. Elder Haskell must have a respite from the strife, and he must be sustained in his labors. His wife also should be encouraged and sustained, for her labors are of great value, and she is a blessing and an encouragement to her husband.

[230] It will be of little use for Elder Haskell to try again to stem the current in New York unless the transforming, converting grace of Christ shall make Elder J a new man in Christ. The way is open for Elder Haskell to go to Nashville, and I think that he should go. Elder Butler pleads for this strongly.

It was an offense against God for Elder Haskell's wages to be cut down. To do this showed great lack of discernment. I am instructed that in such cases the wages should be made up from the tithe. Care should be taken to see that the men who have worn out their lives in God's cause shall not be neglected. The lack of the past should be supplied. Our colored ministers should not be given so meager a salary that they are not able to support their families. I put these on the list of those who should receive attention. And I put on the list also, the widows whose husbands have died in the service of God, leaving their wives and their children in needy circumstances. For this I have a "Thus saith the Lord."

Well, yesterday and today I have written about 40 pages. The Lord is good. He preserves me in health and gives me power to write. I am somewhat short of money. I have nothing in the bank, and have not been able to pay my workers for some time. But I am of good courage.—[Letter 161, 1903](#).

Ellen G. White Estate

*Washington, D. C.,*

*November 7, 1985.*

Entire Letter.

## MR No. 1167—Counsel and Reproof

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(Written November 12, 1873, from Battle Creek, Michigan, to Elder and Mrs. D. M. Canright.)

I have felt for some time that I ought to write you, but have not found the time. I have arisen at half past five o'clock in the morning, helped Lucinda wash dishes, have written until dark, then done necessary sewing, sitting up until near midnight; yet we have not gotten sick. I have done the washings for the family after my day's writing was done. I have frequently been so weary as to stagger like an intoxicated person, but, praise the Lord, I have been sustained.

Since I have come to Battle Creek, I have felt more strongly upon the matter of writing to you. As I reflect upon your visit with us, it is most painful to my feelings, and I feel it to be my duty to write to you. The testimony published in regard to your case is none too strong. I have read and re-read the testimony of reproof many times, and as I read I see that upon some points I have not presented your case as strongly as it was presented to me in vision. I fear that you do not see yourselves, and I fear that you will have to go over the ground again unless you search more closely and discern your failings, and decidedly reform.

If I have time I will write you in regard to some things in your letter of charges to my husband, which I read for the first time about three weeks since. As I read, and as I reflected upon your deportment with us, I felt that I must speak plainly to you. I would not, as I now view your case, suppress a single syllable of the truth.

Your letter written to us from Golden, while we were at Wallings Mills, with statements that you had not been situated so that you could cultivate domestic qualities, is not now before me. But your letter shows that you do not see the point. I saw that you did not love domestic duties, and both of you neglected to bear your share of these burdens in the different families where you made it your home. Your principal anxiety and interest was for yourselves, expecting

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others to be interested for you, others to care for you, while you care only for yourselves. While the families you visit fulfill the gospel requirement in adopting into their family the servants of Christ, and while the servants of Christ are entitled to their care and have a right to their tables and the privileges of their home, obligations are resting upon those who receive these privileges. The obligations are mutual upon both parties.

You have signally failed on your part. You have neglected to do your duty. You have considered yourselves, your convenience, and your interest, regardless of the inconvenience and interest of those whose hospitalities you share. You have manifested selfishness in this particular to a great extent, even to an extent which should cause you great sorrow as you review the past. Others have been burdened on your account while you have been studying your interest. They have done what they have in caring for you cheerfully, feeling that they were doing for Christ in the person of His servants. They would have cheerfully inconvenienced themselves to a much greater extent for your sakes, feeling that they were serving God and His cause in so doing.

[233] And just to that degree that they have favored you, and cared for and waited on you for Christ's sake, God holds you as debtor to these friends. You have accepted all this as due you, without feeling your obligation to them, and while thus privileged you have selfishly looked out for your own interest and followed your inclination. God does not propose to do your neglected duty, or fill the claims others have upon you which you have through love of self neglected. You are responsible for very much that you have made others responsible for.

Why I feel so thoroughly upon this point now is, I want you to see the necessity of an entire change of your course in very many respects. You proposed in a letter to us to go out and labor upon your own hook. You proposed to be no longer dependent upon the conference, but to labor in preaching and let your labors sustain you, and in that way obtain the experience wherein you are deficient, in depending upon God and exercising faith in Him for a support.

Elder Canright, you cannot have the same experience that we had in the first rise of this cause, for the reason that circumstances have entirely changed. When we were obliged to live by faith, the

numbers of believers were few, and they were looked upon as a despised, fanatical people, and the offscouring of the earth. There were but few who had means, and there were but few friends of the truth.

The truth was being dug out from amid error, through supplication, agony, and fasting. You now see and reap the advantages of this diligent search, earnest effort, and deep privation and suffering. Times now have entirely changed. Our position upon the truth is sustained by plain, clear, conclusive arguments. Young men now who embrace the truth have everything made ready at their hands. They know nothing of what trials, anguish, stretch of faith, close venturing, and critical risks were experienced by those who led out in this work. [234]

Friends of the truth are now numerous. There is means in abundance everywhere, and there is no chance for you to venture anything by preaching the truth and trusting to the benevolence of the people. The people have been so long appealed to through the testimonies in regard to highly esteeming the servants of God, and have been led to see the sin of selfishness, that they are ready to do, whenever they see a chance to do.

With your selfish propensities, your care for your own interest, you would have not more chance to exercise faith and trust in God than you have had since you commenced to labor in this cause. Times have changed, but you who know nothing comparatively of hardships and privations should be the last ones to claim or plead consideration on account of your privations and labors, on that score. When you make appeals in this direction, when you tell what you have done and how you have labored, you give evidence that you esteem your labors as of more value than they will bear; certainly higher than God regards them as He has shown me the result of your labors.

The truth published and spoken by you, that others have prepared for you to use, has done something in convincing souls of their errors, and led them to receive the truth. But Elder Canright has taken much of the credit of this to himself. May God pity his weakness and assumption.

In a letter written to us from Golden, you stated that you were undecided what to do. The hall that you hired was expensive, you [235]

had no assurance that the General Conference would sustain your efforts in providing means to work, and you were not able to bear the expense yourself. There was a deep interest to hear, and some few would, without doubt, receive the truth; but you thought you should suspend your labors. Something like this you wrote. When I can get the letters which are now in California, I can quote your exact words.

Now here was Brother Canright who has signified in his letters that he desired to place himself in a position to go on his own hook, and have a chance to gain the experience he was deficient in. Here was a splendid opportunity to walk by faith and to sacrifice something for the truth's sake and for the salvation of souls. We have been placed in similar positions. Many times we have had to walk and work by faith, and have felt that we would gladly sacrifice means and our own lives in the effort to do all we could to get the truth before those who would hear. You had, in this instance, an opportunity to exercise faith, and to humbly work and wait, and trust in God under circumstances that were not very encouraging.

But you failed to improve the opportunity, and lost the experience it was your privilege to gain. In fact, you know but very little of practical faith. You have trusted more in the ability of D. M. Canright than in God's power and God's grace to work with your efforts. You have not seen the necessity of devotion and faith.

[236] You have felt elevated when a large congregation was before you, but frequently discouraged and disheartened at small beginnings and small congregations. You need, my dear brother, to come down to where the living waters run. You need a fresh baptism from God, or you are unfit to labor anywhere for the conversion of souls. You both need a thorough work done for yourselves before you are fit to labor for others. You need to be transformed by the power of God, your thoughts and the exercise of your mind purified, elevated, and ennobled.

Upon another point I wish to speak in regard to your child. I tried kindly to point out the defect in your management, for the Lord had shown me much upon this subject. You regarded my counsels with silent indifference, perhaps with contempt that I should attempt to instruct you, its parents, as though I understood better than you. Nevertheless, I shall trace upon paper my settled convictions. When

a minister has a child that is as peevish and fretful as yours, so frequently crying if crossed, and exhibiting passion, it is wrong to take the child around with him to be an annoyance to others. People will bear it because you are servants of Christ, but nevertheless you should have a sense of the impropriety of so doing.

I think from what I have observed, the child has been left to cry and to scream for attention when it pleased. Neither of you has felt it your duty to control it thoroughly and continuously, but [you] have let it cry and tease until the habit is formed. How much disturbance you make others you have not taken into account. It is ruinous to a child's disposition to let it fret and cry for attention. This I noticed you were both in the habit of doing, and seemed to be indifferent as to how much others might be disturbed with it.

Brother Canright would frequently sit reading, and make no effort to quiet the child. Sister Canright would hear her child fret and cry a passionate cry, and appear as indifferent as though she were chiseled out of marble. I have no hesitancy in saying this is wrong management and a wrong example to give to mothers. Ministers who have children that cannot be controlled, or that they do not choose to inconvenience themselves to train except spasmodically, should have a home and keep their children in it, and not annoy others and injure their own influence.

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What kind of spirit and what kind of heart you had when you were with us in the mountains is still a mystery to me. I hope never to have the same unhappy experience to go over again. I only wonder that my husband bore as well as he did your deportment and your course.

I hope you will never in any place you go act over the same. I am distressed when I reflect upon it. Your lack of respect and reverence were painful. We deserved something better of you. We felt a great relief when you left, for the spirit you carried with you was oppressive. I have not the least fellowship or sympathy with that spirit, for I believe it to be the spirit of darkness. May the Lord help you to see that you had climbed above your calling and the simplicity of good, humble religion. You were both self-righteous and self-sufficient, exalted too high in your own opinion. You have a work to do in governing your child, which you have sinfully neglected.

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Brother Canright, in your labors with others, you have been the man who was severe and overbearing. Where your gray-headed gospel father would be pitiful, discreet, and cautious, you have sometimes been provoking and insolent. It is your nature to be overbearing. You manifest this to your own wife frequently, and you make her life very unhappy. You put on a dignity wholly unbecoming a young minister of the gospel.

There are many things you need to learn that are highly essential and worth knowing. You need to consider that others have just as good a right to think and have an opinion of their own as you have; that if all were just like you, and did as you do, there would be a very sad state of things in a short time. At times you have been indifferent to the wants of your wife, and her wishes have been disregarded. Yourself has occupied your thoughts. God is displeased with your dictatorial manner toward your wife and toward those with whom you come in contact. In these things you need to reform.

Mrs. Hutchinson said she came to the Health Institute deeply prejudiced against all Adventist Sabbathkeepers, because of your severe, overbearing course at Hutchinson. She said you did not take a right course in regard to their meetinghouse, and that you treated her and others wrong. She says she did not take a right course, and that she has a confession to make to you, and you have a confession to make to her.

If you have a work to do in this matter, do it by all means at once. She is now in deep affliction because of the death of her son, Fred. If you, a young man, could talk to my husband, a gray-headed, sick man, your father in the gospel, with such disrespect and with so little sense of propriety, I am fearful that you have given cause of complaint to Mrs. Hutchinson, a woman of gray hairs, a woman of influence. Surely her age should have led you to a kindly consideration and a proper deference, whatever course she may have pursued toward you.

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If you have laid one straw in her way, as she claims you have, take it out of the way at once. As one whom God has taught, I entreat of you not to let one soul in Hutchinson turn from the truth with bitterness of spirit because of your rash impetuosity. Right these things for your soul's sake, humble your heart before God, and make any concession, at any cost to yourself, without compromising

the truth. Mrs. Hutchinson stated that her prejudice against the Seventh-day Adventists was all removed after her acquaintance with them at the Health Institute.

Rashness is natural to you. You need to restrain yourself. Unless you bridle and restrain your rash spirit, you will be hurried to make some move which will ruin your usefulness forever. You may expend energy sufficient for the highest success, yet you will fail of achieving good and permanent results unless you are willing to receive instruction and to learn wisdom by receiving counsel of others.

Successful energy and rashness are two different elements. The former is power while the latter, unrestrained and uncontrolled, leads to destruction. Calm, unhurried efforts will do more than rash, hurried movements. Do not confound rashness with energy. Your energy is too much controlled by impulse. It is spasmodic, affected by circumstances and surroundings.

You are either on the pinnacle or down in the low slough of despond. An accidental circumstance will arouse you and call out every power of your soul. For a season, you will be exhilarated, and come up upon the wave of excitement or popularity. You will excel yourself and astonish your friends. But you are in danger of spending your force and losing the exhilarating power which stimulated you to action, and sink down into despondency and discouragement. In these fitful efforts you lose more than you would gain by steady, earnest effort. [240]

In the development of character, you do not show that you have cultivated a firm persevering, uniform, unyielding energy and faith. If you can preach upon subjects that are familiar to you, and which are your favorite subjects, you are at home, but get you off this marked line and you have but little force and but little courage, and you are not the man of opportunity fitted for any emergency. You need a deeper draught of salvation. Trust less in D. M. Canright, and more in the power of God's grace.

You need to surrender the soul to the claims of God, and renounce with loathing your smartness, your aptness, your sharpness, and melt into the work of God. Do your work from higher motives, having a living principle with you continually, which will bring the

whole force of your intellect and affections into the highest state of sanctification to God and into healthy action.

It is not in the work of the ministry alone that you need the balance of firm principle and steady purpose and earnest energy. The Word of God demands the same principle to be carried out in the everyday duties of life. With earnest entreaty the wise man exhorts, "Whatsoever thy hand findeth to do, do it with thy might." It is by the exercise of perseverance, energy, and faithfulness in doing little duties in life that we acquire power to engage in greater duties, and can be entrusted with graver responsibilities.

[241] The duties which lie directly before us that someone must do, we should take hold of, and not shirk or shrink from doing them because they are not agreeable to our inclinations. We may train the soul to put forth efforts, lifting the burdens and doing the duties that lie all around us, and become strong to conquer self in overcoming difficulties. Instead of being creatures of circumstances, we may be masters of circumstances, and may triumph in conquering obstacles. We need never be discouraged.

You both need a religion, to be imbued with the meek, self-sacrificing spirit of Christ, to be clothed with humility and stimulated by the power of God, to put forth efforts that will bear glorious results.

The lessons of self-denial, you have yet to learn. When you cultivate thoughts that nothing is too good for D. M. Canright, then it is time you ceased your work as a gospel minister. You are yet young and inexperienced. Deny yourself in little things as well as in great things, and avoid littleness as you would the leprosy. We can scarcely conceive of what contemptible meanness will grow upon a person if indulged. In all your plans of frugality, exclude meanness. Be ever watchful of the interest of those around you. You need to cultivate a tact of filling new positions, naturally adapting yourself to the new and opening providence of God. Make the most of your abilities in God, remembering that you must soon give an account of your stewardship.

Paul exhorts Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

You are defective in perfecting Christian character. The absence of one qualification may hinder the successful operation of all the

rest. The excess of one may counteract the proper action of all the rest.

Christ says of you, “Yet lackest thou one thing.” He has given you a plain statement [of] what you lack. He has, through His humble servant, shown you that you lack devotion to the glory of God, that you lack moral excellence of character, which would lead you to have an unselfish interest for others. You may be, in the eyes of others, perfect, but in the sight of God you have a spotted character and have selfishness to overcome. These defects will corrupt all your virtue, unless they are overcome. [242]

You should cultivate moral symmetry of character. You should be in earnest to see your defects now, and to correct them, that God may work with your efforts. You need your senses refined, elevated, purified. You need a work done for you which God alone is able to accomplish.

The third angel’s message is most solemn, fearful, and important. To us God has entrusted it, and we are accountable for the way we handle this sacred, testing truth. If our defects of character betray us into sins which repulse souls and turn them from the truth, their blood will be upon our garments.

**November 15**—The Lord is at work in this place. My husband has borne a very plain testimony, accompanied by the Spirit of God. Brother \_\_\_\_\_ has made a full confession of his wrong course at [the] last conference. Brethren Andrews and Waggoner have taken their stand fully, and are of better courage than they have been for years. We hope to see the cause here placed upon a firmer basis than ever before.

I hear of many remarks made by you both that if this church was not hammered at so much, they would be in a more prosperous condition. I was upon the point at the conference last spring of plainly stating in the conference what had been shown me in regard to you, but I did not feel exactly clear. I had not had an intimation that you were not in perfect union with us, but I had heard remarks from several that Sister Canright neglected her child to do writing for you. Why do you require this? Does not the woman have burdens enough? But since I returned this time our best and most experienced brethren have for the first time stated their feelings in regard to your [243]

spirit at the conference without my calling out any expression from them.

They say that they were satisfied you were lifted up and had but little of the Spirit of God with you. Many observed your movements in taking the chairs and moving them from the stand, moving the table and making special preparations as if for an exhibition of D. M. Canright. Many said that your sermon had not the right ring. You raised your voice to a loud pitch, and it was painful to bear; and the absence of the Spirit of God was apparent to very many. It was regarded by some of your best friends as being an exhibition of D. M. Canright, or, in the very words used, "He preached D. M. Canright and not Jesus Christ."

I write you this that you may understand how others viewed your labors at the conference.

I want you to see that the influence of such preaching is not unto salvation. I hope and pray that you may both see what your influence has been. And I hope you will realize that you have caused us intense anxiety by your course when you visited us.

[244] You made the remark, Elder Canright, to my husband in my presence that you did not come there to be his servant and be ordered about like a boy, that you were a man and you had the feelings of a man. I felt these remarks keenly, and thought that if you were a man you had far less sense of propriety than many boys half your age would have had. I have no delicacy in speaking plainly to you as a mother would to her son, for I know that unless you lay aside this unreasonable, unbecoming dignity you will do no good in the gospel field.

In what did we make you a servant? Did we ask you to serve us in any way wherein yourself did not reap the benefit? Did my husband ask you to do anything that he thought was beneath him to do? Did we not both of us do the very thing we asked you to unite with us doing? Did you do anything that would injure your health? Did not I bring wood, wash dishes, sweep floors, and wash clothes? Did I try to excuse myself from engaging in the disagreeable duties? Did not my husband work to great weariness because there was something to do that someone must do?

We are the ones who should have been considered and favored, but you had not experience in this line. We were worn and prema-

turely gray from care, anxiety, and unnecessary burdens in this cause brought upon us by our brethren pursuing just such a course as you pursued. You were deceived by Satan, and I hope you will see this to its full extent.

When we tried to pray, and the Lord sanctioned our prayers by His Spirit, you braced yourself not to be moved, not to let the least mite of influence of our prayers, our counsel, and advice move you. We understand this spirit. We have not been engaged in this war, battling for the right for 26 years, and yet be in darkness as to what kind of spirit had control of you at our house. We call it by its right name—the spirit of Satan. I think you both took your position with an understanding to retain your own judgment and views at all events.

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You have but little experience, either of you, in exercising faith in God. You lack devotion and good, humble religion. You need to be transformed and ennobled. You need the disinterested benevolence that characterized the life of Christ.

Consider me not an enemy because I tell you the truth. I long and pray that you may be found in your right mind sitting at the feet of Jesus and learning of Him. If you imitate Christ, you will be willing even to be a servant. He was the King of Glory, yet He was a servant of fallen man. I pray the Lord to help you to get rid of some of your lofty ideas of yourself, and come down in meekness, feeling your nothingness without Christ. Then will He be unto you a very present help in time of need. Then will He make your labors effectual, and souls will be converted from error to truth through your labors.

You have brought grave charges against us, in the letter to my husband. I felt that I would not notice them. But I will dwell a moment upon them. In regard to our diet, we have not placed butter on our table for ourselves for years, until we came to the Rocky Mountains. We felt that a little butter, in the absence of vegetables and fruit, was less detrimental to health than the use of much salt or sugar, sweet cake, and knickknacks. We do not use it now, and have not for many weeks.

In regard to our using spice, I plead not guilty. We have not had spice in our house for ten years, except a little ginger, which we have always used to some extent.

[246] We have always used a little milk and some sugar. This we have never denounced, either in our writings or in our preaching. We believe cattle will become so much diseased that these things will yet be discarded, but the time has not yet come for sugar and milk to be wholly abolished from our tables.

In regard to cheese, I am now quite sure we have not purchased or placed on our table cheese for years. We never think of making cheese an article of diet, much less of buying it. I tell you, Lucretia, how your buying the cheese at our house looks to us—that you did it to tempt us just as \_\_\_\_\_ tempted my husband in his feebleness. You said you heard Brother White ask Mr. Walling for a taste of cheese. He had none. You bought a few pounds. You asked him one day if he wanted some cheese. He said “No.” You asked me. I said I did not eat it. The cheese lay in the cupboard untouched until Mr. Lasley and Walling came to dinner. It was then placed before them. We took a small bit of cheese, as we do sometimes when it is passed to us. But we do not, understand, buy cheese, or make a practice of eating it. My husband felt when he saw the bit of cheese that was in Walling’s wagon that he would like merely a taste of it.

[247] I have not had, to my knowledge, a particle of pepper in the house for ten years. When Lucinda went up to Mr. Walling’s mills, I said to her, “Get me a little pinch of pepper, and I will try to eat some beans.” I thought the pepper would perhaps prevent them from causing me to have the colic. But I think so little of what I eat, it never entered my mind that there was any pepper. So much for pepper. I claim that we live very plain and economical. Lucretia, if you did not mean to tempt us in buying cheese, what did you mean? Did you buy that cheese merely because you wanted to gratify the wish of my husband? If so, you could have gratified his taste for fresh, dried black raspberries which you heard him often speaking of desiring. You had them but did not cook them. You heard him often express a wish for this, but you did not gratify it. He could not eat strawberries, but kept wishing for raspberries. If my husband had wanted cheese, he could have bought it, for he was at Black Hawk and Central as often as three times a week. What your motive was, you know and the Lord knows, but we do not.

