

Ellen G. White Estate

MANUSCRIPT RELEASES, VOL. 16 [NOS. 1186-1235]

ELLEN G. WHITE

Manuscript Releases
Volume Sixteen [Nos.
1186-1235]

Ellen G. White

1990

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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trustees and their successors became increasingly aware of the potential usefulness to the church of this gold mine of unpublished materials.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. 1186—Wrongdoing to be Condemned; Righteousness to be Exalted

(Written from “Elmshaven,” St. Helena, California, October 4, 1903, and sent to a number of leading workers.)

I have a message to bear to those who occupy responsible positions as physicians. My brethren, the Lord has committed to each of you a work which is plainly outlined in His Word.

Those who walk with God are prepared to call wrongdoing by its right name. Sin is sin, whether practiced by ministers, teachers, medical missionaries, or other workers in the Lord’s service. Those who discern unChristlike traits in professed Christians occupying positions of responsibility must use great plainness of speech in pointing out these evils, instead of apparently continuing in fellowship with erring men because they are standing in high places. It is on account of the positions of trust that these unChristlike workers occupy that I am instructed to say to our physicians, Great plainness of speech is required. Those who, though occupying positions of grave responsibility, are Christians only in name are not to be sustained and upheld and strengthened by their brethren, for Satan works through the sinners in Zion to bring in strife and contention and difficulties, which make God’s people a reproach and a shame to Christ Jesus.

- [2] The apostle Paul gives to Timothy a most solemn charge: “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry” [[2 Timothy 4:1-5](#)].

“Sound doctrine” is Bible truth; standard truth for the time in which we live; truth that is always to be kept before the people; truth that is adapted to promote increased piety and devotion, confirming God’s people in the most holy faith.

“Sound doctrine” means much to the receiver; and it means much, too, to the teacher, the minister of righteousness; for wherever the gospel is preached, every laborer, whatever his line of service may be, will be either true or untrue to his responsibility as the Lord’s evangelist.

Gospel medical missionary workers, as faithful representatives of their Leader, are to bear a message from God. If among this class of workers there should be found those who are not sanctified through the truth; [if there are] those who are unable to work the works of truth and righteousness, who in word and act dishonor the truth and lower the standard that should always be elevated to represent the medical missionary work in its purity, then faithful work is to be done by God’s ministers. Like Timothy, they are to “reprove, rebuke, exhort with all long-suffering and doctrine.”

All our medical workers are earnestly to use their capabilities in the right way, that there may go forth the impression that the ministry of the Word and the medical missionary work are, in reality, one united work. Some will need to be watched lest their natural propensities overrule, causing them to manifest self instead of the Christlikeness that should always be prominent. When such persons labor not in accordance with the will and way of God, when in business transactions they fail of elevating the gospel standard, their associates are not to keep silent; they are to strive to change the evil lest they become co-workers in that which will do great injury to the cause and work of God. [3]

Every Christian is a standard-bearer of righteous principles. Let there be no lowering of the standard, no countenancing of wrong movements. It was while men slept that the enemy sowed tares among the wheat. It is the unwatchful, sleeping condition of God’s servants that implicates them with their associates in guilt. The only way to escape being an unfaithful watchman is to watch and not allow to continue the evils that can be checked. To sustain by silence a work that God cannot approve is to abet Satan’s work, and this

results in the loss of souls. No one should be at ease until he has done all that it is possible for him to do to counterwork evil.

[4] Let our physicians engage in fervent prayer and in the study of God's Word. Let every missionary be on guard, doing all in his power to counterwork evil, deceptive influences. If faithful work were done, even to a limited degree, it would tell on the side of right. If the senses were keen, quickened and illuminated by the Holy Spirit, wrongdoing would be met and counterworked before it found standing room. Thus many of the objectionable devisings of men would be arrested, and the widespread influence of evil would be circumscribed.

When will faithful work be done to arrest the evils that ministers and medical missionaries have seen but have not corrected? The Lord now calls for decided action in order that the gospel medical missionary work shall not be entirely spoiled by the tares that the enemy has sown. Let none continue the work of leavening our institutions, our churches, and the world with the objectionable sentiments that have been coming in of late. Let not one wrong thing be passed by uncorrected. Christian medical missionary work is to bear the signature of God, not of man.

Oh, that every man who has been redeemed by the blood of Christ would disrobe himself of his earthly citizen's dress, and, for the sake of the Christian name, put on the robe of Christ's righteousness. Strange work has been done to bring honor to man, and not to God. For the sake of Christ, let matters be brought up to the Christian standard.

To lean upon the arm of the law is a disgrace to Christians; yet this evil has been brought in and cherished among the Lord's chosen people. Worldly principles have been stealthily introduced, until in practice many of our workers are becoming like the Laodiceans—half-hearted, because so much dependence is placed on lawyers and legal documents and agreements. Such a condition of things is abhorrent to God.

[5] Nor will the Lord endorse the spirit that leads a man to engage in commerce in our institutions, after the manner of the world, and to make the laws of the land his defense. Yet the Lord has instructed me that this very spirit is being manifested by some who occupy positions as leaders. If they continue to follow their own way, God

will leave them in the hands of the enemy, that they may be spoiled either through success or through failure. Success will bring them to certain ruin.

The present spiritual condition of some of our church members who stand in high positions of responsibility, shows that in the future there must be a great change. God has no place in His mansions for lovers of deception, of fraud, of sin. In the beginning Satan prevailed on man to sin, and he is still carrying on his mischievous work. He puts forth efforts in our churches, and I call upon our people to be on their guard against him.

God calls for staunch, faithful workers who understand the truth and are sanctified through the truth. Our ministers, physicians, and teachers need to be converted anew, that they may be vessels unto honor. In every place Satan has his forces leagued together to counterwork the work of God. Those who give place to the subtle theories that the enemy seeks to introduce into minds do not regard sin as sinful. Those who set in motion an influence opposed to Christ are doing that which to undo will require a lifetime of Christian effort on the part of those who are standing on the platform of truth. The evil seed sown will spring up and produce a root of bitterness, whereby many shall be defiled. Wrong impressions will be made that it will seem impossible to efface.

He who says that which weakens the force of the principles of God's Word can never efface the impressions made by his words. God alone can undo the injurious effects of such words.

Could each one who proposes to be a believer in the message for this time multiply himself and his means a thousandfold, we as a people should not be able by our good deeds to retrieve the losses we have sustained on account of our neglect of duty during the last 25 years. The guilt of the past is resting upon us, even upon all the camp of Israel. A complete reformation is now needed in all our institutions. We must arouse, and by the Lord's help strive to put away the evils now existing, and to redeem the time, if possible.

The spiritual life of God's people is being enfeebled by the spirit of centralization and commercialism. We are losing our distinguishing characteristics as Christians. The works of the enemy have been enthroned in many of our institutions, where business is done in accordance with worldly principles, which have come in through

unconsecrated men. Great blindness of perception has been revealed. A thorough reformation must now take place.

Soul-Saving—“Walk in wisdom toward them that are without, redeeming the time” [[Colossians 4:5](#)]. Precious time has passed into eternity, unused in the Master’s service. Men have been doing a work that the Lord has warned them not to do. The actions of the professed religious world are to be no criterion for those to whom God in His great mercy has given advanced light. We can see that the world is in a great moral conflict. Unwarned souls are perishing in their sins while many of our churches remain content to do little or nothing to let the full light of the gospel, the light of true medical missionary work, shine into the hearts of men and women, that they may behold the way to heaven. We are failing to gain access to souls.

[7] Christ, the great Teacher, was accused of eating with publicans and sinners. He did eat with them, but it was for the purpose of letting the truth shine forth. His example, always high and noble and pure, was in marked contrast with the example of the Pharisees, the priests, and the rulers of His day. They disregarded the work that He had commissioned them to do.

Christ met the people where they were—at the guest table, in the streets, by the lakeside, in the synagogues and the temple, and on the crowded thoroughfares of travel. In these places were found the multitudes who were willing to admit that they were sinners. In their hearts Christ could sow the seeds of truth; and after His resurrection and ascension these seeds, scattered in almost every place, sprang up under the teaching of the apostles, and in one day 5,000 believers were converted.

Just before His ascension, Jesus said to His disciples, “All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world” [[Matthew 28:18-20](#)].

This commission is ours. Not all have the same work to do, but to every man is given his work. To no one man is committed the whole work. No man is to exalt himself or any other man; for whatever man’s position may be, he is not free from defects, and

he should guard against self-exaltation, envy, jealousy, selfishness, covetousness.

“Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons” with God [[Colossians 3:23-25](#)].

God’s Estimate of Men—In Heaven’s sight, the standing of persons in the church is in no wise dependent on the estimation in which they are held by their fellow men. Their acceptance by God is dependent on their union with Christ, by whom alone they are enabled to do right, and to whom they are always amenable. Every moment they are accountable to God. [8]

It matters not how high a position a man may occupy in the work of God, unless he is a follower of the meek and lowly Jesus he puts the Saviour to open shame. He may be a leader among his brethren, and he may be upheld and sustained in his course, but unless he is converted, unless he receives Christ as his counselor, making his confession of Him before believers and unbelievers, he can never win the crown of eternal life.

A Call to Watchfulness and Prayer—The time is at hand when the case of every soul will be decided. The Lord calls upon those who are truly converted to watch and pray; for the controversy between truth and error will increase in intensity. The Bible is to be the man of our counsel.

When our medical missionaries should have been wide-awake they were asleep; and consequently the enemy has established himself in the midst of them. Physicians have cherished lax principles, and have stooped to follow worldly methods. Their inferior piety has enfeebled the church and impaired its usefulness.

Many of those who should be standing as watchmen on the walls of Zion are Christians in name only; and when they should have been on their guard as men of God’s appointment, protesting, counterworking, earnestly praying that the Lord God of heaven would work by His Holy Spirit to counteract the movements that were being made by men who trusted in the arm of flesh, they failed of doing their duty.

There is need of a most thorough work in our conferences. God [9]

is calling for missionaries who have not upon them the stamp of the specious deceptions of the enemy—missionaries who have not by agreement bound themselves to any other human agencies. To us, as God's chosen people, has been given special light. This light is constantly increasing, and is to shine forth through the gospel ministry and through gospel medical missionary workers.

Our Influence—No true physician or minister will feel that he is partially his own, and that he can do as he pleases. At the present time, some clear-sighted, clean-hearted men are almost neutral in their influence; but they cannot long remain in this position without losing ground spiritually. Unless they reflect the character of Christ Jesus, they will begin to reflect the character of the man of sin.

With the results of sin before them, why are not men fortified against the suggestions of the evil one? Will not our leading brethren keep God's word before them, and be diligent students of His will, that they may not fail as did Adam and Eve? Never should our God-given powers be used to hurt one of His children. Never should we become the agents of Satan to deceive others.

The masterly spirit of self, which many manifest, is abhorrent to God, for it leads to actions that savor of evil. If Satan once gains a place in the mind, not only will he strive to retain all the advantages he has gained, but he will seek to obtain full possession. He will use the person over whom he has gained an influence to influence others. The man whose mind is controlled by Satan cannot be used by God to communicate His grace. With such a man Christ cannot cooperate.

[10] The deceived one becomes inflated with thoughts of his own importance. He is filled with zeal to accomplish some work that he regards as being great. Satan and his angels lead him on by putting into his mind pleasing and flattering suggestions. He unites in counsel with worldly associates, linking up with men who are not wise unto salvation. And while following the suggestions and methods of the enemy, he thinks that God is directing his mind.

Let no man be treated as lord and dictator over the gospel ministry or the gospel medical missionary work. The Lord is testing and proving everyone, to see if in humility men will perform the divine will, taking Christ for their counselor, carefully studying His character, and walking as He walked. To everyone who gives himself

unreservedly to Christ is assigned a post where he may engage in acceptable service.

God's cause is now in need of the influence that protests against evil, and strives to counteract it—the influence that Christ has always demanded of His people. Let there be no delay, for the message that I am bearing is from God. While He has been calling upon His people to come out from the world, and to be separate and distinct, not touching that which is unclean, human agencies have been counterworking His work, by linking up with worldly men, cultivating the spirit of commerce, and depending on worldly lawyers and worldly methods. The Lord is sorely displeased with these men who have made themselves one with the world.

No one is without influence. Those who, in an effort to be neutral, manifest no positive hostility toward Christ and their brethren, may think that they are rendering a service to God, but such a thought is delusive. Upon the minds of those who are endeavoring to stand in a neutral position, satanic agencies are working. The first act of selfishness opens the way for the enemy's forces to enter. Our only safety is in active service for Christ Jesus. He declares "Ye cannot serve God and mammon." All your talents, all your capabilities, are Mine. I have entrusted you with gifts, which are to be put to the very best use as consecrated offerings to Me." [11]

If every man who has influence could ascend some mount of vision from which he could behold all his works as Christ beholds them when He declares, "I know thy works"; if the laborer could trace from cause to effect every objectionable word and act, the sight would be more than he could bear.

My brother, when you have been tempted to cherish feelings of self-exaltation because of the thought that you were a great worker in God's cause; when, in accordance with your judgment, you have endeavored to gather in means and to appropriate it as if you had created it; when you have cherished a spirit of selfish ambition in different movements with which you were prominently connected; when you took pleasure in working out some special schemes that were pleasing to you—if at these times you could have seen the full results of the influence you were exerting, results for which you are responsible, you would have been appalled.

Consider these matters. Trace them from cause to effect. The influences set in operation by our words and deeds are likely many threads, which bind us in intimate relationship either with God or with the world, and which connect mind with mind, heart with heart. God is fully acquainted with the multitudinous effects of certain influences. Even at times when man is most sure that certain traits of his character are unobserved, there are going forth influences that are a savor of life unto life, or of death unto death. As soon as those influences cease to be decidedly good, they are decidedly bad; and the longer evil influences are exerted, the greater swells the tide of evil; the greater is the number of souls led to perdition.

A Message of Warning and Mercy—Those who have sinned against great light are not left without a message of warning and mercy. God says to them: [[Revelation 3:15-22](#), quoted].

This is the testimony borne concerning the church at Laodicea. This church had been faithfully instructed. In his letter to the Colossians, Paul wrote: “Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.”

Much excellent labor was bestowed upon the Laodicean church. To them was given the exhortation, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” But the church did not follow up the work begun by God’s messengers. They heard, but they failed to appropriate the truth to themselves, and to carry out the instruction given them. The result that followed is the result always sure to follow the rejection of the Lord’s warnings and entreaties.

In every age the Lord has sent messages to point out the right way; and just as surely as men have united in walking contrary to the plain word of God, so surely have they been used by Satan to carry out his purposes.

[13] Some to whom the Lord has for years been sending messages, have clearly understood and have magnified every word of encouragement, but have treated as if they were of naught the cautions, the warnings, and the reproofs.

This self-satisfaction is to be dreaded. This is why the Jewish nation did not receive Christ. They rejected the Bible prophecies given

in regard to His coming, and chose their own way, in accordance with their natural preferences. Their spiritual condition need not be portrayed by us; for Christ has clearly represented it to His servant John. The history of the Jews has been recorded for our admonition, that we should not follow their example of unbelief and worldliness.

Many are assimilating with the world, and leaving upon human minds the impression that the special messages of warning given in the fourteenth of Revelation, messages that have called us out from the world, are secondary to the medical missionary work. God calls upon those who have heard these messages, to gain an experience very different from that gained by the Jewish nation. He desires His people to come to their senses, and to make their lives an expression of genuine faith and spirituality.