In regard to corsets, there is nothing in my use of corsets contrary to what I have ever spoken or written against. I do not practice

wearing them except when bloated with dropsy, to press down my abdomen and give me a chance to breathe.

In regard to steel springs, I have worn two in my skirts or cords always. Before coming to Colorado, I asked someone to buy me two steel springs to run in my skirt. In the place of doing this, they bought four steel springs fastened with tapes, skeleton fashion. I have worn it a few times, but it is not what I wanted and what I like. I do not wear it, though I consider there is no harm in this for anyone to wear. In my view of the wrong of hooped skirts, it was the deformity and the indecency of their appearance when they were worn so large, that was objectionable. There is nothing indecent or unbecoming in the small hoops or in the steel springs, two of them run into a skirt.

I cannot think of other charges, except breaking the Sabbath. What you mean, I know not. I have ever been particular in regard to the observance of the Sabbath in my conversation and actions. In regard to writing, I know my duty on that point. I am no more breaking the Sabbath in my writing than the priest who offered more sacrifices upon the Sabbath than upon any other days of the week.

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I think that in watching and accusing us, you were both engaged in the same work as were the Pharisees in accusing Christ. They watched to catch Him in His words or to find something in His actions that they could use as an occasion against Him. As Christ said to them, I say to you, “Ye strain at a gnat and swallow a camel.” Set your poor, proud hearts right, and you will have so great a work to do you will feel that you have nothing to do in accusing your brethren and sisters. I do not think the best way to glorify God in observing the Sabbath is to go to bed and sleep away the sacred hours.

We feel sincere pity for your blindness. Such freaks [sudden causeless change or turn of the mind; to do freakish acts; diverging from what is natural or normal.—Webster.] as yours cost too much to us and to the cause of God. God is in earnest with us. He will not be trifled with. Be careful how you move. It costs too much to you and to the cause, for you to be pettish and jealous and to move rashly and independently and bring ruin upon yourselves.

I have spoken plainly but I assure you I have nothing but love and am earnest for you to come where God can use you to His glory.

[249] I can write no more now. Please copy this if you wish, or read it and send me the original direct to Santa Rosa, California. We leave here for California this week. The work of God is progressing here. It is now **November 24**—Last Sabbath nearly the entire church came forward for prayers. Every seat in the body of the house was filled and some of the side pews. I never saw a more interesting sight or felt more solemn sense of the power of God.—[Letter 1, 1873](#).

Ellen G. White Estate

*Washington, D.C.,*

*November 7, 1985.*

Entire Letter.

**MR No. 1168—More Souls May Be Won by Camp Meetings Than by Gospel Wagons; The Importance of Providing Church Buildings for New Converts**

[250]

(Written December 18, 1898, from Sunnyside, Cooranbong, N.S.W., to Dr. John Harvey Kellogg.)

Some good will result from equipping Gospel Wagons in America, and thousands of dollars will be consumed in this way. When the season is ended, some sheaves may be gathered, but not many. The money could be used in lines that would have a more lasting influence. Camp meetings should be more abundant, but not large. Gospel Wagons will not accomplish the work of these meetings. They will not have the very best influence over those who work in connection with them. They will have a sort of infatuation for many who will think, "That is just the kind of work I would like to do—to ride through the country, and sing, and listen to instrumental music." But this kind of labor does not make the best impression on minds.

In the place of having one mammoth camp meeting, have several small camp meetings. And when companies are raised up in the places where these meetings are held, let a place of worship be built for them. We cannot do otherwise here, so that labor shall not be lost. To do otherwise is too much like carrying a torch through a district in the night. The places where the torchbearer goes are light, but there are not many tapers kindled from his torch, to become true workers in giving light to others.

People have been called to the Gospel Wagon to listen to the music and the speeches that are made. But after they are gone little is left on the mind that will ripen into fruit. Many are enchanted with these outward performances; but the life and work of Christ was not after this order. God has not appointed us to proclaim the truth in this way, when there are better methods. Outward display is not to characterize our work.

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Please consider this before you spend on Gospel Wagon thousands of dollars. This money would erect humble houses of worship, something that the people really need, where they can meet to worship God. After an effort has been made in a certain place, do not leave that place without building a church. Then you must go farther. A school building should be erected, and a school teacher employed to educate the children. Thus the whole community may hear the last message of warning.

We should employ methods of work that are not transient. Every action should be done solidly, for time and for eternity. We must not give the impression that we link amusement with the solemn work for this time.

We have just visited Queensland. Both in Brisbane and Rockhampton there are companies of our people, but they need places of worship. The basement of a church can be used as a schoolroom.

We have a most serious work to do. We are not merely to exalt the medical missionary work. The reasons of our faith are to be given in clear, distinct lines. Meet the people where they are. Outward attractions and display may encourage sensational ideas that will spoil some of the workers and the influence they leave behind. The Lord Jesus Christ was the Majesty of heaven, the King of glory, but He laid aside His royal robe and kingly crown and humbled Himself to meet the people where they are. The last days are upon us, and you, my brother, are devising ways to consume means which could be better invested by building churches for the people, in which they can meet to worship God.

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I send you a letter from Brother Haskell. This will show you the situation of things in Brisbane. There is not a place in which they can meet to worship God, and the rains have been breaking up their meetings in the tent. Souls are deeply convicted, and several have taken their stand. But the rain has come, and the tent is very much like a sieve. But the interest still continues good, and if at this time a house of worship could be built in that large city, the souls who are seeking for truth would take courage.

We are very sorry to say that our dear Brother Wilson has had a severe hemorrhage of the lungs. On Friday last a telegram came from Sister Wilson soliciting us to pray for her husband at six o'clock

*MR No. 1168—More Souls May Be Won by Camp Meetings Than by Gospel Wagons; The Importance of Providing Church Buildings for New Converts* 217  
Sabbath evening. We did so, and had a very solemn season of prayer. We presented to the Lord the promise, “Ask, and ye shall receive.”

This cuts off the only helper that Brother Haskell has. There are a large number of inquirers for truth in Brisbane, and a church should be built there. But funds are lacking. We have drawn and drawn upon our people here to help sustain the school and the health food enterprise, and we cannot ask them to do much toward this church. If outside parties in Brisbane will help by furnishing the land, that will be something. But as far as money is concerned, we have been using up and borrowing money until now I have nothing with which to pay my workers. They have waited six months.—[Letter 124, 1898.](#)

Ellen G. White Estate

*Washington, D.C.,*

*December 5, 1985.*

Entire Letter.

[253]

## MR No. 1169—Instruction to Believers

The first chapter of Colossians is a decided address to every believer. The Holy Spirit indited this instruction for the help of those who should afterward compose the church, as well as for those to whom Paul addressed his letter.

The apostle writes: [[Colossians 1:1-11](#), quoted]. This Scripture speaks of the vital union which should exist between Christ and His disciples. Constantly we are to strive to obtain this union. The religion which consists only of profession is but a pretense. Those whose union with Christ ends with the writing of their names on the church roll are not channels of light.

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son” [[verses 12, 13](#)]. The great object for which Christ came to our world was to demonstrate the falsity of Satan’s claim to the sovereignty of the world and to reassert the original and supreme ownership of God and His supreme authority. As the Restorer and Life-giver, Christ placed Himself in the enemy’s pathway. He planted His cross midway between heaven and earth, that He might wrestle with and overcome the powers of darkness. He gave His life for the life of sinners, and Satan, the prince of the world, was cast out.

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[[Colossians 1:14-23](#), quoted.] We have been taught by God concerning the great plan of redemption. This should be to us a matter of earnest thanksgiving. God’s promises will never fail if we constantly watch unto prayer. Having learned the excellent way, we are to be sanctified body, soul, and spirit. We are to be purified and cleansed through the washing of the Word. I am instructed to say that it is the privilege of everyone to be grounded and settled in the faith. No one who exercises that faith which works by love and purifies the soul will be moved away from the hope of the gospel.

Cherishing goodness in the heart is a work which many have strangely neglected. Those whose hearts are sanctified and cleansed will follow no sharp practices. God despises a selfish, covetous spirit. Evil passions fill the heart that is actuated by selfishness. Selfishness leads to oppression, and as acts of oppression are repeated, the intellect is corrupted, and fails to make correct decisions.

In no case will Christ serve with unfair, unfaithful dealing. “You, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreprieveable in His sight” [verses 21, 22]. God calls for intelligent Christians, for men and women who are filled with the knowledge of His will. We need to feel the converting power of truth. This will remove the arbitrary exactions which have done such harm, casting a cloud over the minds of men. The Lord calls for men and women who by their good works show that the truth has brought about a change in their lives. His workers are now to draw out the threads of selfishness which have marred the pattern.

Our knowledge should give spirituality to the understanding. Our knowledge of the Scriptures should be practical. The Lord is pleased when those who are connected with Him are filled with a knowledge of His will. His servants should daily gain more knowledge of Him. Daily they should grow in grace and in spiritual understanding, strengthened with might according to His glorious power. They are to increase in spiritual efficiency, that they may give strength to the people of God.

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God does not ask sinners to enter His service with their natural traits of character, to make a failure before the heavenly universe and before the world. He does not ask a man who is unconverted to attempt to serve Him. Those who have not been brought under the control of the law of justice and mercy might better step down from their position of authority until they learn that the Lord will have mercy and not sacrifice.

The hard, cruel spirit which judges and condemns has left the trace of the enemy upon everything. But mercy is to come in and lay her broad impress upon every plan. The world is to see principles different from those which have hitherto been presented. Christ has erected the cross. He does not call upon any man to manufacture

tests and crosses for His people. He presents His requirements before them, and gives them the 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](#)]. Wear My yoke, and in your daily experience you will find the rest which comes only to the obedient.

[256] Christ invites all to come to Him, but when they come, they are to lay aside their sins. All their vices and follies, all their pride and worldliness, are to be laid at [the foot of] His cross. This He requires because He loves them, and desires to save them, not in their sins but from their sins. He who accepts the truth longs for transformation, and the light comes to him in bright rays.

The truth is to be believed and practiced, because Christ asserts it to be the word of the living God. The brightest beams of light from the threshold of heaven are thrown on the pathway in which God requires His people to walk. When sinners accept Christ as their personal Saviour, they realize the greatness of God’s gift to them, and praise and thanksgiving flow to the divine Giver.

The recovery of souls from sin is to be a revenue of goodness to men and of glory to God.

But how many offer praise and thanksgiving to God? How many, by thanking the Giver, show that they appreciate their blessings? How many give thanks to the Father, “which hath made us meet to be partakers of the inheritance of the saints in light? We have redemption through His blood. He has delivered us from the power of darkness, and has translated us into the kingdom of His Son. The heavenly angels are constantly engaged in serving us, bringing to us the most wonderful opportunities. Why then should we be so slow to express our thanksgiving? Whoso offereth praise glorifieth God. A fragrant atmosphere surrounds the believing, thankful soul who offers grateful praise to His heavenly Father. Let all appreciate the blessings of the Lord. We reflect bright beams of light when in the home and in the church we express our appreciation of the Lord’s goodness.

[257] [[Colossians 1:26-29](#), quoted.] Through His human instrumentalities God desires to demonstrate the power of His grace. By His

saints He would make known among the Gentiles the riches of His plan of redemption.

In all wisdom people are to be warned and taught. Those who are seeking to win souls to Christ must be guarded in every action, lest they make a wrong impression on those for whom they are working. The Lord will give success to those who in spiritual and temporal lines will deal faithfully with human minds. Let those who work for Christ put on Christ. Then there will be a continual advancement in knowledge and understanding, an advancement that will make an impression on the world.

Those who are daily learning of Christ will become so meek and lowly that Christ can lead them. He will go before them, as their righteousness. As they follow in His footsteps, fulfilling His requirements, many will take knowledge of them that they have been with Christ. Their lives are conformed to the truth, and as they reveal the Saviour's character in their lives, they are doing the work that He did. As they behold Christ, they are changed from glory to glory, from character to character. Such believers will move the world. Let us strive for Christ's peace and gentleness, that it may be said of us as it was said of Him, "Thy gentleness hath made me great."—[Manuscript 44, 1901](#).

Ellen G. White Estate

*Washington, D.C.,*

*December 5, 1985.*

Entire document.

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## **MR No. 1170—Right Preparation for Medical Missionary Work**

(Written August 3, 1904, from Washington, D. C., to Dr. W. H. Riley, a physician at the Battle Creek Sanitarium.)

I have a most earnest desire that you shall stand free in the Lord. I pray that you may have the moral courage to stand firm for the truth, and to hold fast the beginning of your confidence unto the end. Do not allow yourself to be led away from truth to receive fables. It is of no avail to bring to the foundation material represented by wood, hay, and stubble. Such material will be utterly consumed. Let us remember that we have been bought at an infinite price by the Son of God. Our physicians must not allow themselves to be held in control by another man's mind, as they have been, fearing to open their lips to differ with their chief.

The missionaries of the Christian church are to stand in their God-given manhood, with the privilege of exercising freedom of speech and freedom of faith. When they see that a fellow laborer is not doing as a man in his position ought to do, they are not to harmonize with his plans, or to be cowered into silence by a masterful spirit. For them to do this would be a great injury to him and to them.

Our physicians should not be required to verify statements that they know are not true. How dare they do this? How dare anyone require it? They do great harm to a speaker when they listen to false statements without making any protest or correction.

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Our physicians are to stand where no binding influence will hold them speechless when they hear wrong sentiments expressed. At times, with burning earnestness and words of terrible severity, Christ denounced the abominations that He saw in the church and in the world. He would not allow the people to be deceived by false claims to righteousness and sanctity.

We are to unify, but not on a platform of error. That which has been said in the Testimonies in regard to *Living Temple* and its misleading sentiments, is not overdrawn. Some of its theories are misleading, and their influence will be to close the minds of those who receive them against the truth for this time. Men may explain in regard to those theories, nevertheless they are contrary to the truth. Scriptures are misplaced and misapplied, taken out of their connection and given a wrong application. Thus those are deceived who have not a vital, personal experience in the truths that have made us as a people what we are.

We are living amidst the perils of the last days. We are to watch unto prayer. We are to put our entire trust in God, glorifying Him. Daily we are to learn lessons from the greatest Medical Missionary that ever trod this earth. He is our tabernacle of witness for heavenly things. He will not accept that which has been done in bringing so much of a commercial spirit into the medical missionary work, neither will He accept the Laodicean condition of the Medical Missionary Association. This association is not doing the work indicated by its name. It is not preparing a people to obtain a sound, healthy experience, which will stand the test of the judgment. I am sorry, for God is dishonored. His work, which should be a praise in the earth, is belittled. False sentiments have been entertained, and a strange work has been done.

The great Medical Missionary was a wonderful healer. He worked the most convincing miracles. He is the Way, the Truth, and the Life. He spoke only the truth. Continually there fell from His lips the precious words that bring spiritual strength to those who make them a part of the daily life. Spiritually we are built up from the food that we give the mind. [260]

It is our privilege to receive the bread of life from the great Medical Missionary, who came to give life to the world. Truth, pure, refining, ennobling truth, came from His very heart. He spoke words of heavenly wisdom, which will make men wise unto salvation. His heart was constantly burning with the love that brought Him from heaven to our world. His goodness and His power enabled Him to reveal in His life the truth that He came to this earth to bring to the fallen race.

In every word, in every fact, He manifested the love of God, cheering and encouraging the downcast and distressed. In heavenly wisdom He asserted His true majesty by bending all things to the present and future happiness of human beings. He came to teach men and women how to live here below the life of which He gave them an example—the life that will make them fit to enter the abodes of bliss.

In His breast mercy may be said to have held her court. Hear His words of compassion, spoken to relieve the sin-sick culprit, “Thy sins be forgiven thee” [Matthew 9:2]. His work was a representation of true medical missionary work. He brought healing to soul and body. In His life was enshrouded the love, the pity, the compassion, the joy, of heaven. Thousands were healed by His word, “I will; be thou whole.” By His work, His glory was so plainly revealed that demons were pained, and when compelled to cease tormenting human beings, confessed Christ to be the Holy One of God.

[261] This work Christ did to show men that He was the tabernacle of witness, that the Word had been made flesh. In the human encampment, amongst the erring and sinful, Christ pitched His tent. He lived close to the poor and the lowly, yet He was the King of glory. He would make all familiar with His character, that we might be partakers of the divine nature, and thus become one with Him in faith and practice. He declares, “All things are delivered to Me of My Father” [Matthew 11:27]. “All things that the Father hath are Mine” [John 16:15]. “All power is given unto Me in heaven and in earth” [Matthew 28:18]. Why was this wonderful transfer made but that Christ might be the world’s Redeemer, the incarnate Saviour!

To John the Baptist, shut up in prison because of his fearless testimony against the licentiousness and the unlawful marriage of Herod, there came discouragement. He thought, Why does not Christ exercise His power and deliver me from prison? He sent his disciples to Christ with the inquiry, “Art Thou He that should come? or look we for another?” [Luke 7:19].

At the time, Christ was surrounded with the sick and with those who desired forgiveness of sins. Instead of immediately answering John’s disciples, He turned to the multitude. The arm mighty to save was made bare. He spoke, and the deaf heard His voice. He touched the eyes of the blind, and they opened to behold the blessed

light of day. At His word fever was rebuked. He looked on the dying, and they were brought back to life and health. The frenzied demoniac was freed from the power of evil spirits, and fell down and worshiped the Deliverer, declaring Him to be the Christ of God. Then, turning to John's messengers, Christ said, "Go your way, and tell John what things ye have seen and heard; ... and blessed is he, whosoever shall not be offended in Me" [Luke 7:22, 23]. [262]

When Jesus was about to ascend to His Father, He gave His ministry of healing to His followers, leaving with them the 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 28:19, 20].

The great Teacher, while on this earth, gave His whole life to teach us how to work as devoted, consecrated missionaries for God. In the prayer that He offered for His disciples just before His trial and crucifixion, He declared, "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do... I have manifested Thy name unto the men which Thou gavest Me out of the world" [John 17:4, 6].

He came to our world to reveal the character of God. At the hands of those whom He sought to save, He received insult, mockery, and abuse. They crucified Him, but He broke the fetters of the tomb, and ascended to His Father, there to intercede as our Mediator.

The words that we are commanded to teach are the very words that Christ spoke while on this earth. We can dispense with human sophistry. Those who teach it will not have the heavenly endorsement, "Lo, I am with you alway, even unto the end of the world." I call upon you, my brother, to be a free man. The time you have spent in the Sanitarium has not given you the qualifications that would fit you to be a co-worker with the great Medical Missionary in saving souls. Had you placed yourself under the instruction of the greatest Teacher the world has ever known, He would have given you an education that would have prepared you to work with Him. You would not have obtained an experience that would have almost unfitted you to be Christ's co-laborer in the healing of the souls and bodies of His people. [263]

Men and women are being held in the Battle Creek Sanitarium who are needed in the world to proclaim the message that the Lord is soon to come with power and great glory. This warning message must be proclaimed. Those who know the truth for this time are to go forth to take it to those who know it not. They are to cooperate with Christ, the great Missionary, whose work it was to draw men to God. He was content to conceal Himself, to hide His divinity under the garb of humanity.

I call upon those who are at Battle Creek losing their faith and losing their first love, to come away and take hold of the work of God in neglected fields, as soon as they have recovered from the influence of the seducing theories that have threatened to spoil them for the ministry of the word and for the precious missionary work in which they might engage were they fully established in the faith. Actions speak louder than words.

A world is perishing in sin, and God calls for workers. He wants one thousand at work in the highways and the hedges, where now there is but one. We have no time to listen to idle tales and false science. The faith of many will be revived when they will humble their hearts before God, and go forth to fulfill the commission of Christ, "Go ye into all the world, and preach the gospel to every creature."

[264] Had a large part of the company of students who have been gathered into Battle Creek, engaged in the work as evangelists, colporteurs, and canvassers, trying in humility to teach the Word, there would have been a much more spiritual and sacredly intelligent medical working company. Had they gone forth, taking Christ as their Teacher, many who may never again become settled in the truth would have received an education that would have enabled them to open the Scriptures to others. Large numbers would have been converted and would have put out their talents to usury, teaching the things that Christ has commanded. But alas, they have been given a knowledge that, in the day of judgment, when the books will be opened, and every man judged according to the deeds done in the body, they will wish they had never accepted. Better never to have learned the lessons they have been learning in unbelief and lack of faith, in sophistry and untruthful representations.

Oh, may God open blind eyes! May He have pity on our people, who have so little judgment and wisdom!—[Letter 281, 1904](#).

Ellen G. White Estate

*Washington, D.C.,*

*February 13, 1986.*

Entire Letter.

[265] **MR No. 1171—Encouragement for One Who Had  
Been Bereaved**

(Written January 5, 1894, from Melbourne, Australia, to “My dear Brother [J. R.] McCoy,” shortly after he had received word, by telegram, of the death of his wife and one of his daughters on Pitcairn Island.)