The Need of a Reformation—A failure to reveal the truth in the daily life has resulted in lax views as to what constitutes the truth for this time. Because of this, there exists an inferior piety, by which the church is enfeebled and its usefulness impaired. Men and women have come to believe that they are partially their own; that they have a right to take themselves into their own hands, and to do as they please, following their own judgment, and planning to carry out their ideas as they may choose. Those who believe that they have this right are on losing ground.

In every health institution that has fallen into worldly practices, [14] the Lord calls for a decided change. Let our workers now come out from the world, and be separate. There is to be a full understanding as to who is on the Lord's side. "He that is not with Me," said Christ, "is against Me; and he that gathereth not with Me scattereth abroad" [[Matthew 12:30](#)].

Let no one suppose that because a man is constantly busy he demonstrates his fidelity, for the tempter is constantly busy and is helping those who are endeavoring to labor in accordance with their own devisings. Idolatry of self, of *my* plans, *my* devisings, Christ looks upon with contempt.

We are not to do a particle less than it is in our power to do to advance Christ's kingdom. We are to labor in the spirit and manner in which He labored. He holds every man responsible for working in the right way. Only those who labor for the Master in a Christlike spirit and manner, because of their love for Him and their desire to

please Him; only those who refuse to take to themselves any praise and glory will receive the approbation of Heaven—[Manuscript 128, 1903](#).

Ellen G. White Estate

Washington, D. C.,

April 10, 1986.

Entire letter.

**MR No. 1187—The Power of Angels; Cooperate
with Christ in Doing His Work**

[15]

(Written July 3, 1900, from “Sunnyside,” Cooranbong, NSW, to G. A. Irwin.)

I send you copy of a letter written to Dr. Kellogg. I am at a loss to know how the doctor can think that he is responding to the last charge of Christ in his great enterprise in Chicago.

“The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshiped Him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world” [[Matthew 28:16-20](#)].

Here is a specified work, given to the disciples to do. “All power (in the sense of authority), is given unto Me, as Mediator between God and man,” Christ said. “Go, teach, bring into discipleship, all nations. Give them the knowledge of the truth of My gospel, which is founded on truth. Lead them to understand that the Father, the Son, and the Holy Ghost are heaven’s loving, powerful agencies for the accomplishment of the work of representing God in the world. Lo, I am with you in this work, to guide, comfort, sanctify, and sustain you, to make you successful in awakening the attention of men, convincing them of sin, the transgression of My law, and turning their transgression to obedience, leading them from darkness to light, from the power of Satan, which has been holding them in the bondage of sin, to the righteousness of God. I will be with you and all who succeed you, till the end of time, in the work of preaching the gospel.”

[16]

The angels of God, who excel in wisdom and strength and in all efficiency, whether for judgment or mercy, fulfill their mission in the world. They are sent forth to minister to those who shall be heirs of salvation. Those who are walking in the light of God's commandments are very precious in His sight. He says, "Touch not Mine anointed, and do My prophets no harm." In the last days Satan will use all his powers against God's people, to afflict, to distress, to discourage them, to cause them all the trouble he possibly can. Those who know the truth and yet unite with him in this work have lost their spiritual anointing. They are blinded by the sophistry of the enemy, and cannot see afar off. They have forgotten that they were purged from their old sins.

A single angel appeared to the Roman guard, on his mission from the heavenly courts, and lo, they lay as dead men. What made the Roman soldiers quake and tremble and fall as dead men to the ground? The power of God.

[17] In the protection of His people God has caused His army so to deal with human powers that 185,000 men were slain in one night. The thirty-seventh chapter of Isaiah contains instruction of the highest value. Read the prayer that Hezekiah offered to the Lord. He received a threatening letter from the king of Assyria, which contained these words, "Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?" [verses 10, 11].

Hezekiah took the letter, and went up to the house of God and spread it before the Lord, saying, "Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that Thou art the Lord, even Thou only" [verse 20].

And God said concerning the king of Assyria, "He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city, to save it for Mine own sake, for My servant David's sake. Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred four score and

five thousand: and when they arose early in the morning, behold, they were all dead corpses” [verses 33-36].

Age, position, or influence cannot save one of us from sudden sickness and calamity if the Lord says, “It is done.” Therefore let not those who have had the light of truth be presumptuous. In the midst of cherished enterprises the Lord may speak, and it will be done. It is the wisdom of minister and people to hold themselves always in a spiritual preparation for anything that may occur. Let all follow the example of Hezekiah. Let us pour out the soul in humiliation and fasting and prayer.

Let me warn all men who have stood, and those who still stand, in the light of truth, to search and understand the Scriptures, lest the mind shall become perverted and the spiritual perception clouded by their own inventions. Let them fear lest they go on a warfare at their own charges and become a means of tempting others, tearing down that which they once built up, in order to complete their tower, which they are determined shall be built.

[18]

The Lord has given abundant evidence of the truthfulness of His promises and threatenings. His people may trust His word. Will they then, in the face of light and evidence, follow a course of their own choosing, independent of God’s ordained agencies? Even good men need to be guarded on every hand, lest they shall become so elated over the blessings God has given them that the applause and praise from worldlings shall be as a stimulus for them to display their great wisdom and acquisitions.

The Lord sees, the Lord knows. He will certainly humble all such aspirations; for He hates pride and selfishness and covetousness. The more prosperous the work may be in itself, the less appropriate is it for men to exalt themselves, as though they were the ones who should be lifted up. Our trust must be in God. He has entrusted men with abilities and capabilities, that they may act a prominent part in His work. Let them take heed how they shall exalt themselves.

He who has given them talents that they may execute His will, that they may sustain His work and carry out His purposes by working above everything savoring of injustice and oppression, will be with them just as long as they yoke up with Christ, learning of Him His meekness and lowliness. But when a man takes himself and his associates into his own hands, he has departed from the way of the

Lord. The Lord will let those who depart from righteous principles to bring in principles which He will not tolerate, feel His displeasure.

[19] I address you and Elder Haskell in the name of the Lord. Make earnest petitions to God. Do your duty intelligently, humbly, decidedly, and undividedly.

The set time to favor Zion will soon come. God has provided men and means whereby His work shall be accomplished. He will not leave His people to shame, but will accomplish His work. His work will move just as He has ordained it to move. Our covenant with Christ unites with the majesty of an omnipotent King the gentleness and tenderness of a caretaking shepherd. Please read the forty-second chapter of Isaiah.

God desires men to understand the claims He has upon them. He will judge any man who shall interpose between his fellow men and their God, to lead them into paths not cast up for the ransomed. “Known unto God are all His works from the beginning of the world” [Acts 15:18]. He has ordained that His work shall be presented before the world in distinct, holy, sacred lines. The kingdom of God cometh not with observation, but by the gentleness of the inspiration of His word, by the operation of His Spirit in the soul. His work in many places of the world would now be much farther advanced had not man interposed between the people and God, to do a work God has not appointed.—[Letter 93, 1900](#).

Ellen G. White Estate

Washington, D. C.,

May 1, 1986.

Entire Manuscript.

**MR No. 1188—Establishing a School at San
Fernando; the Value of a Soul; Christ’s Object
Lessons to Provide Funds for Schools**

[20]

(Written September 12, 1902, at Los Angeles, California, to “My
dear Sister Mary.”)

Last Wednesday I left St. Helena for Los Angeles, accompanied by my son Willie, Clarence Crisler, Sara McEnterfer, and Maggie Hare, to attend the Southern California camp meeting. We spent Wednesday, September 10, in Oakland, and at 7:00 o’clock in the evening took the cars again. At 8:00 o’clock, September 11, the next morning, we reached Santa Barbara, where we spent the greater part of the day looking over the city to see if it would be a suitable place in which to establish a sanitarium and start a hygienic restaurant. We are starting these restaurants in many cities, that we may teach the people the value of a health-reform diet. No meat, tea, or coffee are served in our restaurants. The fare is wholesome and nourishing, and is made up of grains, vegetables, nuts, and fruits. We endeavor to demonstrate to those who come the advantage of a diet of this kind over a flesh diet.

These restaurants have met with great favor from the people of the cities in which they are established. In our restaurant in Los Angeles, 800 meals are served daily.

We left Santa Barbara at 3:30 in the afternoon, and reached Los Angeles at 8:00 that evening. We were driven at once to the house which we were to occupy during the meeting. This is a furnished cottage belonging to one of our brethren here, who moved to the campground that I might be accommodated in his house during the meeting.

[21]

Friday morning, a two-seated buggy drove to the door to take us to San Fernando, a town 21 miles from Los Angeles, to see a property that about a year ago we advised the brethren to purchase for school purposes. Circumstances were so arranged, in the providence

of God, that this property, consisting of buildings that cost \$40,000, and 10 acres of land, was offered to our people for \$10,000. The location is all that could be desired. The brethren wrote to me about the offer that had been made, and I told them to arrange at once for the purchase of the place. They did so, and have since been preparing the building for schoolwork. The school will open October 1, 1902.

On the trip to San Fernando, we saw much that was interesting. We drove through acres and acres of highly cultivated land, orange groves and orchards of various kinds of fruit. When we reached the place that our brethren have purchased, we were more than pleased with its appearance and location. Expensive buildings were erected there some years ago, the owners expecting that Fernando was about to become a center for tourists. But something swayed the tourists in another direction, and so it came about that these buildings, all ready for use, were offered to us almost as a gift.

[22] Thousands upon thousands of people flock to southern California from all parts of the States, to spend the winter here. We are very desirous of getting our work in this part of the State well established, that the message of present truth may be given to these people. I have an intense interest in this work. I greatly desire that the tourists coming to Los Angeles, Pasadena, San Diego, and to many other parts of southern California, shall hear the message of warning to prepare for the great day of the Lord, which is right upon us. "He that shall come will come, and will not tarry" [[Hebrews 10:37](#)].

We are looking for places on which to establish industrial schools. In charge of these schools we shall place carefully chosen teachers, who will teach the children and youth to use their capabilities in a way that will make them of use in the Lord's work. I am urging our people to establish our schools away from the congested cities, and to place in these schools faithful, consecrated teachers, who will make the Word of God the beginning and end of all the education given.

It is our purpose to prepare young men and young women to act as God's helping hand, receiving light from the Source of light, and imparting it to those who sit in darkness. It is time that the world was warned that the day of the Lord will surely come as a thief in the night. Men are ambitious for power. The world is stirred with strife. Everywhere there is discontentment. At this time, in a world filled

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with confusion and bloodshed, the message is to be proclaimed that soon, in power and great glory, the Prince of peace is to come.

The commission that Christ gave to His disciples is given also to us. "All power in heaven and in earth is given unto Me," He said. "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." Diligently and faithfully we are to work for the Master. In this warfare there is no release. [23]

I am laboring diligently to write out the instruction that the Lord has given me. I write many hours each day. Often I begin writing at 1:00 o'clock in the morning. I keep my helpers, five in number, all busy. My memory is good, my mind is clear, and my voice has returned to me. For this I praise the Lord. After my last severe illness, my voice left me, and I feared that it would never return.

The last two Sabbaths before leaving for Los Angeles, I spoke at the St. Helena Sanitarium to a room full of most interested listeners. Every time I speak at this place, I feel the deep moving of the Spirit of God. There are new hearers present every time, for fresh patients are always coming to the institution. Among my hearers there are most intelligent men—physicians, lawyers, judges—and they are interested in the words that the Lord gives me to speak.

I have a deep interest in every soul, high and low, rich and poor. I feel to the very depths of my being the value of the human soul. It seems to me so terrible that one of those for whom Christ has given His life should perish. My heart yearns over sinners. I long to set in operation some means of saving them. All that I have and am I have given to my Saviour, for I am His, bought with a price. I would be His instrument to open ways whereby many shall hear the truth.

The salvation of human beings has cost too much to be passed over lightly and indifferently. I cannot do this. I offer myself to the Saviour a willing sacrifice, to be used for the saving of souls.

I am so thankful for the work that *Christ's Object Lessons* has accomplished and is still accomplishing. When this book was in preparation, I expected to use the means coming from the sale of this book in preparing and publishing several other books. But the Lord put it into my mind to give this book to our schools, to be used in [24]

freeing them from debt. I asked our publishing houses to unite with me in this gift by donating the expense of the publication. This they willingly agreed to do. A fund was raised to pay for the materials used in printing the book, and canvassers and people have sold the book without commission.

Thus the book has been circulated in all parts of the world. It has been received with great favor everywhere. Ministers of all denominations have written testimonials recommending it. The Lord has prepared the way for its reception so that no fewer than 200,000 have already been sold. The means thus raised has gone far toward freeing our schools from the debts that have been accumulating for many years.

Our publishing houses have printed 300,000 copies, free of cost, and these have been distributed to the different tract societies, to be sold by our people.

The Lord has made the sale of this book a means of teaching our people how to come in touch with those not of their faith, and how to impart to them a knowledge of the truth for this time. Many have been converted by reading this book.

[25] I desire, while my life shall last, to do all in my power for the Master. I have a faithful band of workers. They are devoted to my work and my interests, and I appreciate their help. I do not know how long my life may be spared. I am grateful to my heavenly Father for the strength and the blessings He gives me. I am so thankful that I can have a part in His work.

Let us, my dear sister, hold the beginning of our confidence firm unto the end. Then, if we are not permitted to meet each other again in this life, we shall meet in the family of God when the redeemed are gathered home. "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."

May the Lord bless you and the members of your family. That they may be among the blessed in the kingdom of God, is the highest good I can wish them. Heaven is worth everything to them. God forbid that they should give their attention to earthly and temporal things, and God have no place in their hearts. Heaven is worth lifelong, untiring effort.

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—~~But I must now close this letter. Be of good courage, my dear~~
sister. Trust in the Lord. He is your Helper.—[Letter 143, 1902.](#)

Ellen G. White Estate

Washington, D. C.,

May 1, 1986.

Entire Letter.

[26]

MR No. 1189—High Praise for Site of Melrose Sanitarium; Appeal for Funds for the Sanitarium

(Written December 22, 1904, from “Elmshaven,” Sanitarium, California, to “Dear Brother Gilbert Collins.”)

We are home again, and I am in my own room, writing to you. I hoped to see you again while I was at Melrose, and was quite disappointed that I did not. I wanted very much to have another talk with you.

I spoke five times in public while I was at Melrose. The Lord strengthened me, and gave me a pointed testimony to bear that melted the hearts of those present. Those who bore the burden of the camp meeting were at times sorely tried. They had been passing through trials that had severely tested their courage and hopefulness. The Lord gave me a message for them and for all assembled. Many felt the power of God, and bore a decided testimony to the truth of the message.

From Melrose we went to the camp meeting at Middletown, where our first paper, under the name of *Present Truth*, was first published. I was strengthened to speak to the people on Sabbath and Sunday. A large number of people not of our faith were present and listened attentively. This was an important meeting, and I know that the Lord gave me His Holy Spirit, and helped me to speak. The other ministers present also bore a straight message, and much interest in regard to our faith was aroused.

[27]

I told those present at the meeting of the instruction God had given me regarding the way in which He had worked for His people by giving them the Melrose Sanitarium property for so reasonable a sum. The Lord certainly directed His people to that place. The sanitarium there is to act an important part in calling the attention of the people of Boston and the surrounding towns and villages to our people and the reasons of their faith. Decided evangelistic efforts are to be put forth in these places.

—In one of the morning meetings I presented the light given me regarding the Melrose Sanitarium, that all prejudice against it might be cleared away from the minds of those who had been opposed to the removal of the sanitarium work from South Lancaster to Melrose. I spoke of the offer made to our brethren by rich people in South Lancaster to buy the sanitarium property there, and of their offer to give our brethren the sanitarium building if they would move it off the land. I spoke of the desirability of the Melrose property—four large buildings and forty acres of land, situated in the midst of a beautiful park—and the easy terms upon which it was secured. All the circumstances connected with this remarkable transaction, the sale of the South Lancaster property, the removal of the sanitarium building, and the purchase of the Melrose property, constitute an instructive lesson for our prayerful study.