We feel sad indeed to part with you at this time. We hoped that you would be privileged to be with us during the entire course of the meetings now in progress. To every man God has given his work. Grave and weighty responsibilities rest upon you, and you have a duty to do for your people upon the island. They love and respect you. You have a Christlike interest in them. Your interest is identified with theirs.

Much as you desire to remain during the entire conference, your interest for your own loved ones in your island home and the responsibilities which are resting upon you, lead you to feel that you cannot longer remain with us. We must say farewell. As you sail upon the waters of the Pacific, our prayers shall follow you. Thank the Lord that Jesus is chief Commander on board the vessel, and He will bring you safely to your destination.

[266] As you take this voyage, you will have many hours for reflection. Sad thoughts will necessarily come, but these sorrowful reflections will be mingled with joy, for you will have hope that in the soon coming of the morn of the resurrection you will meet your loved ones who have so recently fallen in death. The broken links of the family chains will then be reunited, and together you will meet Him whom you all love and adore—Jesus, the center and foundation of all your hopes, the author and finisher of your faith. Then there will be joy in the morning such as never before has been known by the redeemed saints. John says, [[Revelation 7:9-17](#), quoted].

Praise God for these precious words. Praise God, praise His holy name that we have been led to the cross of Christ, and we

understand that our only hope is to renounce self and all dependence in anything and everything, and take Jesus as our Saviour, a complete Redeemer. “Unto you therefore which believe, He is precious.” He can be precious only to those who believe. “Hereby we do know that we know Him, if we keep His commandments.” “This is the love of God, that we keep His commandments.”

My brother, you will be sorely tried and tempted at times; but ever remember that Jesus Christ is at your right hand to help you. Cast all your burdens upon the Lord, for He hath promised, “I will never leave thee nor forsake thee.” Rest yourself wholly in the hands of Jesus. Contemplate His great love; and while you meditate upon His self-denial, His infinite sacrifice made in our behalf in order that we should believe in Him, your heart will be filled with holy joy, calm peace, and indescribable love.

As we talk of Jesus, as we call upon Him in prayer, our confidence that He is our personal, loving Saviour will strengthen, and His character will appear more and more lovely. We will understand that He does not “afflict willingly, nor grieve the children of men.” We may enjoy rich feasts of love; and as we fully believe that we are His by adoption, we may have a foretaste of heaven.

Wait upon the Lord in faith. The Lord draws out the soul in prayer, and gives us to feel His precious love. We have a nearness to Him, and can hold sweet communion with Him. We obtain distinct views of His tenderness and compassion, and our hearts are broken and melted with contemplation of the love that is given to us. We feel indeed an abiding Christ in the soul. [267]

We abide in Him, and feel at home with Jesus. The promises flow into the soul. Our peace is like a river, wave after wave of glory rolls into the heart, and indeed we sup with Jesus and He with us. We have a realizing sense of the love of God, and we rest in His love. No language can describe it; it is beyond knowledge. We are one with Christ; our life is hid with Christ in God. We have the assurance that when He who is our life shall appear, then shall we also appear with Him in glory. With strong confidence we can call God our Father. Whether we live or die, we are the Lord’s. His Spirit makes us like Jesus Christ in temper and disposition, and we represent Christ to others.

When Christ is abiding in the soul, the fact cannot be hid, for He is like a well of water springing up into everlasting life. We can but represent the likeness of Christ in our character, and our words, our deportment, produces in others a deep, abiding, increasing love for Jesus, and we make manifest in word and deportment that we are conformed to the image of Jesus Christ. “The Spirit itself beareth witness with our spirit, that we are the children of God.” The language expressed by John will be the language of every individual soul: “We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.”

[268] Oh, that we will have the meekness and lowliness of Christ! My dear brother in Christ, we will not allow Satan to triumph by expressing one doubt of the love of God for us. We may suffer sickness and bereavement, but God is our loving heavenly Father still, and we will not murmur. In trouble, however trying, let us heed the precious words of encouragement. “Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me.” This is the privilege of all God’s people. The promise is not for a favored few. Jesus lives, my brother. He will go with you over the broad waters. Your faith will be tried; but you must believe, believe, believe. Cling to the arm of infinite power. God’s hand will hold you more firmly than you can hold to Him. While you trust in Him, He will never let you go or leave you to perish. May the Lord bless you day by day is the prayer of you sister, Ellen G. White.—[Letter 52, 1894](#).

Ellen G. White Estate

*Washington, D. C.,*

*February 13, 1986.*

Entire Letter.

**MR No. 1172—Included in Manuscript Release No.  
1349**

**MR No. 1173—E.G. White Materials Cited in a  
Paper by Gary Krause on the History of Adventist  
Work in Sydney and Melbourne, Australia.  
Available at the White Estate**

**MR No. 1174—The Motive Determines the Quality of the Act** [269]

The daily life of the Christian should bring no discredit upon our holy faith. The motive of the heart, as well as the words and actions, is weighed in estimating our moral worth. Those who rejected Christ, the Lord of glory, knew not that He was the Prince of life, else they would not have crucified Him.

Reliance on forms and ceremonies will not save us. The lawyer whom Christ found wanting in love to God and to his neighbor, which is the very essence of religion, could have vindicated himself on the ground of ceremonial correctness. He could have said with Paul that, as touching the law, he was blameless. But the Lord defines Bible religion as a principle in the soul, not merely the performance of virtuous acts, although virtuous acts are the natural fruit of this principle in the soul. It is the spirit in which the acts are performed rather than the performance that counts with God.

A man may give his goods to feed the poor, his body to be burned, yet if he is not actuated by the living principles of love for God and man his work is a failure. God looks at the heart. We must repent and believe.—[Letter 22, 1889](#).

Ellen G. White Estate

*Washington, D. C.,*

*February 13, 1986.*

[270] **MR No. 1175—Disagreements Concerning College View**

(From a letter written to Elder and Mrs. G. A. Irwin on October 14, 1902, concerning a visit from Dr. Kellogg in which he expressed his views that Mrs. White had been misinformed about the meeting at College View.)

Before the last General Conference, Dr. Kellogg came to St. Helena, and had some conversation with me. I was very weak, and I told him so. I knew that I was not strong enough to talk with him. Nevertheless, he gave me his account of the scene at the meeting at College View. He presented things contrary to the way in which they had been presented to me by the Lord. He related matters as if he were the one who had been wronged. I said, "The Lord has instructed me in regard to that matter. When I am convinced that it is the Lord's will for me to change my opinions, I will let you know. But I cannot now speak with you, for I have no strength." Dr. Kellogg said that he did not expect me to say anything.

Well, the matter passed on until some time after the Conference, when Dr. Kellogg again visited me at St. Helena, and once more repeated the same thing. He spoke with the same spirit of self-justification that he had spoken before. When he had finished, I said, "I wish you to understand, Dr. Kellogg, that every word that I have written to you in regard to that scene, is correct." But he would not accept the way in which I presented the matter as being correct, and I would not accept his statement.

I have not seen Dr. Kellogg since, except for a few minutes when I was at South Lancaster. But I was taken very ill with a severe cold and could not talk with anyone.

There the matter stands. But every word of the presentation regarding the scene at College View is true.

Dr. Kellogg seemed to care nothing about the after-results. I told him that he had grieved the Spirit of God, and that he must never

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again act toward his brethren as he acted in that meeting.—[Letter 160, 1902.](#)

Ellen G. White Estate

*Washington, D. C.,*

*February 13, 1986.*

[271]

## MR No. 1176—False Humility

Those who presume to think that they stand accepted on account of their ministerial commission, their multitudinous duties and exercises of devotion, make a grave mistake. Often their lips express a poverty of soul that their heart does not acknowledge. While speaking to God of poverty of spirit, of the defections of others, the heart is swelling with the conceit of their superior humility, the exercise of their superior righteousness. This is humility upon stilts. When the Lord touches their defects by reproof, they do not receive it, or believe it.—[Letter 45, 1897](#).

Ellen G. White Estate

*Washington, D. C.,*

*February 13, 1986.*

**MR No. 1177—E.G. White Material Appearing in  
Ellen White and Vegetarianism by Roger Coon.  
Available at Adventist Book Centers**

[272] **MR No. 1178—Building and Managing Sanitariums  
and Other Health Institutions**

I have received letters from different States asking me to answer their inquiries in regard to the wisdom of investing means in building sanitariums, where the sick may be treated and where there could be a right influence exerted to point sick souls to Jesus, who is the Great Physician of the soul as well as of the body. This is a question that cannot be answered in quick, Italian fashion with “Yes” or “No.” There are many sides to this question.

(Written in September, 1887, at Battle Creek, Michigan.)

Letters have come to me from Ohio. They have erected a health institution there. Some of our ministers and leading men in Ohio have acted a prominent part in the building of this institution, and now they find that they have no one who is able to run such an institution. There were monied men, I have been told, who would put thousands into this institution but [who] could not be induced to invest means in our home or foreign missions.

I came fresh from Europe, where I had seen fields open before us on every side. Hearts were being softened, and were longing for the truth. Calls were constantly coming from all countries for books and for preachers. All was done that could be done, but there was an empty treasury and a want of qualified men who had experience to do a good work, in wisdom presenting the truth as it is in Jesus.

[273] I attended our camp meetings. I tried to set the condition of things before our people and, besides that, wrote to several for means, either to loan or to donate. One of these returned answer that his means was invested in the sanitarium in Ohio, and he could do nothing. Of some ten letters that we sent, only one was responded to. Brother Smouse, of Mount Pleasant, Iowa, sent one hundred dollars.

The building of health institutions is in itself well enough, if the matter has been duly considered, if there has been prayerful,

thoughtful investigation of the subject, and if those who enter upon the enterprise are discerning, careful, prayerful managers, and they begin to build, fully counting the cost, so they know whether they are able to finish that which they enter upon.

Have these brethren in Ohio unselfishly looked to God for light and for wisdom how to invest, as wise stewards, the Lord's money for the upbuilding of His cause and the advancement of His kingdom? Have they decided that the Lord's means was in their hands? Or have they followed their own inclination, and in the place of selling and giving alms, or, in short, investing in the very work that is most essential to open the Word of God to all nations, tongues, and peoples, have they invested their means where they will be sure to get either honor or returns? The Judgment will reveal the matter as it is. Every man's work will be tested and proved by the Lord.

If small institutions can be built in some localities, and there are discreet men and women to conduct these institutions, then we will say, Let them be built, if in so doing the cause is not in any way crippled for means to send missionaries to foreign countries, according to the commission Christ gave His disciples. They were to go to all nations, tongues, and peoples, beginning at Jerusalem, and He gave them the promise, "Lo, I am with you always, even unto the end of the world."

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I have found it no easy matter to secure means to invest in health institutions. But it has proved a still more difficult matter to secure persons who were qualified to conduct such institutions. It requires thoroughly balanced characters to do this work, not men who have some strong traits of character but who are weak as children in other points.

Plenty of physicians can be obtained who ceased to be students when they received their diplomas, who are self-inflated, who feel that they know all that is worth knowing and what they do not know is not worth knowing. But this class are not the ones we want. When a physician enters upon his work as practitioner, the more genuine, practical experience he has, the more fully will he feel his want of knowledge.

If self-sufficient, he will read articles written in regard to diseases and how to treat them without nature's aid; he will grasp statements and weave them into his practice, and without deep research, without

earnest study, without sifting every statement, he will merely become a mechanical worker. Because he knows so little, he will be ready to experiment upon human lives, and sacrifice not a few.

This is murder, actual murder. He did not do this work with evil design, he had no malicious purposes; but life was sacrificed on account of his ignorance, because he was a superficial student, because he had not had that practice that would make him a safe man to be entrusted with human lives. It requires care-taking, deep, earnest taxation of the mind, to carry the burden a physician should carry in learning his trade thoroughly.

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Every physician who has received a thorough education will be very modest in his claims. It will not do for him to run any risk in experimenting on human life, lest he be guilty of murder and this be written against him in the books of heaven. There should be a careful, competent physician who will deal scarcely ever in drugs, and who will not boast that powerful poisons are far more effective than a smaller quantity carefully taken. It is true, it kills if it does not cure; but drugs never cure. They change the order of difficulties, but never heal them, never remove the cause.

We have deeply regretted that there were not a large number of institutions working from the hygienic principles that there are now in existence. Not all of these can be prepared upon a large scale, involving large expense; but the question is, Will they preserve the principles of hygiene, or will they use the easier method of using drugs, to take the place of treating diseases without resorting to drug medication?

There could be many hygienic institutions in all parts of our world if there were plenty of means and plenty of persons who had the qualifications to manage such institutions. The physicians who shall be employed should not only have a book knowledge but a practical experience to understand disease and its causes, and [who] will feel the necessity, as soon as they are brought into positions of trust, to commence the work of carrying the burden necessary for them to bear, in order to do the most careful, thorough work. They will, if they are not closely connected with God, become careless and venturesome.

The first labors of a physician should be to educate the sick and suffering in the very course they should pursue to prevent disease.

~~The greatest good can be done by our trying to enlighten the minds~~  
of all we can obtain access to, as to the best course for them to  
pursue to prevent sickness and suffering and broken constitutions  
and premature death. But those who do not care to undertake work  
that taxes their physical and mental powers will be ready to prescribe  
drug medication, which lays a foundation in the human organism for  
a twofold greater evil than that which they claim to have relieved.

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A physician who has the moral courage to imperil his reputation  
in enlightening the understanding by plain facts, in showing the  
nature of disease and how to prevent it, and the dangerous practice  
of resorting to drugs, will have an uphill business, but he will live  
and let live. He will not use his powerful drug medication, because  
of the knowledge he has acquired by studying books. He will, if  
a reformer, talk plainly in regard to the false appetites and ruinous  
self-indulgence, in dressing, in eating and drinking, in overtaking  
to do a large amount of work in a given time, which has a ruinous  
influence upon the temper [and on] the physical and mental powers.

Knowledge is what is needed. Drugs are too often promised to  
restore health, and the poor sick are so thoroughly drugged with qui-  
nine, morphine, or some strong health- and life-destroying medicine,  
that nature may never make sufficient protest, but give up the strug-  
gle; and they may continue their wrong habits with hopeful impunity.

Right and correct habits, intelligently and perseveringly prac-  
ticed, will be removing the cause for disease, and the strong drugs  
need not be resorted to. Many go on from step to step with their  
unnatural indulgences, which is bringing in just as unnatural a con-  
dition of things as possible.

Diseases of every stripe and type have been brought upon human  
beings by the use of tea and coffee and the narcotics, opium and  
tobacco. These hurtful indulgences must be given up, not only one,  
but all; for all are hurtful and ruinous to the physical, mental, and  
moral powers, and should be discontinued from a health standpoint.  
The common use of the flesh of dead animals has had a deteriorating  
influence upon the morals as well as the physical constitution.

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Ill-health in a variety of forms, if effect could be traced to the  
cause, would reveal the sure result of flesh eating. The disuse of  
meat with healthful dishes nicely prepared to take the place of flesh-

meats, would place a large number of the sick and suffering ones in a fair way of recovering their health without the use of drugs.

But if the physician encourages a meat-eating diet to his invalid patients, then he will make a necessity for the use of drugs. Nature will want some assistance to bring things to their proper condition, which may be found in the simplest remedies, especially in the use of nature's own furnished remedies—pure air, and with a precious knowledge of how to breathe; pure water, with a knowledge of how to apply it; plenty of sunlight in every room in the house, if possible, and with an intelligent knowledge of what advantages are to be gained by its use. All these are powerful in their efficiency, and the patient who has obtained a knowledge of how to eat and dress healthfully, may live for comfort, for peace, for health, and will not be prevailed upon to put to his lips drugs, which, in the place of helping nature, paralyze her powers. If the sick and suffering will do only as well as they know in regard to living out the principles of health reform perseveringly, then they will in nine cases out of ten recover from their ailments.

The feeble and suffering ones must be educated line upon line, precept upon precept, here a little and there a little, until they will have respect for and live in obedience to the law that God has made to control the human organism. Those who sin against knowledge and light, and resort to the skill of a physician in administering drugs, will be constantly losing their hold on life. The less there is of drug dosing, the more favorable will be their recovery to health. Drugs, in the place of helping nature, are constantly paralyzing her efforts.

The health institutions for the sick will be the best places to educate the suffering ones to live in accordance with nature's laws, and cease their health-destroying practices in wrong habits in diet, in dress, that are in accordance with the world's habits and customs, which are not at all after God's order. They are doing a good work to enlighten our world.

Drugs always have a tendency to break down and destroy vital forces, and nature becomes so crippled in her efforts that the invalid dies, not because he needed to die, but because nature was outraged. If she had been left alone, she would have put forth her highest efforts to save life and health. Nature wants none of such help as so many claim that they have given her. Lift off the burdens placed

~~upon her, after the customs of the fashion of this age, and you will see in many cases nature will right herself. The use of drugs is not favorable or natural to the laws of life and health. The drug medication gives nature two burdens to bear in the place of one. She has two serious difficulties to overcome in the place of one.~~

There is now positive need even with physicians, reformers in the line of treatment of disease, that greater painstaking effort be made to carry forward and upward the work for themselves, and to interestedly instruct those who look to them for medical skill to ascertain the cause of their infirmities. They should call their attention in a special manner to the laws which God has established, which cannot be violated with impunity. They dwell much on the working of disease, but do not, as a general rule, arouse the attention to the laws which must be sacredly and intelligently obeyed to prevent disease.

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Especially [is this true] if the physician has not been correct in his dietetic practices, if his own appetite has not been restricted to a plain, wholesome diet, in a large measure discarding the use of the flesh of dead animals, [if] he loves meat, [and] he has educated and cultivated a taste for unhealthful food. His ideas are narrow, and he will as soon educate and discipline the taste and appetite of his patients to love the things that he loves, as to give them the sound principles of health reform. He will prescribe for sick patients flesh-meats, when it is the very worst diet that they can have. It stimulates, but does not give strength.

They do not inquire into their [patients'] former habits of eating and drinking, and do not take special notice of their erroneous habits which have been for many years laying the foundation of disease. Conscientious physicians should be prepared to enlighten those who are ignorant, and should with wisdom make out their prescriptions, prohibiting those things in their diet which he knows to be erroneous.

He should plainly state the things which he regards as detrimental to the laws of health, and leave these suffering ones to work conscientiously to do those things for themselves which they can do and thus place themselves in right relation to the laws of life and health. When from enlightened conscience they do the very best they know how to do to preserve themselves in health, then in faith

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they may look to the Great Physician, who is a healer of the body as well as of the soul.

We are health reformers. Physicians should have wisdom and experience, and be thorough health reformers. Then they will be constantly educating by precept and example their patients from drugs; for they well know that the use of drugs may produce for the time being favorable results, but will implant in the system that which will cause great difficulties hereafter, which they may never recover from during their lifetime. Nature must have a chance to do her work. Obstructions must be removed and opportunity given her to exert her healing forces, which she will surely do if every abuse is removed from her and she has a fair chance.

The sick should be educated to have confidence in nature's great blessings which God has provided; and the most effective remedies for disease are pure, soft water; the blessed God-given sunshine coming into rooms of the invalids; living outdoors as much as possible; having healthful exercise; eating and drinking foods that are prepared in the most healthful manner.

[281] To resort to the drugging process lays upon nature a most fearful, merciless burden, from which they may never recover. There are many laboring under chronic diseases. They will swallow anything in the line of drugs prescribed by the unbelieving physician, when, if Christians, an intelligent knowledge that they are indulging in unnatural appetites which explains to them the cause of their suffering, would place themselves in a position to be health reformers. They would change the cause which produces this sure result.

There are many, many afflicted in our world with tobacco poison, but the physicians who are summoned to treat their patients under painful afflictions brought upon them by using tobacco using [do not point out the evils of tobacco. The patients] are not instructed by these worldly physicians to let these poisons alone, in order that they may recover health; for many of these physicians use these poisons themselves. How can they, then, consistently enlighten the understanding of those who indulge in the poisonous narcotic, tobacco?

The physician, if he is not a novice, can trace the effects back to the true cause, but he dares not forbid its use, because he indulges in it himself. Some will in an undecided, halfway manner advise

~~the tobacco users to take less of this narcotic; but they do not say~~  
to them, This habit is killing you. They prescribe drugs to cure a disease which is the result of indulging unnatural appetites, and two evils are produced in the place of removing one.

Thousands need to be educated patiently, kindly, tenderly but decidedly, that nine-tenths of their complaints are created by their own course of action. The more they introduce drugs into the system, the more certainly do they interfere with the laws of nature and bring about the very difficulties they drug themselves to avoid.

Let all who contemplate erecting an institution, carefully consider whether they are to make it an institution conducted upon the principles of health reform, or whether they design to copy the popular institutions all through our land. If an institution for health is conducted upon the principles of health reform, it will require for its management a large amount of faith, a large amount of patience, a large amount of perseverance, a large amount of moral power, such as they have scarcely dreamed of, to make such an institution a success and to pay its own way.

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The managers will require moral backbone, as well as superior, educated skill. Lectures need to be given in such an institution every day upon some points connected with the customs and habits of the people, of disease and its causes, and the only true course to be taken to prevent disease.

All connected with our health institutions as managers and helpers should possess the very best ability, should have abundance of Christian courtesy, should practice universally Christian politeness, should be tender, pitiful, courteous. This is positively essential in order to leave the right impression upon the minds of sick people. While trying to educate them away from the habits and customs of the world, many will be glad to be enlightened, while many who are wedded to their own fashionable, health-destroying indulgences will be offended and make it very unpleasant for those who wish to do them good.

Some have not the moral courage to keep right on in the fear of the Lord. There is even among those who have intelligence in regard to the laws of life and health, a constant selfish indulgence in those things which are injurious to both soul and body. There is intemperance in eating and in the many varieties of food taken at

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one meal. In the preparation of food there are unhealthful mixtures which ferment in the stomach and cause great distress. And yet these go on, continuing their indulgence, which lays the foundation for numerous difficulties. If these would have self-control, and educate their taste to eat only those things which the abused stomach can and will assimilate, they would save large expense in doctor bills and avoid great sufferings.

There are many who spend their money for that which is not bread—for tea, coffee, the large use of flesh-meats. All of these produce their sure results in painful affliction. Many animals have been butchered when their blood was in a high state of fever, apparently boiling with madness. Those who eat of these meats are subject to inflammation and blood-poisoning. Some have distressing spasms, some have great distress of the bowels.

It is the work of the physician to educate those who are ignorant in regard to these things. There should be training schools to educate nurses and prepare the minds to sense the danger and to see the importance of bringing in skill and tact in the preparation of foods which shall be substituted for the meat diet. This kind of education will pay in the end. Wisdom should be used not to remove meat all at once from those who have been in the habit of using it, but educate the mind to see the importance of the use of healthful food.

[284] We must not go to work in building our institutions until we shall carefully look the ground over and see whether we can complete that which we have in our mind to undertake. There is danger of making rash moves, which will not bear the sanction of heaven, or erecting large buildings, and binding up a large amount of God's means that is needed at the very time [when money is required] in other branches of the work in sustaining our poverty-stricken missions that are directly engaged in the salvation of souls. This means, invested in this important work, may not bring the greatest honor and flattering praise to the one who invests it, but in the heavenly records every dollar is placed to their account as treasures laid up that they will come into possession of when Christ shall come.

Let none flatter themselves that it is an easy work to erect and conduct an institution upon health reform principles. It is not an easy matter to run an institution where the sick of all classes shall be treated. Every such institution should have as its managers and

helpers the very best talents that the work can produce. Then they will have an educating school and be thoroughly disciplined and fitted, that representatives shall be sent out to any part of the world to impart their knowledge to those who are ignorant and who greatly need it. This drill is to be kept up until men and women are prepared to do the very best kind of work as educators, as well as all the time to be learners themselves, disciplining their powers to obtain increased knowledge, that they may as stewards of God have wisdom and light, [and] that they can impart [to those] that they are connected with in any branch of the work.

In all our institutions there are many who are deficient in knowledge, who might be fitted to do a much better work if they had made the best use of the opportunities and privileges which God has given them. These will boast of their knowledge, when they are very ignorant of the things which they ought to know. If they knew themselves better, they would have a sense of their inefficiency. They would [not try to] grasp the higher rounds of the ladder, without climbing with painstaking efforts round after round to reach this elevation. It is much easier to boast than to execute. In these institutions we have it [illegible corrections] a most puzzling question how to keep managers and helpers in harmonious working order. [285]

The very best kind of material is needed for the upbuilding of institutions for the sick. We have had an experience from the first establishment of the institution in the city of Battle Creek, and in the institution at St. Helena, and we feel compelled to say that it has cost much time and a great amount of perplexity, and quite an amount of money, to get these institutions in working order. There have been counsels and painful reproofs given, [and] most earnest entreaties and appeals made. One set of workmen [was] discharged because inefficient, and others have been placed in their place. Step by step a little has been gained here and there.

There has been much said in order to keep out licentious practices and improper familiarity between men and women. This had to be met and reproofed, and constantly guarded against, and the ones that are corrected become angry, in the place of reforming; they try to work their revenge upon the faithful workers in the institution. My own soul has been weighed down with burdens that are inexpressible

as I have tried in the fear of God to do my duty to all parties and to the institution.—[Manuscript 22, 1887](#).

Ellen G. White Estate

*Washington, D.C.,*

*March 12, 1986.*

Entire Document.

## MR No. 1179—The Evil of Rebellion

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(Written May 14, 1897, from “Sunnyside,” Cooranbong, N.S.W., to  
“Dear Brother and Sister [G. B.] Starr.)

We were glad to receive your letter, but sorry, very sorry, that the rebellious element is still active in the service of the first leader of all rebellions. And he will keep them in his service. I have been carrying heavy burdens of responsibility, one thing following upon the heels of another, until I am very weary. I have frequently been unable to sleep, and am often writing at the hours of twelve p.m. and one a.m., with pen in hand working off the burden that lies heavily upon my soul. But I feel the greatest weight when I think of these men who have had great light and great opportunities and yet have turned from the light to give heed unto fables. My prayer to God has not ceased in their behalf. Yes, I tell it all to the Lord, and I do not cease to beseech the Father in the name of His Son Jesus Christ that He will break the infatuation that is upon these souls, and let them see who is their leader.

For about six weeks I have been exhausted. I have not attended meetings at all. This work of responsibility that I carry alone is very severe on me. Yet thus it has been ever since the camp meeting at Adelaide, one burden following another. You are aware that in Melbourne they needed special help. Well, that burden I carried for a long time until Brethren Miller and Woods again united with the office. Then, on coming home, we found that an element was at work here in the influence of Brother Shannan and wife. They had done all they possibly could not only in Cooranbong but in other places, to disparage the work done. [287]

Brother Lawrence united with Brother Shannan to complain, and to use his aftersight rather than his foresight. He revealed himself as the most selfish, penurious, money-loving man that I have ever had any knowledge of. We could do nothing with them. What Brother Lawrence would confess one day he would take back the next. This

influence was carried to Africa by Brother Shannan, and Hardy united with Shannan to make everything at Cooranbong appear as black as night. I have written hundreds of pages to set forth the truth as it is.

Then came the apostasy in Adelaide. I cared not for anything they might say against me, as far as myself was concerned; but I cared for the flock of God, whom they were feeding with falsehood and leading in strange paths. And I cared for their own souls. At the family altar I prayed for them and for the poor souls deceived by them. I prayed for them in the silent watches of the night. I kept these matters before the Lord.

[288] Thus one perplexity after another kept coming in until I am completely exhausted with heart trouble. It seemed sometimes that I should not recover. For several days I have not been able to sit up much, and have been so weak that I could not endure that sound of the human voice. But the day before yesterday I was beginning to feel a little stronger, and today [I am] still better. I am up very early, for I have not slept past two o'clock for many mornings in succession. But I am in the hands of the Lord. I have tried to think of a place somewhere where for some weeks I could be free from perplexity and anxiety, but I do not know where that place can be. But the Lord sees, the Lord knows, and He can help; He can carry this burden which presses me so heavily. The greatest difficulty, the very weightiest burden, is the thought of the souls who have been tempted and are being rejoiced over by the synagogue of Satan.

We are nearing the close of this earth's history. The Lord is soon to come. Must we give up these souls to be led and controlled by Satan? Must we leave them to perish in their sins? Oh, the value of the human soul! They have cost Jesus Christ so much! And if I feel so sad over the losing of one soul, how must Jesus Christ be grieved. He gave His life for them, and one soul is of more value with God than the wealth of the whole world.

This morning I designed to attend the early morning meeting for the first time, but I dare not. I find I am not strong enough to expend my vitality unless I am required to do this. Brother Haskell has been taking up the subject of the sanctuary. I so much wish that you could be present to hear him. All who hear him say that he is familiar with the subject, and understands it, proving every idea and statement

made from the Scriptures. They all were very much gratified to hear him, and say that he goes far deeper in his understanding of Bible subjects than anyone they have heard.

But we will not make comparisons. The Lord is good, and when I see the old burden bearers who have not withheld themselves from the Lord and from denial of self, but who have given themselves to serve Him with heart and pen and voice and means, I know that the Lord will certainly use these old standard bearers if they will cling fast to Him. The old and white-haired veterans reveal the truth of the sayings of David, “O God, Thou has taught me from my youth: and hitherto have I declared Thy wondrous works” [Psalm 71:17]. He [Brother Haskell] seems to feel that the inspiration of his early zeal is not extinct. Though he is old and gray haired, he intreats that the Lord will not forsake him, but will remain with him still to bear his testimony to the present generation. [289]

Young men are needed in the work—those who will undertake the work interestedly, and will carry it forward zealously and strongly. But the Lord is, and ever will be, with the old, steadfast leaders who have held fast to the truth in times of peril. When the foundation of the faith of the younger men seems to be swept away and their houses falling, the testimony, like that of Caleb, will be heard from the old warriors, “Let us go up at once, and possess it; for we are well able to overcome it” [Numbers 13:30]. Then the voice of unbelief was heard. “We be not able to go up against the people; for they are stronger than we” [verse 31]. One word of unbelief prepares the way for more. Satan does not easily let alone any man whom he can tempt to dishonor God by his unbelief.

“And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight” [verses 32, 33].

What effect did this report upon the congregation? “And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto [290]

them, Would God that we had died in the land of Egypt! Or would God we had died in this wilderness. And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt” [Numbers 14:1-4]. Let all read carefully the fourteenth chapter of Numbers, and let them understand that men can make false reports as did these who had been sent on an errand which concerned the movements of more than a million people.

“And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones” [verses 6-10].

[291] Those who bore the discouraging report and brought discouragement to the whole camp of Israel, when opposed because of their unfaithful witness, served the satanic powers in complete rebellion. And they carried the disappointed congregation with them, in that they believed their interpretation of the land. The congregation took the wrong side, and, inspired by satanic agencies, they cried out against the faithful spies, and bade them stone Joshua and Caleb who dared to bear the truthful representation in regard to the land.

But there is always a defense provided for those who have borne witness for the truth. What was it that saved the lives of Joshua and Caleb? “And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel. And the Lord said unto Moses, How long will this people provoke Me? and how long will it be ere they believe Me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they” [verses 10-12].

We have here a positive evidence that the anger of the Lord is awakened against the rebellious people—those who had been

blessed with great light and precious opportunities to know the will of God, which was communicated to them by Christ Himself, their invisible Leader, enshrouded in the pillar of cloud by day and the pillar of fire by night. God had been their defense against the vast army of Pharaoh; He had wrought for them, providing them food when hungry; He had quieted their murmurings by giving them springs of cool water flowing from the Rock. He had manifested to them His glory, and yet when Satan tempted them, they believed all the suggestions and representations he put into their minds against Moses and Aaron, against Joshua and Caleb. The Lord had worked wondrously for them, yet they were ever ready to turn away from them and follow the suggestions of Satan. But they were passing the boundary of God's forbearance and patience. He declared, "I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." [292]

[Verses 13-19, quoted.] O Moses, thou man of mighty faith, privileged to plead in behalf of rebellious Israel in such wise and understanding words! Thou wouldest not receive inducing promises even from God, that He should let Israel alone to be destroyed, and His name be dishonored among the heathen nations. The promise of great honor Moses would not accept. And what saith the Lord? [Verses 20-24, quoted.]

And what about the men who had caused the Israelites to murmur? [Verses 26-34, quoted.]

The Lord promised the children of Israel: "Ye shall see the altering of my purpose" [Numbers 14:34]. Thus we see that the Lord's promises are upon condition of obedience. He says, "Ye shall do My judgments, and keep Mine ordinances, to walk therein; I am the Lord your God. Ye shall therefore keep My statutes, and My judgments; which if a man do, he shall live in them: I am the Lord" [Leviticus 18:4, 5]. Read the first chapter of Deuteronomy carefully, and see why the Lord refused to bring the adults of the army that left Egypt into the promised land. Also Deuteronomy 28.

[Numbers 32:6-15, quoted.] The Lord God is a jealous God, yet He bears long with the sins and transgressions of His people in this generation. If the people of God had walked in His counsel, the work of God would have advanced, the messages of truth would have been borne to all people that dwell on the face of the whole earth. Had

[293] the people of God believed Him and been doers of His word, had they kept His commandments, the angel would not have come flying through heaven with the message to the four angels that were to let loose the winds that they should blow upon the earth crying, Hold, hold the four winds that they blow not upon the earth until I have sealed the servants of God in their foreheads. But because the people are disobedient, unthankful, unholy, as were ancient Israel, time is prolonged that all may hear the last message of mercy proclaimed with a loud voice. The Lord's work has been hindered, the sealing time delayed. Many have not heard the truth. But the Lord will give them a chance to hear and be converted, and the great work of God will go forward.—[Letter 106, 1897](#).

Ellen G. White Estate

*Washington, D. C.,*

*March 12, 1986.*

Entire Letter.

**MR No. 1180—Put Away Differences; Love One  
Another; Proclaim the Truth**

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(Written January 9, 1893, from George's Terrace, St. Kilda Road,  
Melbourne, Victoria, to Elder William Ings.)

This afternoon I had a long conversation with Brother Foster, a member of the Prahran church, who is in perplexity and trial. He is a tailor by trade, and is a first-class workman. Before accepting the truth he had a position that commanded \$30 a week. When he began to keep the Sabbath, he was permitted to retain his position, losing only the day's wages for the Sabbath. He is a man of good address, and has good ability to teach the truth. He left his position and went into the field as a laborer, but was sent alone into a hard field, and became discouraged and confused, and almost fell under the delusive power of Satan.

At the conference one year ago he had a conversation with me. He became free; the meeting did him good. He has since moved to Melbourne, and works at his trade and leads the meetings in Prahran. But in the present depression of business he is in close circumstances; and being in poor health, with a large family, he has become much discouraged, and in this state of mind Satan has pressed temptation and darkness upon him. For weeks he has been in sore trial, and today he came to tell me his troubles.

He says he knew so little of the testimonies he did not understand the relation they sustained to the cause. Some time since while he was in perplexity asking the Lord for light, he had a very striking dream. He saw Sister White in a boat riding on the billows, which were sending the spray like light in every direction. It came into the room where he was with many others. He moved to get beyond its reach, when a hand stretched out to him [and] gave him a paper. The paper was on fire. [A voice said:] "Read quickly."

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He put out the fire, and opened the paper. There was a testimony, and a key lying upon the testimony. The interpretation came to his

mind with great force: the key to the testimonies is the testimonies themselves. He awoke with the blessing of God upon him. Then he prayed, "Lord, direct me to the testimony I should read, to help my case." He took up Testimony 31, and opened at the article, "The Testimonies Rejected." He read it through with intense interest and was deeply impressed that the testimonies were from God.

After this he saw in the *Review* the articles of Brother A. T. Jones in regard to the image of the beast, and then the one from Elder Smith presenting the opposite view. He was perplexed and troubled. He had received much light and comfort in reading articles from Brethren Jones and Waggoner; but here was one of the old laborers, one who had written many of our standard books, and whom we had believed to be taught of God, who seemed to be in conflict with Brother Jones.

What could all this mean? Was Brother Jones in the wrong? Was Brother Smith in error? Which was right? He became confused. When the important laborers in the cause of God take opposite positions in the same paper, whom can we depend on? Who can we believe has the true position?

[296] Brother Foster was in such perplexity that he sent word by letter that he could not lead in the meetings. Since the beginning of the week of prayer, temptations were pressed so strongly upon him that he has received no benefit.

These differences among our leading men have absorbed all his thoughts, and he is much distressed over the matter. I told him that I expected that others who should read these articles would have the same experience. These differences should not have been made public, for some who were weak in the faith would be caused to stumble, and as the result might lose their souls. I felt keen regret and deep sorrow of heart, for I know that the Lord was displeased.

But I said, "Brother Foster, you have the Bible. Search its pages with a prayerful heart; your Redeemer has promised that the Holy Spirit shall lead you into all truth. You have an Instructor that is full of wisdom, One who never errs. I charge you before God to cease worrying, receive the precious rays of light that come to you. Feast upon the truth as it is in Jesus, walk in the light while you have the light, and more light will shine upon you from the Source of all light.

Do not suffer your mind to dwell upon the differences you think you discern. If our leading brethren are so unwise as to allow their conflicting views to appear in the paper published to go to the world; if they present these differences before the large gatherings that assemble to worship God in the tabernacle or elsewhere, they are doing the very things the Lord Jesus told them not to do, and going directly contrary to the light given them through the testimonies.

Now, brethren, the zeal that leads to this kind of work is not inspired of God; Christ never prompts any man to work against Christ. He will not lead us to counteract His own instruction, or to act contrary to the spirit of the prayer He offered for His disciples just before He left them. [297]

He knew they would be exposed to trials from the opposition of the world, and He said: “While I was with them in the world, I kept them in Thy name; those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled. And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil” [John 17:12-15].

Our work is clearly aggressive. Our warfare is to be directed against error and sin, not against one another. God requires us to be a strength to one another, to heal, not to destroy. We are to be constantly receiving light; and we are not to spurn the message nor the messengers by whom God shall send light to His people.

If before publishing Elder Jones’s article concerning the image of the beast, Elder Smith had conferred with him, plainly stating that his own view differed from that of Brother Jones, and, that if the article appeared in the *Review*, he himself must present the opposite position, then the matter would appear in a more favorable light than it now does.

But the course pursued in this case was the same as that taken at Minneapolis. Those who opposed Brethren Jones and Waggoner manifested no disposition to meet them like brethren, and with the Bible in hand consider prayerfully and in a Christlike spirit the points of difference. This is the only course that would meet the approval [298]

of God, and His rebuke was upon those who would not do this at Minneapolis.

Yet this blind warfare is continued. Men of the same faith, in the same city, turn their weapons against each other. It is an astonishment to the heavenly universe. I feel deeply grieved, and if these things are a grief to me, how do they appear to Jesus, who suffered untold agony upon the cross to redeem men from the power of Satan and make them one in Christ? "All ye are brethren." What can lead brethren to present before the world opposite opinions without first coming together in love and comparing views to see if they cannot come into harmony? Will my brethren tell me what spirit is moving them to action?

We know that Brother Jones has been giving the message for this time—meat in due season for the starving flock of God. Those who do not allow prejudice to bar the heart against the heaven-sent message, cannot but feel the spirit and force of the truth. Brother Jones has borne the message from church to church and from State to State; and light and freedom and the outpouring of the Spirit of God have attended the word, as events of a most startling nature in the fulfilment of prophecy show that the great crisis is rapidly approaching.

[299] Brother Jones seeks to arouse the professed people of God from their death-like slumber, to see the importance of giving the warning to the world. But he advances some ideas with which not all agree, and instantly Brother Gage is aroused; he harnesses for the battle, and before the congregation in the tabernacle he takes his position in opposition to Brother Jones. Was this in the order of God? Did the Spirit of the Lord go from Brother Jones and inspire Brother Gage to do this work? Suppose that Brother Jones's statement concerning the formation of the image was premature; did the case demand such demonstrations? I answer No, no; not if God has ever spoken by me.

The Bible rules must be strictly followed. The matter concerning which a difference of opinion prevails should be calmly considered, with much prayer, with hearts yearning for unity, and with perfect love for one another's souls. Examine every point as if you could see the whole heavenly universe looking upon you. If there is a positive evidence that one of the brethren is in error, try to convince him from the Word of God. If success should not crown your efforts,

even then the world has no business with this matter, for it would only dishonor the God of truth and Jesus Christ whom He hath sent.

I have received letters from different points telling the sad, discouraging results of these things. We have opposition enough from our foes, and we shall have conflicts fierce and strong; let us not now cause Satan to glory because of the pitched battles within our own ranks. The unity for which our Saviour prayed should be brought into our practical life. Peace, the peace of Christ, inspired by truth and sustained by righteousness, we must each cultivate.

God so loved the world that He manifested His love by giving His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life. Jesus said: “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another” [John 13:34, 35]. “This is My commandment, that ye love one another, as I have loved you” [John 15:12]. Let your zeal be manifest, not in exposing your variances but in cultivating the precious plant of love, just as Jesus has told us to do.

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[1 John 3:16, 18, 19, 23; 4:8-13, 20, 21, quoted.] I have quoted only a few passages, but the Bible abounds in just such lessons. If it is not possible to love God unless we love our brother, the case will certainly go against us in the courts of heaven if we do not cherish Christlike love for one another. The Word is very explicit.

I am pained beyond measure when I see how little love is cherished and manifested among brethren. How long shall Satan use his arguments against us and weaken our influence by revealing to others how little love and deference and respect are shown for one another? Is it not time we were doers of the Word, and not hearers only? Shall we not closely examine our own souls, and see whether we are in the possession of the love of God?

Jesus came in the likeness of sinful flesh, by a pure and holy life to condemn sin in the flesh. He came to our world to represent the character of God, and it is our work to represent the character of Christ. If we have lost His love out of our hearts, our work is to seek the Lord, that our hearts may be renewed by His Holy Spirit.

“I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among

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you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" [1 Corinthians 1:10-13].

The cause of division or discord in the church is separation from Christ. The secret of unity is union with Christ. Christ is the great Center. We shall approach one another just in proportion as we approach the Center. United with Christ, we shall surely be united with our brethren in the faith.

To be a Christian means a great deal more than is supposed. A Christian is Christlike. Membership in the church does not make us Christians. Has the light from Christ penetrated the heart? Are justice and purity and truth abiding in the soul temple? We may know; for the fruits will appear. [Galatians 5:22-26; 6:1-3, quoted.] This is not a time for brother to cherish prejudice against brother. Put not into our enemies' hands anything that bears the least suggestion of differences among us, even in opinion.