Another building is greatly needed at Melrose, that suitable accommodations may be provided for the higher classes. And I appeal to you, Brother Collins, to help with your means in the erection of this building. Wealthy people come to the sanitarium and ask for a suite of rooms with a private bathroom. They have been accustomed to this convenience, and they are willing to pay for it. We need the money of these wealthy people, and they need the advantages of the sanitarium, and we must provide the accommodations that will make them willing to come. [28]

In all my travels I have never seen a more beautiful place for a sanitarium than the Melrose property. It was secured by the providence of God, and the sanitarium there may do a great work in healing the sick and in teaching them the gospel of salvation. If the instruction that God has given is followed, there will be brought into the truth through the instrumentality of this sanitarium, men and women who can engage in evangelistic work.

Brother Collins, those in charge of this institution need the help that you can give them now, just now. Time is passing. Put a portion of your means into this enterprise, and be assured that it is being used for the advancement of the work that God has appointed His people to do. I ask you to heed this call without delay. The Melrose Sanitarium must stand as a witness for the truth. There is aggressive work to be done. Agencies are to be set in operation that will counterwork the infidelity that is so rapidly increasing.

[29] Please read the commission given by Christ to His disciples just before His ascension. While many professed Christians are bringing a reproach upon the cause of God and counterworking the work of Christ, we are to do all we possibly can to advance the work by consecrating our talents of means and influence to the Master's service. We cannot afford to neglect our God-given opportunity to lay up treasure in heaven by doing all in our power to place the truth before those who know it not. If the church would seek to understand the great work to be done, if every member would become surcharged with the power of the Holy Spirit, they would have an efficiency that Satan and his angels could not resist.

The people of God are to arise and shine. They are to enter into Christ's joy by doing all they possibly can to save the souls perishing in sin. My brother, I entreat you to put your means into circulation in the work of soul-saving. Thus men and women will be converted who in their turn will convert others.

I leave these words with you, my dear brother, hoping and praying that you may gain precious victories in helping to advance the work of God. I thought you would have a special interest in the work of the Melrose Sanitarium, because it is so near you. I have confidence in Dr. Nicola and his wife. They are both doing a good work.

May God bless you, my brother. I hope soon to hear that you have acted your appointed part.—[Letter 341, 1904](#).

Ellen G. White Estate

Washington, D. C.,

May 1, 1986.

Entire Letter.

MR No. 1190—A Vision Received in Oswego, New York, January 26, 1850 [30]

Last Sabbath evening the Lord gave me a view of many things, which I will now try to relate. I saw the people of God—some were dormant and stupid; they were but half awake, and did not realize the time we were living in. I saw that the man with the “dirt brush” had entered, and some were in danger of being swept away. I begged of Jesus to save them—to spare them a little longer and to lift them up so that they could get a sight of their situation before it should be forever too late. The angel said destruction is coming like a mighty whirlwind. I begged of the angel to pity, to save, those who were attached to their possessions and were not willing to cut loose from them and distribute them to speed the messengers on their way to feed the hungry sheep, who were dying for the want of spiritual food.

I could hardly bear the sight of the sheep dying for the want of saving, present truth, while some who professed to believe the present truth were holding on to their property and were letting them die, by withholding the necessary means to carry forward the work of God. As it was held up before me, the sight was too painful, and I begged of the angel to take it away, and remove the painful sight from me. I saw that when the cause of God called for their property, they were sorrowful, as the young man was who had great possessions, and who inquired what he should do to inherit eternal life. I saw that very soon the overflowing scourge would pass over, and sweep their possessions all away; and then it will be too late to sacrifice earthly goods, and lay up treasure in heaven. [31]

I then saw the glorious Redeemer, beautiful and lovely. [I saw] that He left the realms of glory and came to this dark and lonely world to give His precious life and die, the Just for the unjust. He bore the cruel mocking and scourging, and wore the plaited crown of thorns, and sweat great drops of blood, while the burden of the sins of the whole world were upon Him. The angel asked, “What

for?" I saw it was for us; for our sins He bore all this, that by His precious blood He might redeem us unto God.

Then again was held up before me those who were not willing to sell their possessions to save one fainting, starving soul, while Jesus stands before the Father pleading His blood, His sufferings, and His death, for those souls, and while God's servants were waiting, ready to carry them the saving truth that they might be sealed with the seal of the living God; and yet it was hard for some who profess to believe the present truth to even do so little as to hand the messengers God's own money, that He had lent them to be stewards over.

[32] Then the suffering Jesus—His sacrifice, and love so deep as to give His life for them—was again held up before me, and then the lives of those who profess to be His followers, who had this world's goods and counted it so great a thing to help on the cause of salvation. The angel said, "Can such enter heaven?" Another answered, "No, never! never! never! Those who are not interested in His cause here below can never sing the song of redeeming love above." I saw that the quick work that God was doing on earth would soon be cut short in righteousness, and that the swift messengers must speed on their way. I heard the angel say, "Are all messengers? No! no! God's messengers have a message."

I saw that the cause of God had been hindered and dishonored by some going who had no message. Such will have to give an account to God for every dollar they have used in travelling where it was not their duty to go, for that money might have helped on the cause of God. And for the lack of that very means which has been wasted, souls have starved to death for the want of spiritual food that might have been given them by God's called and chosen messengers.

The mighty shaking has commenced, and is going on, and all will be shaken out who are not willing to take a bold and unyielding stand, and sacrifice for God and His cause. The angel said, "Think ye He will compel any to sacrifice and give up their possessions? No! no! It must be a freewill offering. It will take all to buy the field."

While viewing these things, the burden seemed too heavy to be borne. I felt that I could have given my life if it could be the means of helping any to see their awful situation. I saw that professed

friends had wounded the cause. Again I was compelled to cry for God to spare His people, some of whom were fainting and dying.

Then I saw [that] the judgments of Almighty God were speedily coming. I begged of the angel to speak in his language to the people. Said he, “All the thunders and lightnings of Mount Sinai cannot [33] move those who will not be moved by the plain truths in the Word of God. Neither would an angel’s message move or awake them.” I saw that the rebels must and will be purged out. The angel said, “Get ready, get ready, get ready.”

I saw that the judgments were just upon us, and that the trouble would soon be to this land, and that blood would flow in streams. The angel said, “It will soon be even to the horses’ bridles.” That was an awful time.

I saw that we must be willing to go alone, and that we must cut loose from everyone who will not walk godly in Christ Jesus. I saw that the unbelief of brother or sister, father or mother, husband, wife, or children, was no excuse for any, to hinder them from doing their duty; and that those will lose their souls if they seek to please their unbelieving friends more than God, and they will be counted unworthy to be partakers of Christ’s glory.

I saw that Jesus was rejected by His own nation, and if Jesus suffered we must be partakers of His sufferings. Said the angel, “Cut clear, cut clear, cut clear from everything or anyone that hinders thy progress.” I saw that the ties of nature between man and wife, parents and children, need not be severed. Still, those who believe God and His truth must obey God even if it displeased their nearest and dearest friend. I saw that there would be no chance to get ready after Jesus leaves the most holy place, therefore we must get right now, while there is a chance. Very soon it will be too late.

I saw that God’s people must press together and not be too willing [34] to see faults in each other, for where there is union there is strength. I saw that the people of God were generally too dull, too dormant and unbelieving. The angel said, “Watch, watch, watch.” I saw a crown of glory laid up for those who make a covenant with God by sacrifice. I saw that a sacrifice would not increase but decrease and consume. I was then pointed to him who had defied the armies of Israel; that truth would overcome error; and that light would shine out of darkness.