[302] The conference at Minneapolis was the golden opportunity for all present to humble the heart before God and to welcome Jesus as the great Instructor, but the stand taken by some at that meeting proved their ruin. They have never seen clearly since, and they never will, for they persistently cherish the spirit that prevailed there, a wicked, criticizing, denunciatory spirit. Yet since that meeting, abundant light and evidence has been graciously given, that all might understand what is truth.

Those who were then deceived might since have come to the light. They might rejoice in the truth as it is in Jesus, were it not for the pride of their own rebellious hearts. They will be asked in the judgment, "Who required this at your hand, to rise up against the message and the messengers I sent to My people with light, with grace and power? Why have you lifted up your souls against God? Why did you block the way with your own perverse spirit? And afterward when evidence was piled upon evidence, why did you not humble your hearts before God, and repent of your rejection of the message of mercy He sent you?" The Lord has not inspired these

brethren to resist the truth. He designed that they should be baptized with the Holy Spirit, and be living channels of light to communicate the light to our world, in clear, bright rays.

“God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth” [2 [Thessalonians 2:13](#)]. Here, according to the appointment of God, are the two agencies in man’s salvation—the divine influence and a strong, living, working faith, a faith that receives the truth. God requires no man to cast aside his reason, and yield to the control of blind credulity. But we are to search the Scriptures in the spirit of learners.

In the meekness of Christ canvass every point of difference. Search for the truth as for hidden treasures. It will not do to ignore these questions of vital interest. Human assertions are as valueless as straw. Many will miss the path to heaven because they risk their faith upon men. They resist the message of mercy because someone in whom they have confidence is indifferent to it. But the soul is of too great value to rest its faith on man. No one but Christ can ransom the soul.

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We have the Word of God, and this alone can we trust unwaveringly. Let brethren seek God together. Let them fall upon the Rock and be broken. “We are laborers together with God.” We must understand the obligations imposed upon us by this cooperation, or we shall never stand approved in the judgment. “Laborers together with God” means fellow laborers with those of our own fallen race, but cooperating with divine agencies. It is the work of salvation to accomplish this union of the human with the divine.

The time of peril is now upon us. It can no longer be spoken of as in the future. And the power of every mind, sanctified to the Master’s work, is to be employed, not to hedge up the way before the messages God sends to His people, but to labor unitedly in preparing a people to stand in the great day of God. It is not the inspiration from heaven that leads one to be suspicious, watching for a chance and greedily seizing upon it to prove that those brethren who differ from us in some interpretation of Scripture are not sound in the faith.

There is danger that this course of action will produce the very result which they are seeking to avoid, and to a great degree the guilt will rest upon those who are watching for evil. Had they been free from prejudice, and walking in humility, they would have been

ready to receive light from whatever source; recognizing the Spirit of God and the grace of Christ, they would be indeed channels of light, and their long experience would make them safe counselors, men of sound judgment.

[304] God would have His people love one another and help one another, thus strengthening every good work. We should counsel with one another, the old, experienced laborers with those whom God shall raise up to advance His work as we approach the great consummation. But if such men as Elder Smith, Elder Van Horn, and Elder Butler shall stand aloof, not blending with the elements God sees essential to carry forward the work in these perilous times, they will be left behind. God will complete His work in righteousness. These brethren have had every opportunity to stand in the ranks that are pressing on to victory, but if they refuse, the work will advance without them.

God will send by whom He will; His message will not return unto Him void, but will accomplish that whereunto it is sent. And if they refuse the message, the men whom God designed should hold the same relation to the younger workers as did Moses to Joshua, will fail of doing the work the Lord designed they should do. They will be a hindrance in the place of a blessing. The work will go forward; but these brethren, who might have received the richest blessings, will meet with eternal loss, for though they should repent and be saved at last, they can never regain that which they have lost through their wrong course of action. They might have been God's instruments to carry the work forward with power; but their influence was exerted to counteract the Lord's message, to make the work appear questionable. Every jot and tittle of this will have to be repented of.

[305] The opposition in our own ranks has imposed upon the Lord's messengers a laborious and soul-trying task; for they have had to meet difficulties and obstacles which need not have existed. While this labor had to be performed among our own people to make them willing that God should work in the day of His power, the light of the glory of God has not been shining in clear, concentrated rays to our world. Thousands who are now in the darkness of error might have been added to our numbers.

All the time and thought and labor required to counteract the influence of our brethren who oppose the message has been just so much taken from the work of warning the world of the swift coming judgments of God. The Spirit of God has been present in power among His people, but it could not be bestowed upon them, because they did not open their hearts to receive it.

It is not the opposition of the world that we have to fear, but it is the elements that work among ourselves that have hindered the message. The efficiency of the movements for extending the truth depends upon the harmonious action of those who profess to believe it. Love and confidence constitute a moral force that would have united our churches, and insured harmony of action; but coldness and distrust have brought disunion that has shorn us of our strength.

The Lord designed that the messages of warning and instruction given through the Spirit to His people should go everywhere. But the influence that grew out of the resistance of light and truth at Minneapolis tended to make of no effect the light God had given to His people through the Testimonies. *Great Controversy*, vol. 4, has not had the circulation it should have had, because some of those who occupy responsible positions were leavened with the spirit that prevailed at Minneapolis, a spirit that clouded the discernment of the people of God.

The work of opponents to the truth has been steadily advancing while we have been compelled to devote our energies in a great degree to counteracting the work of the enemy through those who were in our own ranks. The dullness of some and the opposition of others have confined our strength and means largely among those who knew the truth but did not practice its principles. If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. What account will be rendered to God for thus retarding the work?

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While the angels were holding the four winds that they should not blow, giving opportunity for everyone who had light to let it shine to the world, there have been influences at work among us to cry peace and safety. Many did not understand that we had not time or strength or influence to be lost through dilatory action. While men

slept, Satan has been steadily stealing a march upon us, working up the advantages given him to have things after his own order.

The Lord has revealed to us that the Laodicean message applies to the church at this time, and yet how few make a practical application of it to themselves. God has wrought for us; we have no complaint to make of heaven, for the richest blessings have been proffered us, but our people have been very reluctant to accept them. Those who have been so stubborn and rebellious that they would not humble themselves to receive the light God sent in mercy to their souls, became so destitute of the Holy Spirit that the Lord could not use them. Unless they are converted these men will never enter the mansions of the blest.

[307] Some have been preaching the Word whose labors are tainted with impurity and licentiousness. They have done far more harm than good. Unless they shall turn from their evil ways, they will perish with the wicked. Others have carried the truth in a very indifferent manner; they have had no real burden of the work; they have gone backward rather than forward. It is high time for these to retrace their steps, for they have lost their first love. The Lord's injunction to them is, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

A great work is before us. There are a few who carry the heavy burden of responsibility. They feel that God has committed to our American churches a solemn trust in the messages of truth to be given to the world. From all nations the Macedonian cry is heard, "Come over and help us." God in His providence has opened fields before us, and if the human agents cooperate with the divine agencies, many souls may be made partakers of a pure and saving faith. For years the appeal has been made, but the Lord's professed people have been sleeping over their allotted work, and it remains almost untouched.

God has sent message after message to arouse our churches to do something, and to do it now. But to the call of God, "Whom shall I send?" there have been few voices to respond, "Here am I, send me." Through this neglect, many souls will lose the opportunity the Lord desired to give them.

[[Luke 14:16-24](#), quoted.] When the message of God is brought to them, many will thus excuse themselves. But the work must be pressed wherever there is an opening. Men and money are needed to carry it forward. Still there is opportunity for us to share the Saviour's self-denial and sacrifice for the salvation of souls.

The necessities of the work now demand a far greater outlay than ever before. The Lord calls upon His people to make every effort to curtail their expenses. Again I plead that instead of spending money for pictures of yourselves and your friends, you should turn it into another channel. Let the money that has been devoted to the gratification of self flow into the Lord's treasury to sustain those who are working to save perishing souls. Let those who have houses and lands give heed to the message, "Sell that ye have, and give alms." "Bring ye all the tithes into the storehouse; that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" [[Malachi 3:10](#)]. [308]

The Lord is soon to come. We must work while the day lasts; for the night is coming, in which no man can work. Oh, many, many have lost the spirit of self-denial and sacrifice. They have been burying their money in temporal possessions. There are men whom God has blessed, whom He is testing to see what response they will make to His benefits. They have withheld their tithes and offerings until their debt to the Lord God of hosts has become so great that they grow pale at the thought of rendering unto the Lord His own—a just tithe. Make haste, brethren, you have now [the] opportunity to be honest with God; delay not. For your soul's sake, no longer rob God in tithes and offerings.

The Lord calls for every talent of means and ability to be put to use. When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested; divine power will combine with human effort, the church will see the providential interpositions of the Lord God of hosts, the light of truth will be diffused, the knowledge of God and of Jesus Christ whom He hath sent. As in the apostles' time, many souls will turn unto the Lord. The earth will be lightened with the glory of the angel from heaven. [309]

If the [people of the] world are to be convinced of sin as transgressors of God's law, the agency must be the Holy Spirit working through human instrumentalities. The church needs now to shake off her death-like slumber, for the Lord is waiting to bless His people who will recognize His blessing when it comes, and diffuse it in clear, strong rays of light.

“Then will I sprinkle clean water upon you, and ye shall be clean.... And I will put my Spirit within you, and cause you to walk in My statutes” [Ezekiel 36:25, 27]. If the wilderness of the church is to become as a fruitful field, and the fruitful field to be as a forest, it is through the Holy Spirit of God poured out upon His people.

The heavenly agencies have long been waiting for the human agents, the members of the church, to cooperate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an agent of divine power.

At the same time there will be a power stirring everything from beneath. The working of evil angels will be manifest in deceptions, delusions, in calamities, and in casualties and crimes of no ordinary character. While God employs the angels of mercy to work through His human agents, Satan sets his agencies in operation, laying under tribute all the powers that submit to his control.

[310] There will be lords many and gods many. The cry will be heard, “Lo, here is Christ,” and “Lo, He is there.” The deep plotting of Satan will reveal its working everywhere for the purpose of distracting attention from present duty. The appearance of a false Christ will awaken delusive hopes in the minds of those who allow themselves to be deceived. The church members that are awake will rise to the emergency, manifesting greater diligence as iniquity abounds.

The very manifestations of satanic power are to be presented in their true light before the people. There will be signs and wonders in the world of nature. The powers of earth and heaven [GC daily bulletin, February 28, 1893, says, “hell.”] will manifest a terrifying, destructive activity. But the eye of faith will discern in all these manifestations harbingers of the grand and awful future, and the triumphs that will surely come to God's people.

Let all who believe the truth for this time put away their differences; put away envy, evil speaking, and evil thinking. Press

together, press together. “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.”

Work, oh, work, keeping eternity in view. Bear in mind that every power must be sanctified. In yourselves you are powerless to do anything good. Christ declares, “Without Me ye can do nothing.” Becoming partakers of the divine nature, you can do all things. Through Christ you can have power with God and with men.

A great work is to be done. Let the prayer go forth from unfeigned lips, “God be merciful unto us and bless us; and cause His face to shine upon us; that Thy way may be known upon the earth, Thy saving health among all nations.” Our God is waiting to be gracious. “And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.” Will the church give to the world the light of the knowledge of Jesus Christ? Shall the light shine forth to all nations, kindreds, tongues, and peoples?

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“There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” [Romans 10:12-15]. “For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.” [Acts 13:47].

“But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest” [Matthew 9:36-38]. Our work is plainly laid down in the Word of God. Christian is to be united to Christian, church to church, the human instrumentality cooperating with the divine, every agency to be subordinate to the Holy Spirit, and all to be combined in giving to the world the good tidings of the grace of God.—Letter 77, 1893.

Ellen G. White Estate

***March 12, 1986.***

Entire Manuscript.

## **MR No. 1181—Counsel Relating to the Work in Los Angeles and the Paradise Valley Sanitarium** [312]

(Written February 20, 1905, from “Elmshaven,” Sanitarium, California, to “Dear Brethren Palmer and Ballenger.”)

We are well pleased with the reports that Brother Ballenger has sent us of the work of the Paradise Valley Sanitarium. What we see being accomplished there is a fulfillment of what I have been instructed we might expect. For this we thank the Lord and take courage for the future, believing that the Lord will bless and guide.

The patronage you are receiving, even before you are fully prepared to accommodate patients, has exceeded my expectations. The Lord has been good to us, and we must ever bear in mind that this sanitarium is to be made a means of communicating truth to those who know it not.

Treatment rooms should be fitted up soon. Let them be, as was suggested when we were there, outside the main building. Were they inside the sanitarium, the steam from them would make an unhealthful atmosphere, which would pervade the rooms of the patients. Let us take every precaution to make everything connected with the Paradise Valley Sanitarium healthful and wholesome.

We are made sad as we see in many places so much left undone that should be done. But the Lord will use in the accomplishment of His work means that we do not now see. He will raise up from among the common people, men and women to do His work, even as of old He called fishermen to be His disciples. There will soon be an awakening that will surprise many. Those who do not realize the necessity of what is to be done will be passed by, and the heavenly messengers will work with those who are called the common people, fitting them to carry the truth to many places. Now is the time for us to awake and do what we can. [313]

I have received a letter from Brother Burrill of Canada, in which he speaks of the Sunday question that is soon to be met there. He

says that they especially need Brother Robinson to help them in meeting this issue. He is a native-born Canadian, and can be a great help to them at this time.

Brother Burrill has written to me because he understood that I had encouraged Brother Robinson to come to San Diego. At first I could remember nothing in regard to the matter. But after I received Brother Ballenger's letter stating that Brother Robinson was expected in San Diego soon to act as business manager of the Sanitarium, I remember that Brother Robinson was one whose name had been mentioned in some of our councils. I think he was presented as one who was not well, and who needed a change of climate. I asked if he was qualified to act as manager. When it was stated that he seemed to have the qualifications necessary for the place, I think I said, "Then by all means let him come." But I did not present this as light that had been given me by the Lord. It was merely my personal judgment, formed from your presentation of the case.

[314] Brother Burrill also stated that Elder W. W. Simpson is a Canadian, and that such men as he are needed in Canada. He seems to think that it is not right that Elder Simpson should be held in Los Angeles. I know nothing in regard to Elder Simpson's case, except that he has been used by the Lord in his work in Los Angeles, and that he has been greatly blessed. Over one hundred have taken their stand for the truth as a result of his labors. At the close of his last series of tent meetings he thought of changing his field of labor, but he received a petition signed by many of the citizens of Los Angeles asking him to remain and continue his meetings. The Lord has given Brother Simpson a spirit of adaptability, with wisdom to plan and carry out his work, and He has blessed him in the bringing out of leaflets, notices, and charts that have aroused the interest of the people.

I would say, Let Brother Simpson labor where his message is evidently accomplishing great good. Those who have come to his meetings have given freely of their means to sustain the work that he has carried forward. At this time, when there is such urgent need of workers in Los Angeles, when the brethren are seeking to establish a sanitarium there, I dare not say to Elder Simpson, You must go back to Canada. And, besides, such a move might not be best for his

health. For the present let him remain in Los Angeles, for the Lord is giving him marked success in bearing the message to the people. Let him give the trumpet a certain sound, arousing those who have never heard the truth. May the Lord encourage him to remain in Los Angeles until the church members are aroused to gird on the armor and show that they have a burden to give the message. Our ministers are not to hover over the churches. They are to proclaim the truth, as Elder Simpson is doing. Let those who know not the truth be given an opportunity to hear the reasons of our faith.

I believe that Brother Simpson is presenting the truth as God would have many others present it. Some of the brethren in Los Angeles felt that he should do more in the church there. When this was suggested to me, I thought of the answer that Christ gave when the priests and rulers reproached Him for eating with publicans and sinners. “I came not to call the righteous, but sinners to repentance,” He declared.

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Let the work now being accomplished for those who have never before heard the truth, lead our ministers and church members in Los Angeles to arouse. Let them take hold, as they see that God is working. Let them make diligent work in repenting of their coldness and indifference and selfishness. As the church is by repentance cleansed from this neglect, and the members are converted, they will heartily engage in laboring from house to house. By teaching those who are seeking for the light of truth, they themselves will receive a valuable education.

Let no one, by precept or example, seek to draw Elder Simpson from his God-appointed work. Let all take hold with him in an effort to carry the work in clear lines. The members of the Los Angeles church need to heed every message that comes to them bidding them arouse from their stupor. If they will earnestly seek the Lord, He will give them light and life and the quickening power of the Holy Spirit.

The message that I have to bear to the church in Los Angeles is, Awake, and put on the whole armor of God. There is selfishness in the church that must be rooted out. Seek the Lord earnestly. Reveal in your lives the sanctifying power of the truth. Cooperate with the evangelist that the Lord has placed amongst you. God would have you work as fishers of men.

[316] Pray much, and practice self-denial, that you may help in establishing the sanitarium at Glendale, which is struggling to make a beginning. Seek to make it an institution after God's order. Some can do more than others, but all can do something. There are those who, if they will deny self, may do much more than they have done, and if all will take hold in earnest, the Glendale Sanitarium may be made a praise in the earth.

In the securing of buildings for sanitarium work in southern California, we see the gracious leading of God. These buildings have been secured at a very small cost, and the Lord would now have His people build up and strengthen the work.

The Glendale Sanitarium must be furnished and equipped. There is a great work to be done for that institution. Do not discourage those who are trying to do what they can to carry on the work. Help Brother Burden and those who are placed in charge of the sanitarium work, that they may do all that needs to be done.

I make a special appeal to the church in Los Angeles. God expects you, as a church, to be purified and refined. Put away all accusing and dissension; lay aside all fault-finding and jealousy, and let every one come up to the help of the Lord. You need to arise and trim your lamps, that they may give a clearer light. All should appreciate what is being done to bring the truth before unbelievers.

Let the older members be an example to those who have recently come into the truth. I entreat those who have been long in the truth not to hurt the new converts by living irreligious lives. Lay aside all murmuring, and do thorough work in your own hearts. Break up the fallow ground of your hearts, and seek to know what you can do to advance the work in Los Angeles.

[317] Temptations are being brought in by men who have been long in the truth. The truths that we received in 1841, '42, '43, and '44 are now to be studied and proclaimed. The messages of the first, second, and third angels will in the future be proclaimed with a loud voice. They will be given with earnest determination and in the power of the Spirit.

The members of the Los Angeles church need to have a deep work of grace done in their own hearts. Let every one build over against his own house. The messages given by Elder Simpson, which convert sinners, should be sufficient to arouse you also. Awake,

awake, and give to the unconverted evidence that you believe the truth of heavenly origin. Unless you do awake, the world will not believe that you practice the truth that you profess to hold.

Pray earnestly. Read and study the prayer of Christ as given in the seventeenth chapter of John, and then seek to live lives that will answer that prayer. Read also the messages given in the third chapter of Revelation. God sent His angel from heaven to give these messages. The message to the Laodicean church belongs to the church in Los Angeles, and to our churches generally. Will they arouse, and do the work that God has given them to do?—[Letter 75, 1905](#).

Ellen G. White Estate

*Washington, D. C.,*

*March 12, 1986.*

Entire Letter.

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## **MR No. 1182—A Caution Against Heavy Investment in Food Manufacture**

(This message was written at Sanitarium, California, September 19, 1906, and was presented verbally at Mountain View, California, according to an interlineation by Ellen White next to the title.)

In the night season a representation was given to me, and some instruction regarding the health food work. A few men were examining some plants having a tangled mass of roots. The roots on some of these plants were very long. Others had shorter roots. Those with the long roots looked healthy and promising, and men were rejoicing in the prospects of much fruit from these plants. Each seemed eager to secure the ones he regarded as the most promising, and there was strife and contention over them.

One of authority appeared in the midst of them, and said, “You do not need these long roots.”

“Why do we not need them,” some asked.

“Because the Lord is honored only by those plants that are connected with fruit-bearing branches. You are greatly mistaken in supposing that these longer roots will bring forth fruit such as you desire. A large expenditure of means to secure possession of them will result in confusion and will involve you in difficulties that you do not now realize.

“The plants with the short roots are the ones you should select; for their cultivation will not absorb a large amount of means, and within a short time they will bear fruit to the glory of God.

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I was shown that the plants with the long, tangled roots represent certain food enterprises, which seem to be very promising, but which would produce but small returns in proclaiming God’s redeeming love to man. These enterprises represent a large outlay of means, but they are not in harmony with the Lord’s method of carrying forward His work, and they will result in entanglements.

The plants with the short roots represent enterprises which will not require such a large outlay of means, but which will bring speedy returns in the advancement of the gospel, and will result in the salvation of many souls.

To us as a people God has given the work of preaching in all parts of the world, the gospel of the kingdom. Our means and talents are not to be bound up in the production of expensive foods. Our commission is to proclaim the truth, that “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

I am bidden to say that we are not largely to bind up talents in food enterprises. Our food stores and our restaurants have not been trees that have borne a large crop of fruit. There needs now to be a converting power among our workers. In our food work we should study the simplicity of health reform. Better results will be seen if we devote our energies largely to the work of educating the people how to prepare simple, healthful foods in their own homes, instead of spending our entire time in the manufacture and sale of foods which involve a large investment of means. Many are unable to purchase the manufactured health foods. By teaching these persons how to utilize the simple food products of the earth in a healthful manner, we shall reveal a spirit of true Christian benevolence. [320]

During the past night, I received this instruction for our brethren: Keep your money, and deal in foods that are much less costly, and which, prepared in a nutritious form, will answer every purpose. I call upon our people: Be not deceived; be not decoyed; neither begrudge to the speculating parties their wonderful advantages. The Lord bids me raise my voice in warning. Beware how you invest the Lord’s money in things that you can get along without. Endeavor to produce less expensive preparations of the grains and fruits. All these are freely given us of God to supply our necessities. Health is not insured by the use of expensive preparations. We can have just as good health while using the simple food preparations from the fruits, grains, and the vegetables. And if we will return to God a tenth of all that He gives us by His blessing, this can be used to support the ministers in their work.

Every feature of the third angel’s message is to be proclaimed in all parts of the world. This is a much greater work than many realize.

Our missionary enterprises are the one great object demanding our undivided attention at this time. "Go ye into all the world, and preach the gospel to every creature." In this work we are to study simplicity. This message is a testimony message. Received into honest hearts, it will prove an antidote for all the world's sins and sorrows. No conditions of climate, of poverty, of ignorance, or of prejudice can hinder its efficiency or lessen its adaptability to the needs of mankind.

[321] The proclamation of the great gospel message is the work of the disciples of Christ. Some will labor for this in one way, and others will carry another branch of the work, as the Lord calls and directs them individually. Not all have the same line of work, but all may unite in their efforts.

The word of the living God is to be proclaimed throughout the world. The gospel is to go forth with great power, marked by practical manifestations of the Spirit of God. Our workers are to become a living agency to reveal the purpose of God in calling them to His work. The word of the glorious gospel is to be preached in its divine comprehensiveness. By the living voice, and by kind, compassionate deeds, we are to exemplify the principles of the gospel. The simple, effective methods of teaching truth are represented by the short roots.

The truth may be advanced by works of charity, by helping the ignorant, the sick, the hungry, and the helpless. But our work is not to be confined to the outcasts. The highways as well as the byways are to be thoroughly worked. A far greater work might have been accomplished if counterworking influences had not created contention and strife. Let the churches be purged from their selfishness and their pride, and gain an experience of uniting with one another to encourage the hearts of the doubting and to recover those who have entered the mist and fog of unbelief.

[322] All are to hear the last message of warning. The prophecies in the book of Revelation, [chapters 12 to 18](#), are being fulfilled. In the eighteenth chapter is recorded the very last call to the churches. This call is now to be given. In the nineteenth chapter, the time is pictured when the beast and the false prophet are taken and cast into the lake of fire. The dragon, who was the instigator of the great rebellion against heaven, is bound and cast into the bottomless pit

for a thousand years. Then follows the resurrection of the wicked and the final destruction of Satan and all the wicked, and the final triumph and reign of Christ in this earth.

### **Work for the Colored People**

There is now to be a decided work done for the neglected colored people in this country, where they were so long kept in slavery. Here we are surrounded by Christian churches, benevolent institutions, and educational institutions for the benefit of our own race, and these have proved a great blessing in shedding abroad the light of the regenerating power of Christianity. We need now more schools and colleges where the colored people can obtain a Christian education.

The old, the middle-aged, and the children are to be educated, all as little children. Gather them in schools. Secure donations of land, and on this land build neat cottages. Give the students lessons in building these cottages. Teach them how to till the soil successfully. Show them how the land is to be cultivated in order to produce a bountiful harvest.

Let not this work be longer delayed. Do not neglect this work and allow means to be tied up in plants with long roots. Cultivate the trees with the short roots, that can more quickly be brought into fruit-bearing.

In our work in the South we must exercise the utmost care not to provoke or annoy the white people, who are unprepared to meet the issues. Do not create prejudice, if it can possibly be avoided. Make no drive on anyone, but let aggressive work be carried forward.

There are tens of thousands of colored people in America, and their needs are to be considered. The reformatory work, the educational work among this people has not been done as it might have been done, if those professing to believe the truth had not taken a course of action which has created conditions that have blocked the way. The work of the third angel might have been advanced one-hundred-fold in its various branches, had all done faithfully the work as God appointed them. The work for the colored people has been bound about. Only a small portion of that which God desired to do for them has been done. This people are ignorant, and those

who have had more light have done but little to enlighten their fellow men.

In view of the needs of the work in all parts of the field, we cannot, as the light comes to me, gather up the trees with long, tangled roots, and invest tens of thousands of dollars in setting them out. May the Lord give wisdom to break the spell that rests upon those who think that this is necessary. So far as possible we are to bind about in the expenditure of means.

Let the work in the South be carried forward decidedly. Sanitariums must be provided for the sick. There is talent among the colored people, but where is the missionary spirit to seek for and to cultivate this talent? How much is being done by Seventh-day Adventists in caring for the sick and the ignorant? In many places civilization is almost unknown. Sin and degradation abound. Millions are perishing in ignorance. Some of our faithful missionaries have become discouraged because so little encouragement has been given them. But the divine message must come to the colored race. Preach to them the precious words of the Lord Jesus.

Sanctified talent is needed in the Southern field. Our workers there must lay hold upon the work in all its various branches, working in the highways and the byways. Let dormant energies be aroused and stimulated, and men and women set to work in an effort to reach every soul possible.

[324] Aggressive missionary work is to be done by men who will not, by unwise speech, stir up an open warfare. So far as possible, let them secure the cooperation of the white people. Home missionary work, entered into understandingly, will bear an abundant harvest. To the colored people, who have so long been left in ignorance, teach the gospel both by the living voice and by the expression of thoughtful, loving deeds.

The gospel is the glad tidings of the love of Christ. That love has been expressed in giving His life for the salvation of the world. As that love is revealed in His followers, in loving deeds and words of sympathy, many will respond.

Parents, teach your children self-denial. Teach them not to spend their money for bows and ribbons and things that are unnecessary, but to spend all they can spare for the relief of the needy. Children, for Christ's sake, learn to deny yourselves. Put your savings into a

self-denial box for the colored work. In the great day of judgment, every soul will be rewarded according as His works have been. The Lord will pronounce His blessing upon those who have denied themselves for His sake.

My sisters, when you purchase a dress, get a good material, something that is durable and that will not fade. But if you are tempted to expend money in unnecessary trimmings, think of the many who have no suitable clothing, and then put that means into the self-denial box. Let all do what they can in denying themselves of unnecessary things, and means will thus be saved that can be used to provide garments for those who have not sufficient clothing to make them comfortable.

Our message is to go to all the world. Then let no one think [325] it wise to expend tens of thousands of dollars for the privilege of manufacturing certain articles of food, in the hope of conducting a profitable mercantile business.

Let us deny ourselves, that we may have gifts and offerings, with which to sustain the work of God that must be done in the Southern field, and in the opening of new fields. Let churches, schools, and sanitariums be built and conducted in a simple way. As we move forward in the counsel of God, His power will attend our efforts.—[Manuscript 75, 1906](#).

Ellen G. White Estate

*Washington, D. C.,*

*March 12, 1986.*

Entire Manuscript.

[326] **MR No. 1183—Testimony for Monterey, Michigan**

While at Battle Creek, Michigan [December 23, 1860?], I was shown in vision the state of God's people in Monterey. I saw that a great work must be done for many of them in order for the Lord to be glorified in the midst of His people. Those who do not make an effort to arise and zealously repent of lukewarmness and backslidings, God will spew out of his mouth. The time has come for God's people to arise. They have had warning upon warning, which, for the time being, has had an effect, but, not realizing their danger and making thorough work, they slide back again into the same indifferent, careless state. There are things in the church which must be corrected, for God is displeased with His people.

Those who have earthly possessions will have a work to do, a sacrifice to make. Their temptations and trials will come on account of their property. Satan and evil angels are zealously at work to encourage in them a selfish disposition, a love of the world. This can be overcome only by watchfulness and prayer. There is danger, danger on every hand, with those who have earthly possessions—danger of their loving them too well, danger of claiming as their own what God has only lent them to advance His work upon the earth. When the truth is presented in its clearness and is brought to bear upon the heart, some, while under the warming, quickening influence of the Spirit of God, get the sacrifice almost on the altar. But they do not consecrate all fully to God, and as the saving influence of the truth wears away they lose the spirit of sacrifice, the strong foe again obtains control of the mind, the love of the world revives, and again they hug it to their bosoms and serve their treasure instead of God.

The battle is between truth and the love of the world. Which will obtain the victory? Will they suffer Jesus to captivate the heart, or will they let Satan control the mind and crowd out the love of truth, so that the angels receive the charge, "They are joined to their idols, let them alone"? All must be given up for Jesus. There are idols that must be sacrificed, dross that must be consumed, in order to reflect

the image of Jesus. Again and again has the heart been affected, but the world has come in and choked the good seed sown that it has not produced fruit to the glory of God.

The Lord has permitted Brethren G and W to take hold of the truth, and the truth has been carrying on its purifying process in the heart. It has affected the life, and unbelievers are looking on and are surprised with the change they see. The heavenly treasure has been increasing in value to them, and the earthly decreasing and losing its attraction. These brethren are often strongly beset by the enemy, and have a hard warfare to get their possessions upon the altar. Satan and his evil angels are holding the possessions of earth in an attractive light that they may love them and idolize them. Satan and his angels would rejoice at their downfall, but angels of God are watching over them, bearing them up, that they may be an example to others that it is possible for the love of riches to be overcome, and the love of truth [to] predominate.

Especially will Brother W have to be guarded by the Spirit of God, or he will lose sight of the heavenly attraction and will place his affections upon earthly possessions. He must be more willing to impart freely of his substance to aid the cause of truth and secure to himself a heavenly treasure. There is too often a shrinking from duty and an unwillingness to do all that God requires. There must be a union with the body. [328]

I saw that it was not only those who have property that are in danger and that have a work to do. There are individuals who are not right, who are selfish and are not governed or controlled by the Spirit of God. They have embraced the message, come right along with God's people, without the thorough work of reformation being wrought in them. Their lives are not such as adorn the religion of Jesus and advance the cause of present truth.

I was shown the case of R. He has been blind to himself. There is in him a great lack of self-government and spirituality. I was pointed back and saw how it used to be with him—the passionate, willful temper, the stubborn will, the fitful moves. There has been something of a reform, but he has been very slow to learn. The work is not thorough. He makes an idol of himself, indulges his appetite, and lives principally for himself. Oh, that he could look back upon

his past life and could see it as it is! He would be ashamed and alarmed at the little good he has done.

[329] Who has been benefited by his life? He has been ready to shrink from every opportunity or opening to benefit others or do them good. There have not been in his experience living spots of self-denial to make others happy. Selfishness, self-interest, has reigned supreme in his heart. It is interwoven with his very life, and he has everything to learn if his life [is to] be filled with good works. He has so long indulged in this selfish course, so long been unwilling to deny himself to make others happy, that his case looks very dark to me and entirely hopeless unless he takes hold of the work in earnest and denies himself, denies his appetite, and does his part to defray the expenses of the church. He eats of the loaf, professes to believe the truth, and it costs him nothing, while he feasts his appetite and cannot endure that anyone should be favored or benefited by him. God despises such a spirit, and all his prayers and exhortations are a stink in His nostrils while he possesses this spirit. Says the True Witness, "I know thy works." A faithful record is kept of it all.

There is a great lack of individual responsibility, of principle, and unless he takes hold of the work in earnest, God's people will pass along and leave him behind. Those who will be easily offended because of the straightness of the truth and the plain testimony, will mar the truth of God and pass along half-hearted, neither cold nor hot, weighing down the church until God spews them out of His mouth.

I was shown the lack of family government. Their children control them. Sister R has petted and indulged and yielded to almost every wish of their children that there might not be an outbreak, for then the father's passion is aroused and he corrects his children unreasonably, in blind passion. He must first govern and subdue himself, then he can understand to move with an even hand to subdue the tempers of his children. He has moved from impulse, with enraged feelings, which has been a ruinous example to the children.

Parents should subdue the will of their children with patience, firmness, and decision, and if they bring them to the house of God have them understand it is not a place for them to act as they please, a place to feast and to manifest their set will and passionate temper.

The worshipers in God's house are disturbed by unruly children. [330]  
God's wrath is kindled because of these things. These unruly children should not be present when the ordinances are celebrated.

While these evils remain untouched everything passes along smoothly, but when the straight testimony comes and reproof and rebuke are given, there is a rising up against the straight testimony. It does not agree with the carnal mind, their carnal security is disturbed, they resist the work of God, and some will fall off. The names of those who will be purified, made white, and tried are borne into the sanctuary and mentioned by Jesus to His Father, and they are brought before the special notice of God. But those who choose their own selfish course, their own dark way, will be permitted to go on. Satan will control the will, and they will lose everlasting life. Those who are saved must yield their will, their way, and be controlled by the Spirit of God. They must die daily all the way along, die, die to self and be purified by the truth.

(Brother and Sister R, Senior) I saw that old Brother R has been under the cloud in darkness, but the cloud was passing away. The spirit of his companion is displeasing to God. She does not take a course to make herself and Brother R happy. There is too much fretting, complaining, and groaning. I saw that she did not look upon her past course in the right light. Had she conducted herself properly, they need not now be homeless and Brother R be compelled to labor so hard to obtain the necessaries of life. Brother R's course has been all wrong in the past, but it was the injudicious, determined course of his wife that drove him to desperation, and she should now take a very humble place in the church, for she has brought a stain upon the [331]  
cause of God. I saw that she must yield her set will, her complaining, and possess a cheerful disposition, yield to her husband and make him happy.

I saw that Sister B partakes of the same spirit as that of her mother. Brother and Sister B have erred in bringing up their child. He was not subdued young. Old Sister R petted and indulged her children until they have no power of endurance. A little difficulty or trial casts them down. Instead of developing a character and enduring trial and bearing with courage and perseverance, they sink under the cloud. Said the angel, "If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses?"

and if in the land of peace wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" [Jeremiah 12:5]. The time of trouble is before us, and if there is lack of courage and ambition now, how will they pass the fearful scenes of that trying hour?

Some make their lives almost useless by thinking they are more afflicted than they really are. The Lord calls for a reform. Sister B must exercise faith, and wipe the disagreeable frown from the brow, and rather have it lightened up with the Spirit of God. Patience and endurance will effect a great work.

[332] I saw the lack of government with their child. The mother and grandmother have indulged and sympathized with and excused the wrongs of the child until evil has strengthened with his strength. They have lacked an even hand and have not moved with decision. Sometimes his faults have been corrected and reprov'd, and then at other times neglected. There has been a lack of decision. He has not been restrained and subdued as he should have been. This has at times called forth great severity from the father, on account of the indulgent course of the mother and grandmother. There has been a wrong all around, and the child has thought his father too severe, has despised parental authority, and been impatient of restraint. God has noticed these things. The boy's heart is fully set in him to do evil and to have his own way. Satan controls his mind.

Unless there is a reform, Sister B will know what trials are, for God will enter the dwelling and cause sadness. Long has Brother B stood up with feelings of heartache and afflictions of body and has thought he would suffer on until God delivered him. He has borne burdens, endured trials. Sister B should stand by his side and encourage him, instead of being in a situation ever to be helped and to demand sympathy herself. There must be a change, a reform, or one or the other will fall under.

I saw that Sister B had not received or believed the message that had been given her, but had felt like concealing it from everyone. She can make no progress until she makes straight work of the past, overcomes affectation and complaining, and exercises the strength the Lord has given her. Although she may suffer pain, yet she should not give up to every feeling of infirmity and repining. Bear up against it. Giving up to every infirmity pleases the enemy and magnifies

these infirmities until the life is useless. The course that should be pursued is to seek God earnestly for strength. Bear up, bear up; talk faith, act faith; manifest courage. Although the body feels the effects of the curse, there must be a pressure against it. [Sister] B sinks under it. She thinks she is worse off than she is. She talks of her infirmities, thinks of them, and makes no effort to overcome them—all of which makes life miserable.

Others, with greater infirmities, bear up against them, and although they suffer some they attend to their daily duties, and the Lord assists them. And now, unless there is a reform with [Brother] R and [Sister] B, unless they are torn all to pieces and made over new, unless they lie broken at the foot of the cross, their spirit can never mingle with God's people. [Sister] B can be a help to [Brother] B if she will get right and possess another spirit. If this change does not take place, either [Brother] or [Sister] B will sink.

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It is time for God to work. It is time for a reform. God has beheld the selfishness, the lack of doing others good. Self demands every extra effort. These things must be seen, and when there is a true sense of feeling over these things, it will bring her to the borders of despair. Brother B must move carefully, keep his mind in the right channel, fill his place in the church, and sympathize not with wrong.

The straight testimony must live in Monterey, even if it cuts off the right arm and plucks out the right eye. God calls for straight and thorough work. He is purifying unto Himself a peculiar people, zealous of good works. The Lord wants Brother B to be a pillar in His church and adorn His cause. God has given him an excellent spirit which He calls him to exercise in His church. If Satan can destroy his usefulness, his object is gained. He must watch against Satan's devices, and stand with firmness and decision, possessing freedom of spirit. He must wrestle for victory, press for the light, and leave all darkness behind.

I was shown the case of Brother and Sister L and Sardis. His will has not been restrained as it should have been. He has not, for a great length of time, regarded parental authority; has been set to have his own will, carry out his own way. Said the angel, "He has broken God's commandments, a number of them, which makes him guilty of all."

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I was pointed back many months ago and saw a heavy mist come over him which increased to a black cloud. His situation was represented to me as being fearful, dreadful. He has given way to his own passions until they have obtained the victory and he is bound by the strong foe. Said the angel, as he pointed to Sardis, "Dishonesty, deception, covetousness, and vileness." He has long been a reproach to God's cause. These things have cursed the church until God is waiting to free them. If Sardis will even now make thorough work, humbly confess his wicked course, submit to the judgment and will of his father, the Lord will have mercy and pity him. Unless he sees his wrong and makes thorough work, he will surely lose everlasting life and be separated from his people forever. In this age the child takes the place of the father, and in order to have peace the parents take the place of the child, and this is reversing the order in which God has placed these things. Children have no just sense of the respect and regard due their parents who have suffered so much care and anxiety for them. These things cause the frown of God to rest upon the church, and there must be a reform in order to remove the frown of God from His people.

[335] I was shown the case of Brother H. He indulges too much in unbelief. The Lord calls upon him to stand with the church, throw his whole interest into the work. He must exercise the gift the Lord has given him and use his influence to God's glory for the upbuilding of His cause. He must let his influence be exercised to encourage the church, to stand with them, instead of discouraging them. If he will press with the people of God, he will feel his heart bound with theirs. Unless he does this he will place himself where he is subject to the temptations of the enemy, and will become estranged from God's people. Brother and Sister H must arise together.

I was shown that there were those in the church who were ever ready to sympathize with the wrong and shrink from the straight testimony, fearing it will drive off some that might otherwise remain in the ranks of Sabbathkeepers. I saw that there had been many unconsecrated ones in the church at Monterey. Their hearts were unsanctified, unsubdued. God's frown was upon them, and after being often reproved, if they do not reform, they should be cut off from Israel.

The overthrow of Brother Y was his own set, stubborn will—his unwillingness to be influenced by the judgment of the church. The first great evil was the lack of family government. Sister Y was at fault here. She has too often indulged and put her children forward, and her husband corrected the children in passion, yet the interference of Sister Y made matters worse. She was too indulgent. Both were indulgent, and when the church felt compelled to move and cut off those who were only a curse, both Brother and Sister Y rebelled. The course the church pursued should have been carried out at an earlier date. Such trash, such clogs, should quickly be cut off from God's people. The church should move with judgment and discretion, but these cases are too plain to need delay.

Brother J's family are too ready to sympathize with their children, and however crooked are unwilling for the church to take action in their case. But this is wrong. God will have only those in the church who are earnestly striving to be right. Opportunity is given to develop character, and if members of the family develop a character unworthy [of] the Christian name, they have no right to the privileges of the house of God. False sympathy must die. It commenced in heaven at the fall of Satan, and has existed ever since. This sympathy has blunted the straight testimony. It pleases Satan well.

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I was shown in regard to the poor—objects of charity. I saw that the stewards of God have no duty in the case of those who will persist in using tobacco, coffee, and tea. Some of the poor are apt to place all the straight testimony upon the shoulders of the men of property, but there is something for them to do, a work that they must engage in. They must deny appetite. Here they can make a sacrifice. God calls upon them to do it. And after they leave off these hurtful things, if they get into straitened circumstances while exerting themselves to do the best they can, it will be a privilege for their able brethren to help them out of difficulty.

Many of the poor lack management and economy. They should make great efforts to reform on this. They lack judgment, and should not depend on their own judgment but counsel with their brethren who have judgment, and then take their advice. But it is too often the case that those who lack judgment and management are averse to seeking counsel, therefore they make bad moves and suffer in consequence. They seem to think their judgment is sufficient.

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If those who are in poor circumstances take this humble course and rely upon the counsel of their brethren, then are brought into strait places, their brethren should take hold and relieve them cheerfully. But if they will not do this, but choose their own course and their own judgment, and suffer in consequence, it is better to let them learn by the things they suffer. God's people must be subject to one another, counsel and advise with each other, and the lack of one must be supplied by the sufficiency of the other. There is a lack of humility.