I was then pointed to the beauty and loveliness of Jesus. Upon His head were crowns, a crown within a crown. His robe was whiter than the whitest white. No language can describe His glory and His exalted loveliness. 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 noonday.

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 pieces, and a fire to consume the dross and tin, that the heart might be pure and holy. I saw that the Apocrypha [See Mr. No. 1148, "Ellen G. White and 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. I heard an angel say, "Think ye God will place His seal where there is an idol? No, no."

[35] Then I was pointed to Adam and Eve in the garden of Eden. They partook of the forbidden tree, and then the flaming swords were placed around the tree of life, and they were driven out of the garden of Eden lest they should partake of the tree of life and be immortal sinners. I saw that the tree of life was to perpetuate immortality. I heard the angel say, "Who of the family of Adam have passed those flaming swords and partaken of that tree?" I heard another angel answer, "Not one of the family of Adam has passed those flaming swords and partaken of the tree of life; therefore there is not an immortal sinner. The soul that sinneth it shall die an everlasting death, a death that lasts forever, where there is no hope of a resurrection, and then the wrath of God will be appeased."

I then saw the holy city, and that we should rest in the city through the 1,000 years, and reign as kings and priests unto God. Then Jesus will descend upon the Mount of Olives, and the mount will part asunder and become a mighty plain for the Paradise of God to rest upon. The rest of the earth will not be cleansed until the wicked dead are raised and come up around the city at the end of the 1,000 years. Then fire will come down from God out of heaven and

devour them, burn them up root and branch. Satan is the root, and his children are the branches. Then the same fire that will devour the wicked will purify the earth. I saw that the feet of the wicked would never desecrate the earth made new. All the immortality we now have is by faith in hope of immortality at the appearing of Christ.—[Manuscript 4, 1850](#).

White Estate

Washington, D. C.,

May 1, 1986.

Entire Manuscript.

[36]

MR No. 1191—The Church and the Gospel Commission

Every Church Member to Help Fulfill the Gospel Commission—The work of God is aggressive. No one can stand in a neutral position and yet be a soldier in the Lord's army. God has commands for His people, and if they keep in close connection with Him, they will hear His voice and will keep in step with their Captain. They will go forward in the conflict to fight the battles of the Lord. But those who place themselves in an indifferent, non-committal position will gain no victories. We are to work by faith and not by sight, allowing God to direct the warfare....

The church as a whole is responsible for the fulfillment of the sacred commission, "Go ye into all the world, and preach the gospel to every creature," to those in the highways and those in the hedges. Every member of the church is held accountable in Christ's work. Every power of those who have come to a knowledge of the truth is to be enlisted. Reach to the heights; reach to the depths; there is no boundary. Everyone is to hear. Everyone is to receive light and truth, and transmit it to others. We are not half awake.—[Manuscript 29, 1890, 2, 10](#). (Diary entry.)

[37]

To Every Man God Has Given His Work—There is no such thing as a loveless Christian. He who is in unity with Christ, in word, in life, and action, bears the living testimony that he has the mind and Spirit of Christ. Those who are truly the followers of Christ love as brethren, and are the salt of the earth, the light of the world. Every true believer catches the bright beams from the Morning Star, and transmits the light to those who sit in darkness. Not only do they shine amid the darkness in their own neighborhoods, but as a church they go forth to regions beyond. The Lord expects every man to do his duty. Everyone who unites with the church is to be one with Christ, diffusing the bright beams of the Morning Star and becoming the light of the world. Christ and His people are to be co-partners in the great work of saving the world.

The churches have not been educated altogether as they should have been educated. They have been educated to depend upon the ministers to pray and to open the Scriptures to the people who assemble to worship God. God would have the people hear the voice of God, and go to work for the Master to become a blessing to the world. Thousands might be at work who are not ordained to preach the gospel, but are commissioned of Christ to do His work. To every man He has given his work.

If the love of God was a living, abiding element in the soul, there would be love among brethren, and many who have been indifferent to the great Teacher's commandment, who now bite and devour one another, would be convinced of their mistake, would work the works of Christ, and [would be] drawn into fellowship...

Every Converted Soul to "Preach." To every converted soul He says, "Go ye into all the world, and preach the gospel to every creature." It is not necessary that the Lord should first sit in earthly legislative councils and inquire of those who think they must plan for His work, "Will you permit men whom I have chosen to unite with you in working in some part of My moral vineyard?" Christ was standing only a few steps from His heavenly throne when He gave His commission to His disciples, and included as missionaries all who should believe in His name. Jesus wants every minister to whom He has committed a sacred trust to remember His injunctions, to consider the vastness of His work, and to place the obligation of preaching the gospel to the world upon the large number to whom it belongs. [38]

"Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem" [Luke 24:46, 47]. The power of God was to go with those who proclaimed the gospel. If those who claim to have a living experience in the things of God had done their appointed work as the Lord ordained, the whole world would have been warned, and the Lord Jesus would have come to our world with power and great glory.—[Letter 84, 1894](#), pp. 7-9. (Written November 14, 1894, from "Norfolk Villa," Prospect Street, Granville NSW, to "Dear Children Edson and Emma.")

Ellen G. White Estate

Washington, D. C.,

May 1, 1986.

**MR No. 1192—Progress of the Three Angels’
Messages in Cooranbong: The Helpful Medical
Ministry of Sara McEnterfer**

[39]

(Written at “Sunnyside,” Cooranbong, NSW, June 17, 1898.)

We find that we have much to be thankful for. During the Week of Prayer we had very pleasant weather—cool mornings and nights, and beautiful, sunshiny days. We are very thankful to our heavenly Father that He has been with us of a truth.

Throughout the week we had all that we could do. The first Sabbath we had a full house. In the morning at 9:45 Sabbath school was held. One of the articles for the Week of Prayer was read. We thought it best to send horses and carriages to Dora Creek and Martinsville to bring up the women and children who could not come on foot. We also provided lunch for them, and while they waited between the services one read to them the articles prepared for the Week of Prayer.

At 3 p.m. the Lord gave me freedom to speak. I felt drawn out to speak particularly upon the necessity of doing missionary work in all the region round about. If we really believe the truth, the outward life will testify of it. We are anxious that our teachers and students shall have much of the Holy Spirit of God. Through the grace of God we may be just and pure and diligent in all our works in connection with our fellow men.

Notwithstanding there will be much to dishearten and sadden the soul because of bigotry and formalism and unbelief among those who should have faith, we can exclaim, “Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His” [2 Timothy 2:19]. The worse the situation appears, the more light and life we must have. We must cherish cheerfulness, and let the world know that we are reflecting the light of the Sun of Righteousness.

[40]

The carelessness of many, the example and influences of the world, the tendencies of the time to regard neither God nor man, is no excuse why those who believe the Word should grow lax, weak in faith, or indifferent in the discharge of the work to which they have been appointed. We have had the light, while many have not had the light regarding the binding claims of the fourth commandment. Our work must correspond with our faith. Circumstances must be mastered by our moral courage and faith in Christ Jesus. We are to pray in faith, looking heavenward, and saying, "I will not fail nor be discouraged."

The whole earth is to be lightened with the glory of the Lord. The pure in heart shall see God. It is those who are following the Lamb whithersoever He goeth that will receive power from that angel that came down from heaven "having great power." The first message is to be repeated proclaiming the second advent of Christ to our world. The second angel's message is to be repeated, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies" [[Revelation 18:2, 3](#)].

[41] This prophecy will be fulfilled, and the earth will know that the Heavens do rule. Christ is coming with power and great glory. He will come with all the holy angels with Him. He will come with His own glory and with the glory of the Father. While all the world is plunged in darkness, there will be light in every dwelling of the saints. They will catch the first light of His second appearing.

What a day that will be when the unsullied light will shine from His splendor, and Christ the Redeemer will be admired by all who have received Him. All who have served Him will catch the undimmed rays of the glory and brightness of the King in His majesty. In that day those who have been counted as the lowly ones will be the truly lofty.