The Laodicean message loses its influence too soon. It must affect the church. The counsel of the True Witness is not heeded. The church does not zealously repent.

I was shown the case of Brother M. His interest is in the truth and he considers nothing too dear to sacrifice for the truth. I was pointed back to a certain time and saw that he had done more than God required of him, which has caused him embarrassment. He moved too strongly. He saw that there was need for something to be done and was disgusted by the slow course of those who could do something. Their unwillingness grieved him. He saw that the lack must be supplied and he moved strongly and the burden was not equally divided. Brethren G, W, L, and J should not have been so backward, but should have shared the burdens at the very time they ought to be borne. Brother M became impatient and his brethren were grieved with him, but their error was greater than his. Brethren J and L have not been as willing to bear their part of the burdens as they should have been. This lack injures their own souls. They must prize the truth above everything else, and be willing to sacrifice for the truth.—[Manuscript 4, 1860](#).

Ellen G. White Estate

*Washington, D. C.,*

*March 12, 1986.*

Entire Manuscript.

**MR No. 1184—Building a Meetinghouse at  
Avondale; How to Make Camp Meetings  
Productive; Nathaniel Davis and Demon Possession**

[338]

(Written August 31, 1897, from “Sunnyside,” Cooranbong, NSW, to  
A. G. Daniells.)

I have greatly desired to write to you, but have been very much hindered by the many things that are pressing in upon us just now. The building of the chapel has been one of the important matters. We saw the necessity of having this building, and night after night the message came to me, “Arise and build; Now is the time to arise and build.” The whole church was awake upon this point, and the whole school enthusiastic over it. The room we now occupy cannot be ventilated without opening windows, thus exposing someone to the risk of taking cold. There were those who would sit through the discourse, and for want of air would sleep.

I have no time to dwell long on this part of the subject that has required much thought and much prayer. We thought the thing could be accomplished, and we have undertaken the matter. The foundation will be laid today, and then the work will progress as fast as possible. If the Lord’s blessing rests upon the planners and workers, the building will be ready for dedication within five or six weeks. Then the delegates can be accommodated in the house built for the Lord.

Should there be any lack of means for this work, before we receive the donations we expect, means from the school fund must be appropriated. This money was solicited with the statement that it was for the erection of school buildings and a chapel in which to worship the Lord in a proper manner. I should have no hesitancy in appropriating money for the church from this fund that has been so long in the *Echo* office, and a portion of which is still in Battle Creek.

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We may receive sufficient for the meetinghouse without touching the fund that we wish to use for the main school building. But I am calculating only for a time of emergency and dearth of means. I know that Brother Haskell is not in a condition to do much in the money line. I should have money to return to him, for he loaned me \$1,000 to be used in the Australian Mission until he should need it to invest in a home for himself. Since that, he has loaned me \$300 more, and just before coming to Australia he furnished \$300 more. All this has been invested in the cause of which I am made steward.

Brother Haskell said that you asked him what he would do. Now, in consideration of what he has done, I would not say anything to him on this point. It would be out of place when others who are situated where they could do equally with him, cannot show that they have done as much. It is not best to urge him.

He is strangely situated. For some reason he has not received his money for labor during the year 1896, and he is not in a situation to do much, if anything, unless he draws from me the money I have invested in various ways to advance the work here in Australia. He will not place me in trying circumstances in order to raise the money and return it to him unless he is compelled to do so.

[340] I shall return to him the money invested in Australia just as soon as means come in to me from my book. Then the gifts will have come from me, and not from him. The money was given by him to be used until he called for it. Every dollar of personal donation in my own behalf, I have invested in meetinghouses and in advancing the work in different lines. I have invested no less than \$500 that have been sent to me as a personal donation to be used for myself. Not one dollar of it have I used for my own personal interest.

Now a few words in regard to camp meetings. I thought we were assembled for consultation as to the best way to do in reference to our camp meeting in Sydney. One listened to the counsels given in reference to making large efforts previous to the meeting, and the propriety of being at a heavy expense to distribute notices and papers before the camp meeting. Preparations were being made to do this when One who is wise in counsel made remarks which I cannot now repeat but which convicted all minds. He said, "Set your tents, commence your meeting, then advertise, and more will be accomplished."

~~I understand that Brother Baker will send you a copy of that~~  
which I sent him. I gave directions to have a copy sent to you, and you must have it ere this. The word spoken was, It is not the best plan to follow one line of efforts year after year. Change the order of things. Satan is prepared, when you give him time and opportunity, to rally his forces, and he will work to destroy every soul possible. It is best to change the order you are devising. Do much more work after the meeting. Follow up the interest then rather than before. The spoken truth will have much greater influence than papers containing articles in vindication of the truth. But both combined will have greater force.

In consideration of that which I have already written, I will not dwell longer on this point, but will speak on another subject in reference to our meeting. If, after the meeting has commenced, a press could be secured to be worked during the meeting, preparing leaflets, notices, and papers to be distributed, it would be as a living thing in their very midst. But to do that which was done at previous camp meetings in Sydney will not answer the purpose now, or have similar results.

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Great efforts are to be made. Every soul that believes the truth is to stand in his lot and place, saying, “Here I am; send me.” Our camp meetings in Sydney and Melbourne must not show a dearth of laborers. There should be far more personal effort made in practical lines to reach souls.

Brother Baker has visited us, and he has received the impression that ministers such as Elder Farnsworth and others coming to the union conference in Sydney must hasten back to their fields of labor to carry on the work in their special conferences. This is not wise calculation. Our ministering brethren are at great expense in coming, and should work together to have the camp meeting thoroughly manned with efficient workers. One or two must not do all the preaching and all the teaching in Bible lines. At times greater good can be accomplished by breaking up the large congregation into sections. Thus the educator in Bible truths can come closer to the people than in a larger assembly.

Oh, that God would help in this crisis of our work, is my daily prayer. In Sydney, after the camp meeting is over, there should be the most discreet workers. Wise men should be left in charge to

[342] do personal work. Strength should not be wasted in the coming meeting by stretching them into the night and exhausting the vitality of the ministerial workers. They are thus left shorn of spiritual and physical vitality.

If men will walk with God, He will hide them in the cleft of the Rock. Thus hidden they can see God in the way that Moses saw Him. With the presence and the light that God gives, they can comprehend more than they have deemed it possible to do. In walking with God and not with self, they will endure the seeing of Him who is invisible. All our workers have too slight a hold on God and eternal realities. The ministerial force in all our camp meetings must be as strong as possible. Preparations must be made for them to leave their fields of labor, if possible in safe hands, with those who will leave the work of preaching, and will labor from house to house as missionaries. In God many can do valiantly, and receive for their labor returns the richness of which will surprise them. God now calls for workers not only for the work of preaching but in coming close to individual souls, thus revealing an aptitude to watch for souls as they that must give account.

It is not in the order of God for ministers to come to the Sydney camp meeting and then return to their fields of labor. We must receive decided strength from God to engage in the work that is to be done. We must not let self swell to large proportions. We must consider the words of Christ, "Without me, ye can do nothing."

[343] Brother Baker read to us Brother Palmer's proposition to come to Cooranbong to hold a canvassing institute. But this is not a favorable time. The meetinghouse, if it is finished, will require all our thought and all our time. The students have all they can carry in their program of study and work, and Brother Palmer would be disappointed in the work he wishes to see accomplished. Those who attend camp meeting will have to work most earnestly, preparing to move to the point of interest in Sydney. The people here will have all they can possibly do to prepare for the meeting. Therefore this would not be a favorable time for Brother Palmer's efforts to tell to the best account. Those in his class could not retain the instruction they would need to have. On the campground he can have his class, which will embrace more than those in the school who wish to enter

*Meetings Productive; Nathaniel Davis and Demon Possession*. 293  
~~the canvassing field. Many more will be benefited by having the~~  
class in Sydney than here.

I wish to guard against laboring in a rush when there is little chance of doing the work to the best possible advantage. I can write only briefly on these points. We would enjoy nothing better than to have Brother Palmer come up here to labor in the line he proposes, but it would not be best under the circumstances. He would not be satisfied himself, and those he would teach are not prepared just at the close of the school for this work.

Brother Daniells, I wrote you a few lines in reference to Brother Davis. Evil angels are all about him, and at times have control of him in a strange, revolting way. I did not mean to speak of this to anyone, but I have the word from the Lord that he is possessed of an evil spirit and “has no power from the snare to go.” His case is like the cases of ancient times. At times, he thinks, speaks, and acts under the influence of satanic agencies, and does revolting things. This casts him into despair. His only hope is to present his case before his brethren who have a living connection with God. The spell will be broken only by most earnest wrestling with God, and this I present to you. Why I spoke of his remaining in Sydney was that he could be in connection with those that could help him during the camp meeting. As soon as possible, this demon-tempter’s power must be broken. The more Brother Davis is pressed into the work of God with those that are connected with God, the less power Satan will have over him. But Satan must be rebuked as in olden time, in the name of Jesus Christ of Nazareth. This in faith we must ask the Lord to do, and He will fulfill His word. The Lord will hear prayer. Brother Davis’ connection [with] spirits, his experience in theosophy, is his curse. Labor we must to have the man dispossessed.

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I can write no more on this line. The mail goes now.—[Letter 39, 1897](#).

Ellen G. White Estate

*Washington, D. C.,*

*April 10, 1986.*

Entire letter.

[345] **MR No. 1185—The European Missionary Council**

[See A. L. White, *The Lonely Years*, pp. 299-315; Also, D. A. Delafield, *Ellen G. White in Europe*, pp. 66-85].

(Written September 18 to 26, 1885, from Basle, Switzerland, to G. I. Butler.)

I attended the morning meeting. There was quite a large gathering of Germans, French, Italians, and English. The prayers were offered in all these languages. The Lord was near to bless His people. My heart was drawn out in earnest supplication that this meeting might be the beginning of better days for the laborers in these fields and for all assembled. I pleaded earnestly with God that heavenly wisdom might be given to everyone engaged in the work, that at this important council the Spirit of Jesus would soften and subdue hearts. I had the assurance of His word and Spirit that the Lord would hear and would answer our prayers. Nearly all our American brethren bore good testimonies, as did also Elders Matteson and Oyen.

[346] I have had testimonies for this people especially on the necessity of love and unity. I have felt urged by the Spirit of God to keep before them the necessity of being teachable, easy to be entreated; that it was entirely out of place for Christ's servants to be self-sufficient and independent. I have tried to impress upon them that we are individually bound together in the web of humanity, and all that we do has relation to others, and any one man is not a whole. It is not safe to follow one man's mind and one man's judgment. We are to be helps to one another but never to be the shadow of any man. God would have us think and act as free moral agents, gathering light from Him to reflect upon others, while we must be willing to be entreated of our brethren and to gain wisdom from men of experience.

I spoke upon [James 3:13-18](#). Words went home to hearts. No one man is to consider himself authority in all things. We should

be willing to learn one from another. Great and noble-minded men are teachable. Selfish and narrow minds are not willing to be taught. It is the privilege of men associating with men to lay under tribute every man's mind with which they come in contact, absorbing every particle of common sense that they can gain by the experience and education of others. If there are things that are not of value, cast that aside. If the heart is humble, the purpose true, they will have sanctified ears and perception to distinguish between the true and the false.

After meeting, Dr. Vincenzo Guerini, an Italian, filled a tooth for me. He is a refined gentleman, a dentist. He is considered the best workman in Naples. He is fully in the truth. A man of excellent spirit.

**September 19**—At half past six a.m. had a consultation with Brethren Bourdeau, Whitney, and their families. We were considering the best way to help the Italian Mission. We can see only one way, if we can bring it to pass—to connect Brother and Sister Mallon from Torre Pellice with the Basle Publishing House, and A. C. Bourdeau with his family go to Italy and occupy their house. Then Brother and Sister Mallon would feel that the work would go forward in Italy should they leave. Their property is involved, and by disposing of their printing material they could relieve themselves of financial embarrassment and still have their house and a lot left. May the Lord direct, is our prayer. The talent of Brother and Sister Mallon is much needed in the publishing house in Basle. [347]

Brother D. T. Bourdeau spoke in the early morning meeting. In the afternoon I spoke to the people from [Colossians 1:24-29](#). I felt great weakness before going into the desk. I pleaded most earnestly with God in prayer to help me and to bless the people in a special manner. The Spirit of the Lord rested upon me and upon the people. I was followed by three interpreters, German, French, and Danish, but this did not embarrass me in the least. The heavenly angels were in our midst. I was blessed in speaking, the people blessed in hearing. I cannot see but that my message is having a better impression than on the minds of my American brethren and sisters.

After the discourse we had a most precious meeting. Our brethren of all nationalities spoke of being greatly blessed, and

of being very grateful to God for the word spoken. One brother who has been laboring in Naples, Bieglija by name, had been unwilling to come under the control of the conference. Yet he depended on them for means to carry on the work in his own way. He had manifested a spirit of independence. He expressed himself with deep feeling, and confessed his unconsecrated condition. He said, "I have heard and read about the mission of Sister White, but now I have seen and handled this matter myself. I acknowledge that the power of God has come to my heart through her testimony. I receive it as from [348] God. I humble myself before God. God's voice in reproof of my sins has come to me through Sister White."

Other testimonies acknowledged the blessing of God which the people had received. Surely we could say with Jacob, "The Lord is in this place." Many with tears say this is the best meeting that they ever experienced. Our American brethren seemed to be blessed and bore testimonies with brokenness of heart. They were excellent, humble testimonies. The testimonies of the Spirit of God are received. I really think the testimonies for some reason have greater power upon our American brethren who are over here in Europe than when I addressed them in America.

We sit down again in quiet in our room. It is four hours that we have been in meeting. Brother Bourdeau regretted that I had not spoken in the early part of the day, for he feared the people would become drowsy through weariness, but I saw no sleepiness; all seemed to listen with intense interest. After one hour there was a Bible class held.

**September 20**—I had a private interview with Brother [A. A.] John in regard to his manner of labor in holding open-air meetings. He now thinks that he had better connect with Elder R. F. Andrews in Ireland. Sister Ribton has written to him an urgent letter for labor where she is. I had talked with Brother Whitney in regard to Brother and Sister Mallon uniting their talent with the publishing house in Basle. It is thought best to carry this through. May the Lord help in working up this matter.

I attended the morning session of the council. I was requested to speak in regard to holding tent meetings in Europe. I told them that according to the light the Lord had given me tents could be used [349] to good advantage in some places and if conducted properly would

result in great good. I did not know at the time why they called me out on this, but learned it was because Brother John had previously spoken rather against tents being the best for meetinghouse purposes.

I then presented my objections in regard to open-air meetings. They are very wearing to our ministers, because taxing to the vocal cords. The voice is strained to an unnatural pitch, and would be greatly injured by this method of labor. Another objection was that discipline and order could not be preserved; such labor would not encourage studious habits in diligently searching the Scriptures to bring from God's storehouse things both new and old. The worker is not qualifying himself to become a thorough workman; he cannot possibly prove his own work by concentrating his labors to bring out and organize a church. He does not do the very work so essential to be done, not only to preach but to follow up his labor by ministering, by becoming acquainted with interested ones, going to their homes, opening to them the Scriptures around the fireside, making plain essential points of present truth, and removing the objections which always will arise when the truth is brought in conflict with error.

The Bible talks, the humble, earnest prayer with the family, accomplish a greater work than the most powerful discourse can accomplish without this personal effort. In the open-air meetings there cannot be that complete work done in binding off the work, that he may present every man perfect in Christ Jesus.

Sometimes great good may be done by this manner of labor. But as a practice it is better to reach the people in some other way. Our ministers have not the physical strength to endure the taxation of the vocal organs in this kind of labor. Our ministers should be guarded in regard to preaching long discourses. It is a great tax upon the speaker and a tax upon the people to digest so much matter. Sermons of one half the length would be of far more value than the long sermons usually preached, which are wearing out the strength of the ministers by exhausting efforts that are not necessary.

If ministers would work intelligently in their ministry, they would have left a source of strength to be given to more personal efforts and to the work that is essential to be done for the perfection of the work in all its parts. Many of our workmen wear themselves out when God does not require it. Many of them cripple their energies, or become martyrs to their imprudence. Our workers need to become

educated upon these points. There is a great work to be done in this cause, and the laborer can do much more work if he does not preach at one time so long as to weary himself and his hearers.

**September 21**—Reports of labor and the manner of laboring, and the extending of the work into new fields, were discussed. I attended the morning meeting. There were two seasons of prayer, both in French and English. Brother Mallon bore an excellent testimony. He is an Italian, having a printing office and publishing a paper. His wife is an excellent woman—intelligent, and speaks several languages. She translates and is a real general. I spoke to the people in reference to the laborers going out two by two. I told them that this was Christ's arrangement. I spoke at some length on this point.

[351] Meetings in the forenoon were upon the work of entering new fields and of carrying forward the work in the most economical manner. W. C. White related with what poverty the message was proclaimed in its first rise. He spoke ably and with deep feeling. I followed, relating our experience in our early work. I spoke of the embarrassment of the cause now because of empty treasuries. The only course I could see to pursue was to lay these empty treasuries before the Lord and plead for Him to supply the great need. I exhorted the workers to have more faith. The Lord has means somewhere entrusted with His stewards, and He now calls for this means to be invested in His work.

I have had to break off writing to have an interview with Brother Albert Vuilleumier. He is in some perplexity. His brethren urge him to be ordained, but he wishes to wait one year longer. He will work, he says, all the same, but he fears that he has not sufficient experience. I believe him to be an excellent man. He wished to know how he should present the truth in entering new fields, whether the Sabbath should be presented first. I told him that the best and wisest plan would be to dwell upon subjects that would arouse the conscience. He could talk upon practical godliness, devotion, and piety, and present the self-denying, self-sacrificing life of Jesus as our example until they will see the contrast between that and their self-indulgent life and become dissatisfied with their unchristian lives.

Then present to them the prophecies; show them the purity and binding claims of the law of God. Not one jot or tittle of this law is to lose its force, but hold its binding claims upon every soul to the end of time. When the law of God is made void, when the Christian world is joined with the Catholic and the worldly in making of none effect the commandments of God, then God's chosen people arise to defend the law of Jehovah. [352]

This is the guile that Paul used; this is the wisdom of the serpent and the harmlessness of the dove. When we come to a community acquainted with our faith, this cautious course need not be pursued, but in every case special efforts should be made to come close to hearts by personal labor. Avoid running down the churches. Do not let the people receive the idea that your work is to tear down; it is to build up, and to present the truth as it is in Jesus. Dwell much upon the necessity of vital godliness.

**September 21**—Brother and Sister Whitney, Brother and Sister Mallon, W. C. White, and myself had a conversation in regard to Brother and Sister Mallon connecting with the office. Sister Mallon was our interpreter. Her husband cannot speak English. We greatly desire that this change should be made, for the talent they possess is greatly needed in this printing office. The work would be enlarged and publications multiplied in different languages. In case Brother Mallon should leave Italy, then someone would have to take their place to hold what has already been gained to the cause of truth and gather in others.

We see no one to go but Brother A. C. Bourdeau. Italy would be a good field for him to work in. His experience would enable him to do a good work, we hope. We told them that Daniel and Augustine should labor together and help each other. In the next six months work should be put forth in or near Geneva, where several colporteurs have been at work. From Brother Mallon we learned many important facts in regard to the Italian field. It will require a strong, determined, persevering effort to move things there, but when once the work takes hold, there will be numbers gathered to the cause of truth. [353]

We expect to see the work of God advancing rapidly the coming year in fields which we now contemplate the workers entering. I feel very solemn in view of the work that God would have done in this

country, and consider that if it can be entered upon in the right way the Lord will make the cause of truth to triumph.

We must make special efforts while the angels are holding the four winds, but there is constant danger of going forth to labor in self-confidence and leaving Christ out of the question. We want a strong hold from above; we want to press our petitions to the throne of grace; we must grasp the promises of God by living faith, in America and also here in Europe. In Christ we can be a host. Without Christ defects and mistakes will be seen in all the work. We are nearing the end; we are doing up the last great work for eternity; we are learning ourselves, and teaching others, that a people may be prepared to stand in the day of God's preparation. We cannot afford to work at random; we cannot afford to be doubleminded; we should now consecrate all our powers to God without reserve.

[354] We should not work to the point where we exhaust our powers and cut short our days, but work in accordance with the laws of life and health, and do no more than we can do intelligently and with thoroughness. We have thought too much depended on what we could do, and have not depended enough on the Lord God of Israel to work for His people. God does not require any one of us to preach long discourses and offer long prayers, and raise the voice to a high pitch, and hold so many meetings that the physical and mental powers are nearly wrecked.

**September 22**—We had a very precious season in the early morning meeting. There were many prayers offered in French and English, and a number of interesting testimonies were given. I then gave a little talk upon faith, setting before them that it is our unbelief that is offensive to God, and withholds us from God. If our faith is in accordance with our light and privileges in this age, then heaven is open before us, and the rich promises of God are fulfilled concerning us; nothing is wanting that Christ requires. The experience and character of His followers should be equal to the talents received.

Faith, obedience, and love are to be developed in the character, equal to the light and grace given. If there is not an increase of faith, there will be a decrease of light and blessings. Light is shining, and if we follow the light our experience will grow brighter and brighter unto the perfect day. All who walk in the truth will be renewed in

knowledge and true holiness, and will be obtaining daily victories over self, pride, and the love of the world.

If there is not an improvement of the talents given of God, our condemnation will be in proportion to the grace and truth bestowed. If these were abundant and powerful, then our condemnation will be in accordance with them. The general distrust of God, the dwelling in an atmosphere of constant unbelief, is an offense to God; it is dishonoring to His name; it is distrusting His word. Without faith it is impossible to please God.

Many testimonies were borne by the hearers in response, through the translator, expressing their gratitude to God, acknowledging that they were seeing new light, and that faith was better understood by them. They could see now why they had not advanced more in Christian experience. It was because they had wanted to walk by sight and not by faith. Some then urged that the meeting continue one week longer. They said the lessons they were having from Sister White were of great value to them; that they were gaining much knowledge by the Bible studies and the instruction given upon the work of colporteurs and canvassers. The meetings of counseling together made it essential that all should remain. The decision was in accordance with the proposition.

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**September 23**—I attended early morning meeting and had great freedom in prayer to our heavenly Father for the special blessing upon those assembled. I had a spirit of intercession that the servants of God should be fully qualified by the descent of the Holy Spirit to do their great work to perfection. The Spirit of the Lord was indeed in our midst, and there was a solemn impression that rich blessings are prepared for those who love God. While praying I felt deeply impressed that the church of Christ is called to respond to the light given, to the privileges granted them to be a powerful and holy people, a name and praise in all the earth. This is what Jesus is able to do for His church, and this is what He desires she shall be; and on this ground alone she can meet the claims of the gospel and enjoy its fullness. We seemed to be brought very near to God. Several excellent testimonies were borne of advancement and appreciation of the benefits they were receiving.

I made remarks from [James 1:3](#) and onward in regard to appropriating faith. I presented before them the precious promise, “If

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any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering" [verses 5, 6]. God requires heart service. To obey is better than sacrifice; without obedience and pure love the richest offering is too poor to be presented to the Owner of all things. The Lord gave me great freedom in presenting these ideas before the people, and I think they were received and appreciated.

We met Elders Bourdeau and their wives, Elder Whitney and wife, and Brother Kellogg. We were to consider the matter of Brother A. C. going to Torre Pellice, Italy, to commence a work there. We told them that this work would move slowly at first, but if they labored in wisdom souls would be converted. When one or two souls were converted they would begin to labor for others, and there would be an army for the Lord raised up in that place. There are quite a number of places in the valley, and if they made a beginning the work would spread through all these places. Many honest souls were buried up in the rubbish of superstition and erroneous doctrines, which they received from their preachers, who educate the people to look to them as if they were the true teachers of righteousness.

There will be at some time, I know not how soon, a disturbance in the valleys of Italy. The confidence of the people in their teachers will be shaken; the eyes of many will be opened, and the truth will be proclaimed among them. It seemed light to us that A. C. Bourdeau should commence his work in these valleys, while Brother and Sister [357] Mallon were still there. [It also seemed light to us] that Daniel and Albert Vuilleumier should commence in a place near Geneva, and thus the work go forward, the two Bourdeaus uniting when it was positively necessary.

We thought it wisdom to advise Charlie Andrews to go to America, with the purpose of learning to become an efficient workman in the binder's trade. Mother Andrews could have her choice to go to Italy with Martha and her husband, to remain in Basle, or go with Charles to America. Up to this point all ideas and decisions were unanimous.

Then Daniel presented his ideas in regard to France and Italy—that they should become a separate conference, standing separate from Switzerland. The means of France and Italy should not go into the conference at Basle, but be managed by these conferences,

when as yet there were scarcely enough in either place to hold a meeting. I told Brother Daniel that this would not be in accordance with God's will. He pleaded that it would be better for the French that they should not unite with the Swiss Conference, for they were independent and naturally jealous, and if pressed to rules or order, there would be revolutionary feelings.

I told him these were the strong reasons that I would urge why they should unite with the Swiss Conference, and their interests be blended together, and they should not take on an independent spirit, but as followers of Christ be subject one to another. This is the very means that God has ordained that one shall have influence over another, and all be transformed and molded after the divine Pattern, that all the believers in Christ are to be sanctified through the truth.

The truth is one. It will take people from France and Italy and, mingling them with other elements, soften and refine them through the truth. Teach them that in humility and union there is strength. The love of Christ and living faith would have a transforming power upon the man, upon his ideas, upon his character. The temper and the life experience will be softened and ennobled by divine truth. The influence of the truth is to take away from man that which is impetuous and rebellious, and bring him into harmony with heaven. God's purpose is to bring all into harmony and unity on the platform of truth as it is in Jesus. There are to be no separate interests formed or maintained by the believer in present truth. [358]

The cause in Europe is yet in its infancy. I can see in this proposition of Brother D. T. [Bourdeau] that which alarms me. It has not the divine enlightenment. God's will is that the interests of every lover of truth shall be combined. Whatever God requires is the very best and safest course to follow. Now we find it profitable to yield obedience to God's plans. All who embrace the truth must be educated from the very first that their own ideas and will are not to be a power, but we are to study God's will. His will is to become our will. Our ways must be submitted to God's ways.

The truth is all-powerful and far-reaching. It will unite nationalities in one great brotherhood. I told them I could not see a greater evil to the now weak cause in Europe than that which Daniel was urging. Then Brother Daniel began to soar. He repeated his grievances in times past—the abuse he had suffered from his brethren in Battle

Creek, that he was placed under Brother Andrews in Europe. He became very excited. I told them I had no more to say, and left the room. When he wants my counsel again I shall tell him that when he is willing to act like a reasonable man, I will talk with him.

[359] This idea that French must stand French, and the Germans stand Germans, and thus the nationalities stand apart in their independence, is a device of the devil. It is the truth alone that saves the nationalities. The truth proves its power. It comes from God and it is His own Spirit in its agency which renders it effectual in the conversion and sanctification of those who hear and accept it. The sufficiency is not in the preacher, but in the mighty agency of the Holy Spirit, which gracious influence transforms the soul, bringing every thought into subjection to Jesus Christ.

Christ in men unites them on one grand platform, preparing for the uniting in one family in heaven. It is the truth that makes men one, and removes national prejudice. God forbid that any one of us will plan and devise to keep up separate interests. Nothing but the quick and powerful word of God, working in the heart of His delegated messengers to give the knowledge of the glory of Christ, can gain victorious results, which are essential for the blending of hearts and minds that they may be of the same judgment, speaking the same things.

Our private conference ended, I went into council, and resolutions were presented in reference to A. C. [Bourdeau's] removal into Italy. I presented some of the reasons I had given in the private council, why this change was advisable. These were well received. The decision was carried.

[360] Then came the case of Brother Beglia. He was advised by the council not to confine his labors to Naples, but to go into new fields. I then stated that this was according to the mind of the Spirit of God for the workers to change from field to field, for should they be confined to one field there would be danger of the work being carried forward after one man's ideas. God would not have His church in any place to receive the mold of one man's mind, and He would not have His workers cherish the idea that no man can understand the situation of the church and do for them quite as well as himself.

The Lord speaks to His delegated servants. He will give them the very message He wants them to have. The work of all bears the

mark of imperfection. Self becomes interwoven more or less with the work. If the workers have weakness in some points of character, these defects are revealed and too often influence the people. Some cherish these weaknesses as a virtue, but another laborer coming into this field may be strong upon the very points where the other is weak, and he may be able to give a more perfect mold to the work. He presents new ideas and gives new impressions. The workers in any field must not become the people's pets, and idols, among the truth-believing people. One more council meeting is passed into eternity with its burden of record.

**September 24**—I went into the early morning meeting. I engaged in prayer, and my burden was for a special blessing upon the laborers, that they might be fitted up for the great work before us. I bore my testimony in regard to coming up to our high privilege. I presented before them the words of Christ, "if any man thirst, let him come unto Me, and drink." The promise is, "The water that I shall give shall be in him a well of water springing up unto everlasting life." I was afraid the meeting would close and we fail to receive all the good that the Lord has in store for us. I urged upon my brethren to make the most of the present opportunities to exercise greater faith that they would receive help and strength from the great Source of strength.

I told them that they should be constantly guarded not to build up separate interests between the different nationalities. Some have pleaded that we must be very careful in our labor, for these people have peculiarities and the truth must be presented to them with the greatest care. There is much more made of this than there should be. We have one Lord, one faith, one baptism. The gospel of Christ is to reach all classes, all nations, all tongues and people. The influence of the gospel is to unite in one great brotherhood. [361]

We have only one model to imitate, and that is Christ. Then we shall all be in perfect harmony; nationalities will blend in Jesus Christ, having the same mind, the same judgment, speaking the same things, and with one mouth glorifying God. This is the work the world's Redeemer is to do for us. If we accept the truth as it is in Jesus, national prejudices and jealousies will be broken down, and the spirit of truth will blend hearts in one. We will love as brethren; we will esteem others better than ourselves; we will be kind and

courteous, meek and lowly, easy to be entreated, full of mercy and good fruit.

[362] I warn my brethren, Keep your partition walls down. In all your efforts as God's workmen, "preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus" ([Colossians 1:28](#)). This can be done only by striving according to His workings which worketh in you mightily. God knows just how to meet the peculiarities of the different nationalities. Do not, my brethren, interpose yourselves between the work and God, for God knows better than you how to reach these men and women, and He will clothe His message to this people with that power which will reach their hearts and unite them with us in warning the world by giving the trumpet a certain sound. Men are not infallible, and we are not to bend to men's fallibility and human judgment.

The third angel's message is infallible. It is to unite a people to do a special work, preparing them with perfection of character to unite in one great family in the mansions Christ has gone to prepare for those who love Him. And all the laborers are God's workmen to present infallible truth, to do the work of blending hearts in one. Never let your words or your efforts be directed to the end to disunite that which God would have united. You should influence France to work for the upbuilding of the cause in Switzerland. Do not encourage a one-sided interest, but all labor to cement together that they may have a molding influence on one another, that if any of the nationalities are encouraging peculiar ideas, that one may have a reformatory influence upon the other. Urge upon all to receive Christ's mold and imitate Christ's character. The apostle states, "Ye are all one in Christ Jesus." Christ in the German believer will recognize Christ in the French believer.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" ([1 Corinthians 1:10](#)). The truth will have the same molding influence upon hearts whatever their nationalities. Every human heart that accepts the truth will bow to the majesty of its sway, and when Christ is abiding in the heart by faith they will be of one mind, for Christ is not divided. They will be strong in His

strength, happy and united in His peace. The truth is the same in its subduing power upon all hearts. It will refine and ennoble the character of the receiver.

This testimony was for the good of the people, especially for all the workers in this new field; but up jumps Daniel [Bourdeau] as though all I had said had been especially directed to him. He explained and justified and talked out his purpose, and made public the matter which we were seeking to keep dark. All our efforts had been to establish confidence in Daniel and to encourage his heart to be a man. Up to this point he seemed to be doing nobly; but he had cherished the pet plan of keeping France and Italy an independent conference, and to have me thwart this plan was next to death to him. Now he becomes the subject of Satan's strong temptations. [363]

I had, during the meeting, spoken upon general principles, setting before our brethren the harm of long sermons and prayers, and loud talking, presenting to them the sure results of such a manner of labor. This he took all to himself. Now I had overturned his imaginary castle that he was building, and he acted as though he had received his death blow. He attended but a few meetings, and was working himself up into a frenzy. He was packing up to go home Friday morning. I had no desire to talk with him. I felt discouraged in regard to his case. I had no hope of leading him to see the offensive character of his course before God. A. C. [Bourdeau] wished me to talk with his brother and try to help his mind, but I had no courage to say a word more to him.

The Lord had been at work in the meetings. He gave me precious words to speak to the people day after day, not only to comfort but to set before them the necessity of a radical change of heart, a transformation of character, that the laborers should go forth to their fields of labor imbued with the Spirit of Christ. I had treated Daniel tenderly, but the evil in the heart was not eradicated; it was only slumbering, ready to burst forth on the slightest provocation. That provocation had come, and now the results. We went along with the meetings, but Daniel entered no more into the spirit of them. [364]

**September 25**—I attended the early morning meeting. My soul seemed in an agony as I prayed to God for Him to work. I knew our case was urgent. The ministers were not having that work done for them that must be accomplished before the Lord would work

with any power. I felt that my prayer was heard, that the answer would come. Daniel was absent, taking counsel with Daniel and the adversary of souls. He was determined to go back to Geneva. His wife wept and implored him to stay. She said she could not go home with him in his state of mind. He said, "Well, so be it; we can separate as well now as any other time." I was solicited to try to do something to help him.

I prayed over the matter, and felt a burden upon my soul to speak to him again. I had walked my room in an agony of mind, saying to myself, I cannot talk with him; I cannot meet his defiant, stubborn spirit. He was like a man bereft of his reason. He would talk all the time, and while others were talking would break in upon them.

I sent for him and his wife to come to my room. Brethren Whitney, A. C. Bourdeau, Brother Lane, and W. C. White were all that were present. I began in a very decided but solemn manner to address him. He said he would rather see me alone. He repeated what he had suffered at Battle Creek, and in Vermont, from the abuse of his brethren. I told him I wished him to be silent, that I had the word of the Lord for him.

[365] He became silent, and I gave such a message as I wish never to speak again to mortal man. I told him to look back upon his past life and see that when his track was crossed he had manifested the same spirit that now possessed him. It was the spirit of the devil, to all intents and purposes. [I told him] that I had no mild words to pet this demon racing within him, but I would combat it. I set before him his course—when he could not have his own way he was in a perfect frenzy. A man with as little self-control as he had was unfit to be entrusted with grave responsibilities in the work and cause of God. How could he expect [that] his brethren would have unlimited confidence in him when he at times abandoned himself to be controlled by Satan's power? His only hope was in being a converted man through and through. I asked him what dependence we could place in him if when his ideas were crossed the raging demon was aroused. I told him for his soul's sake not to leave the house until he was a converted man.

He felt abused because he thought I had made remarks to hit him. I said, Let us look back over the few days that we have passed together in these precious meetings. The most urgent appeals have

been made by the Spirit of God. The true Christian character has been presented again and again. The fullness of the blessings of the gospel of Christ has been presented to the people. No one could doubt but that the presence and power of God had been in our midst. Now after all these tokens of good from the Lord, because some ideas of yours are not received, you open the door of your heart to the devil, and let him control the citadel of the soul. We have dealt very tenderly with you. We have been dealing on general principles before the congregation, presenting the true Christian character.

Some who had been teaching the truth to others, themselves needed to learn its first principles—mercy and the love of Jesus. Some who ought to be strong men in Christ as far as experience is concerned, are weak as babies. Their age and experience, opportunities and privileges, should make them strong men under temptation, but their life and character reveals they are only children. Some come to this meeting with great self-confidence—firm to carry out their own ideas. Decided testimonies have been given to me to meet these cases. The arrows from the Lord’s quiver wounded you. Why do you place yourself as a target, then flutter as though wounded? Why not get out of my way, and let the testimony from God be set home by His Holy Spirit to hearts that need this? You get up and begin to excuse yourself, and justify yourself, thus exposing yourself to the congregation, saying to all, “Sister White means me, but all do not understand my case.” You are, by this course, hedging up my way and hurting yourself.

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I remember in the Beethoven Hall in Portland, Maine, those who were looking for Christ’s coming met there to preach the second advent. Upon one occasion the hall was crowded. No less than eight ministers were present who were in opposition to the message given. Brother Edmunds arose and said, “We have a message from the Lord to the people, but when we proclaim it, lifting up our voice like a trumpet to show the people their transgressions, and the house of Israel their sins, the ministers are offended, and say, ‘You are abusing me.’ They step in between us and the people and say, ‘You are severe; you hit us.’ But we say to the ministers, ‘Stand aside from between us and the people, and let the sharp arrows of the Almighty reach the hearts of the people, and you will not then be hurt; but if you catch every arrow from the Lord’s quiver, do not blame us. With

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tears I implore you to stand aside and let the warning voice arouse the people that they may get ready for the great day of the Lord.”

Daniel, we entreat of you to set your heart in order that you will no longer be as a target continually being wounded. You have a determined will that is hard to bend. A few times in your life you have made a surrender to God, and you need to make that surrender again. Whenever your ideas are crossed, however perverted, then you lose that self-control so elevated and noble in the Christian character; you become untamable, unreasonable. Your self-love and independence become so strong [that] there is not one in your house or in connection with you who does not feel your presence and arbitrary power that will permit no liberty of conscience. By this course you alienate your brethren and even your own kindred from you. You force them to take a position at variance with you, and then you feel that they abuse you. Your own course pursued brought around these results. Your brethren saw these defects, that should you carry out your mind the results would be disastrous to the cause of God.

Now, consider how many times Jesus has forgiven you and taken His willful and rebellious child back to His arms. He has pitied and forgiven you the heavy debt you owed to Him, and yet notwithstanding this amazing love exercised toward you, you go forth like a debtor presented in the Scriptures whom God forgave an enormous debt but who found one of his fellow servants which owed him a few pence and he laid hands on him and “took him by the throat, saying, Pay me that thou owest, and thrust him into prison till he should pay the debt.”

[368] For you to pursue a course similar to this, Daniel, is poor policy. God in mercy has forgiven you great sins, and your brethren, whom you grieve and afflict with your wrong, who have studied and planned how to help you—if their decisions and plans injured your dignity, you have held them to strict account. You will relate your grievances while you have no just sense of your own wrongs which led to the necessity of the action of your brethren in your case. Unless you are a thoroughly converted man before you leave this house, I believe the Spirit of God will never make another appeal to you. It is life or death with you. You will surely be stricken down with paralysis, or the devil will drive you to suicide. I have, in the message hitherto

borne to you, tried to establish you in the confidence of your brethren. [I have tried] to strengthen and settle you; but if you leave this house with the devil as your counselor, you are a lost man.

I have not in this message any comfort to give to Satan. The arrows of the Almighty must wound you so sorely that you will feel that you need a physician. "I have torn," saith God, "and I will heal; I have smitten and I will bind you up." When you come, meek and lowly, then Jesus will pardon your transgressions. I charge you not to leave this house till the power of the enemy is broken.

We then knelt in prayer; my soul was drawn out in an agony for Daniel Bourdeau. He prayed for himself rather faintly. I prayed again and again, with strong crying and tears, for God to cast out the devil. Brother A. C. and Marian, his [D.T.'s] wife, prayed with great brokenness of spirit. A terrible struggle was going on with Daniel. He did not fully surrender, but his face looked as though soul and body were rent asunder. He made concessions but had not yet yielded.

**September 25**—In the evening we had a ministers' meeting. I had feared that Daniel would not be present, but he came into the meeting. I opened the meeting with prayer. The spirit of earnest intercession was upon me, and the power of God was in our midst. Daniel prayed after me; he began to break and confess. We had a remarkable meeting. All prayed with weeping and humiliation of soul and hearty confessions. [369]

I told them all that the object of our assembly together was to seek the Lord. I told them I was alarmed that at this late stage of the meeting, being Friday, that Satan was developing his power; he was stronger than they. We must have more than human help; we must seek God unitedly, and with strong faith claim His grace and strength to help us just now.

Brother Vuilleumier offered a most earnest prayer. I could not understand a word of it, since it was in French, but the Spirit of the Lord pervaded the meeting. Brother Matteson's prayer was full of the Spirit. All seemed to humble themselves before God. Brother Andrews began to feel and confess his coolness and to plead with God for help. Brother Wilcox began to throw his heart into the work. The council had advised his stay another year in England. This seemed to take life and soul out of him, and he took to his bed. He

was quite sick for three days. He had a hard battle to fight. He needs a great work done for him before he can be a true missionary.

Light, precious light, was breaking in. My peace was like a river; Jesus was very near to me—how full of light and love, to impart to all who diligently seek Him! This was indeed a precious season to our souls.

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September 26 was set apart as a season for fasting and prayer. I slept but little Friday night, but went into the ministers' meeting in the morning. I opened the meeting with prayer; the Lord poured upon me the spirit of supplication for my ministering brethren. Angels of God were in the building. Daniel broke out in most urgent prayer. He confessed and confessed, and pleaded for the forgiveness of God. Prayers and tears were mingled together. It was a most precious season. I bore a message with many tears, stating the solemn work of the watchmen and the necessity of faithfulness. The power of God rested upon me and upon those who heard. I never heard Brother Matteson talk as he did in that meeting. He seemed so humble, and his face shone with spiritual light. Every testimony was borne with deepest feeling. The crust over Elder Andrews is breaking. Daniel made a good confession in every way.

What a precious meeting this was to us all. The Lord's presence was in the meeting, and His power to bless. This has been a season of taxing labor to me, but the Lord has given me strength for my day. Daniel says he is now going to cease building up himself, and propping up Daniel Bourdeau, and poring over his past difficulties. He says he never loved his brethren as now. He is going to talk faith and hope and courage, and be a strong man for God. May the Lord give him might in the inner man. He says the peace of God is in his heart.—[Letter 23, 1885](#).

Ellen G. White Estate

*Washington, D. C.,*

*April 10, 1986.*

Entire Letter.