All the means to sustain the work is unequal to the demand, yet a beginning has been made. Even in Cooranbong, since we have located here, we have felt the necessity of a hospital where the sick could be treated. Miss McEnterfer has been called on from far

~~and near to do the work of nurse and physician. She has gone on~~
horseback to places where a carriage could not go. At one place a little lad was badly scalded. His sufferings were great. His family knew not what to do for him. They could not sleep because of his agonizing cries.

Miss McEnterfer could not tell how the case would turn, but she worked tenderly and carefully, dressing the wounds. She made her applications of hot water compresses. What a wonderful restorer this is. After the first work that was essential to be done was finished, the little fellow slept, and the family slept. Day after day she treated this case. She prayed as well as worked, and through the blessing of the Lord the lad was perfectly restored. That was indeed a very grateful family.

In many such cases Miss McEnterfer has been called to relieve suffering. One lad, about ten years old, was running to chase a calf out of the yard, when he was thrown down, his foot slipping into a hole where there was a broken glass bottle. The glass cut a deep gash in his ankle. After ten days Miss McEnterfer was sent for. She did not at first think she could save the foot, but she prayed and worked. The greatest care was required in touching the foot. It was a terrible-looking wound. One, as soon as she looked at it, fainted away. She had come to assist Miss McEnterfer, but could not do anything.

[42]

After two days' treatment, Miss McEnterfer saw that the case needed more constant care, that special efforts must be put forth, and, after talking the matter over, we decided to take him to our home, having his aunt go with him to remain with him. We boarded the two; Sara treated the foot for ten days, and it was saved. The lad is now walking about perfectly well. We thank God that he was restored to soundness. When they asked what they should pay for this care, Sara told them that she did not do this work for money, but out of pity and compassion for suffering humanity. The relatives of this boy were touched by these things.

There have been other cases which I do not care to relate. In one case, through proper treatment, the efforts made brought a young man back from [almost certain] death. Great hopes were entertained of his recovery. Some who were with Miss McEnterfer, who lived near, were watching the case. The family consisted of the mother

and the father and several brothers who were hard-drinking men. They were strictly charged to give him no brandy or rum. The young man was doing well, and the neighbors returned home.

[43] When the doctor, whom they had sent for to Newcastle came, he said he was much better. The family asked if they should give him any liquor, and he said, "A very little." They gave him the drink, and it snapped the thread of life. Those drunken men knew not what they were about. The mother said that they poured the liquor down his throat, and he could not help himself; and she could do nothing to prevent them. He was the only member of the family of boys who would not use liquor. When the neighbors came in the morning, the mother said, "They have killed my son! They have killed my son!" Oh, how my heart ached as I thought of that murder in that house. The father and brothers had imbibed liquor until they knew not what they were about. This was considered a very affectionate family, but the rum demon took away their senses. They became as all men become when they sell their reason for strong drink.

Many such calls have been made, and all have been successfully treated with the exception of one woman who was in the agonies of death when help reached her.

Another case was that of Brother Thompson's little son, about nine years of age, who fell with his knee upon a stone. The knee became very large, and the lad was obliged to use a crutch. The doctors could do nothing to relieve the child. It had been in this condition for six months when the father brought the boy to Cooranbong. He came to work on the chapel in this place.

[44] Sister McEnterfer looked at the knee, and she had compassion on the bright, promising lad. She took him in charge and gave him thorough treatment twice each day with bandages of flannel as hot as he could bear it. This treatment helped him, and the swelling went down. Now the boy is as active as if he had never been injured. The mother and father and family of ten children were glad to know that their son and brother was not to remain a helpless cripple for life. We assure you that there is abundance to be done in medical missionary lines in this place.

We have no time to lose in the work of temperance, in the restoration of the poor outcasts, the unhappy, homeless ones. The Lord has a work for men and women to do. If Christ is abiding in the heart,

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~~He will sanctify the soul temple. Our hearts will be earnest, and~~
full of divine sympathy. Whatever we do we will do as if in the full
view of the whole universe of heaven. Men and women, you may
with perfect consistency wear the badge that declares you medical
missionaries. This means temperance in all things, and by it you
make a silent, personal appeal.—[Manuscript 91, 1898.](#)

Ellen G. White Estate

Washington, D. C.,

May 1, 1986.

Entire Manuscript.

[45] **MR No. 1193—An Appeal To Be Faithful Stewards of Money and Other Talents; Also to Follow Christ in Humility and Self-Denial; A New Believer Faces a Crisis over Sabbathkeeping**

(Written November 22, 1897, from Stanmore, Sydney, NSW, to
“Dear Brethren in California.”)

I have confidence that you will help us at this time. We have had a special interest aroused in Stanmore, a beautiful suburb of Sydney. About twenty, I learn, have taken their stand to observe the Sabbath of the Lord, and many more are convicted. The people are deeply interested in the truth, and the important points of present truth are to them as a new revelation. The interest continues to grow, and those who embrace the truth go right to work for their friends, inviting them to come out to hear. More than this, they invite their neighbors and friends to come to their house. They then secure one of our ministers to give a Bible reading. These meetings are made very interesting.

We have secured a good house for the mission. Here the workers have a home. Instruction is given them to prepare them for the work. Elder Haskell and wife, Elder Starr and wife, Brother Baker, and Brother and Sister Wilson are here. Then there are several women workers, who are selling papers, tracts, and small books. Some days they do very well; then on other days not so well. But they have good average success.

All those newly come to the faith are enthusiastic over the idea of erecting a meetinghouse. Two who have just taken their stand on the Sabbath were expressing their desire for a church building. [46] The husband said to the wife, “What will you give?” She turned to him and said, “Husband, what will you give?” He said, “Let us each write on a slip of paper the sum we propose to give, and then exchange papers.” They did this, and each had subscribed 5 pounds. They told Brother Starr that no doubt they would make it more than

MR No. 1193—An Appeal To Be Faithful Stewards of Money and Other Talents; Also to Follow Christ in Humility and Self-Denial; A New Believer Faces a Crisis this, and since then they have doubled their subscription, each giving ^{over Sabbathkeeping} 10 pounds. Ten pounds from each is quite a donation. No one has been asked to do anything, and this is a surprising chapter in our experience.

Yesterday afternoon I talked to the people from [Luke 12](#). This chapter is a lesson of great importance for all the sons and daughters of God. I told them at the close of my talk that we desired to build a church, and that we would accept all the help that was freely given. We should have to move out by faith. We did not design to erect a cathedral, but a plain building that we would call a tabernacle; one that would be in harmony with our faith. We could not conscientiously spend any of the Lord's money in needless adornment. We would have a neat structure. Skillful hands could make it very tasteful and appropriate. I told them that the building at Cooranbong was a commendable house of worship—neat, thoroughly well built and, in harmony with our faith, dedicated to God free from debt. The interest paid on a debt left on any house of worship is a great loss. We propose that this house shall be as a tabernacle for us. We are all pilgrims and strangers; our citizenship is above.

We would devote this tabernacle to educating and training not the elder members of the church alone, but the children and youth. They are to be taught not to live to please themselves, not to court praise, but to guard their hearts with perpetual vigilance and jealousy, lest they be estranged from God. Teach them what it means to hunger and thirst after righteousness. These lessons must be given, else there will be a thirst for human appreciation and honor, which would be only injury to them should they receive it. [47]

The Lord understands every sacrifice we make for Him to contribute to the necessities of His cause, without ostentation or display. Hide self in Jesus. Our great Teacher has plainly defined the way we should walk. The inward spiritual perception of the truth as it is in Jesus will never exalt the human agent in his own estimate of self. The Spirit of God leads the human heart to realize that sanctification of the Spirit brings self-abasement and lowliness.

December 16—I rise to write at two o'clock. What gives the proper level to the human mind? It is the cross of Calvary. By looking unto Jesus, who is the Author and Finisher of our faith, all the desire for self-glorification is laid in the dust. There comes, as

we see aright, a spirit of self-abasement that promotes lowliness and humbleness of mind. As we contemplate the cross, we are enabled to see the wonderful provision it has brought to every believer. God in Christ and Christ as God, if seen aright, will level human exaltation and pride. There will be no self-exaltation, but there will be true humility.

[1 [Corinthians 1:17-31](#); [Galatians 6:14](#), quoted.]

[48] The Creator of all worlds humbled Himself to human nature, and in human nature He took the place of meekness and lowliness. Any human being that cherishes highmindedness and self-trust because of self-sufficiency and self-complacency, dishonors his Maker. Just as surely as he does this, he will be humbled. The Lord was rich in heaven's treasure, yet He for our sake became poor, that we through His poverty should be made rich. In the days of His humiliation, He clothed His divinity with humanity. Although He was the Majesty of heaven, He humbled Himself.

Christ devoted Himself to the salvation of the human race, and man should never, never, lift up his heart unto vanity. You who are possessed of worldly treasure are to become poor by following your Redeemer's example, devoting your substance to the advancement of the cause of God, and not to self-indulgence. Those who acquire wealth for the purpose of hoarding it, leave the curse of wealth to their children. It is a sin, an awful, soul-periling sin, for fathers and mothers to do this, and this sin extends to their posterity. Often the children spend their means in foolish extravagance, in riotous living, so that they become beggars. They know not the value of the inheritance they have squandered. Had their fathers and mothers set them a proper example, not in hoarding but in imparting their wealth, they would have laid up for themselves treasure in heaven, and received a return, even in this world, of peace and happiness, and in the future life eternal riches.

[49] Many, many church members have sold themselves, soul, body, and spirit—to enjoyment? no; none can know what enjoyment is till they lay their accumulated treasure at the feet of Jesus—to covetousness and idolatry. Church members are to be true and faithful servants of the Lord. They are to use their entrusted capital to bless the needy in their churches. Churches are to be established where the people of God may worship Him. The pews and seats are

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not to be rented. The wealthy are not to be honored above the poor
^{over Sabbathkeeping}
No distinction is to be made. “All ye are brethren.” 47

Your property is a talent lent you by God to test you, to see if you will accept the character of Christ and be a subject of the kingdom of God. Thus you may come into possession of eternal riches. Your profession of Christianity is true if you follow Christ; worthless if you do not follow Him. Self-indulgence will not secure for any soul a citizenship in the better, even the heavenly, country. Those who will not be good and do good, as did their Master, those who covetously spend their all upon themselves, will lose the eternal riches. They will find no place for their selfish souls in the mansions Christ has gone to prepare for those who love Him.

The time is coming when every entrusted talent must be accounted for. The Lord has put into our keeping talents that we are to improve by wise investment. We are to increase and sustain the facilities for God’s worship, not by sociables, fairs, raffles, games, lotteries, or any such means. When money is obtained in this way to sustain the church, it is because the church members are self-indulgent, gratifying pride and appetite by using wine, beer, liquor, and tobacco. Thousands of dollars are expended in needless things, while the poor are suffering for food and clothing, and the cause of God is left to makeshift to secure means to supply its numerous necessities.

God watches to see how His stewards fulfill their sacred trust, and when the cries of the widow and the fatherless come into His ears because of hunger and overwork, sickness and distress, it is written in the books of heaven that the Lord’s stewards have embezzled His goods to gratify their selfish passions, and the needy have been left to cry unto God because of the conduct of hardhearted men, who are lovers of pleasure more than lovers of God. Every man in this world is using God’s money. Men would have been left to perish if Christ had not given His life for them. He is their Substitute, their Surety. He has given them a probation in which they may work out a perfect character by obedience to all God’s commandments. Thus they show that they appreciate the great offering made, that through the Holy Spirit they might be converted and secure eternal riches by laying up their treasure in heaven, and not on earth.

When in the great day of God each one is apportioned his own reward, not many great, not many wealthy, not many of the now-extolled wise, will find mansions awaiting them. Christ says to them, “You in your lifetime had those things which you chose for your happiness. But when your riches and fame perished, it was found that you had not put your treasure beside the throne of God. You did not lay up your treasure in heaven, but you sought to employ it for your own gratification. Your insurance was not in the banks of heaven. The poor members of the royal family have been left in poverty, unaided by the means of God left in your hands with which to do good. You worked hard to glorify yourself, but the work which the Lord gave you to do, to love and serve Him, you refused to do. You had many disparaging remarks to make in regard to the poor and suffering, the homeless widows and the fatherless children, as though they were made of different material from you. You despised My poor, those who loved Him who for their sake and yours became poor that they and you might come into possession of eternal riches. ‘What shall it profit a man, if he gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?’”

I warn all to whom this letter may come that unless you follow where Christ leads the way, you will fall into Satan’s snares and lose heaven. Your houses, your lands, are talents for which you are just as responsible to God as for any He has entrusted to you. You may bury your talent as did the slothful servant, but your business is to inquire of God and to watch for opportunities for doing good with your Lord’s entrusted money. His cause is to be advanced. Souls are to be saved, and the question should not be, How much will this effort cost? Will it pay to venture? It will pay if one soul is rescued. That soul is estimated as of more value with God than a world.

All have talents entrusted to them according to their several ability, and the Lord expects these to be used to His name’s glory. The warning must go to the world, whether men will hear or whether they will forbear. It may be that by your efforts a score of souls will be brought to the knowledge of Jesus Christ, and each become a worker for the salvation of others. No man should reckon his labor a failure if through his efforts one soul has his name registered in the book of life. Eternity will reveal many wonderful histories in

MR No. 1193—An Appeal To Be Faithful Stewards of Money and Other Talents; Also to Follow Christ in Humility and Self-Denial; A New Believer Faces a Crisis connection with the efforts made, which at the time seemed to be
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fruitless.

Talents that are not needed are not bestowed. But every talent given has a place where it can be used. The single talent is needed. God has a place for it. There are channels everywhere through which benevolence may flow. Needs are constantly arising; missions are handicapped for want of means. These must be abandoned unless God's people awake to the true state of things. Wait not until your death to make your will, but dispose of your means while you live. Great necessities will arise and means will be needed to supply them. Wherever there is an important field of labor which you see should be worked, there begin, your individual self, to work. [52]

There are portions of the Lord's vineyard untilled because no means have been supplied. There are meetinghouses burdened with debt which should never have had a debt upon them if proper efforts had been made. To find means to put up a house of worship entirely free from debt is one of the greatest acts of benevolence that can be performed. The interest goes out yearly for an old debt, and no one feels the disgrace, but the hardest part is to redeem the blunder made at the first, to clear off the old debt, and stop the interest that is so difficult to raise. The Lord has need of the money He has lent to men to use in doing good.

December 17—I rise at a quarter after two o'clock. I could not complete that which I commenced several days ago. The Lord is working for His people in Stanmore. Brother Sharp lost a situation in a prosperous firm, where he has worked for fourteen years. During all that time no fault was found with him. When Brother Sharp told one of the partners of his decision to keep the Sabbath, he said they could work it all right, and was disposed to give him the day. It is the custom to work only three hours on Saturday, but Brother Sharp promised to make up that time fully by working over hours.

But when the matter was brought before the associate partners, it was decided that they could not keep him if he kept Sabbath. They gave him one month to decide the matter. As he was firm at the end of the month, he was asked to resign his situation, because they did not like to turn him off. [53]

He said, "Have you not been pleased and satisfied with my work?"

“Perfectly,” they said.

“Well, then, why should I act an untruth? I am very sorry to break connection with you, and I want to remain; but I must keep the Sabbath, and I could arrange to keep the Sabbath and do just as many hours work by giving more time. I certainly cannot resign.” Then they discharged him.

When he rather abruptly told his wife, she was disappointed. Everything presented itself to her mind in the worst light. She saw her children suffering for want of food and without clothing. She was completely overcome. She was taken with a spasm, and for some time it was uncertain that she would live. But the Lord brought her through.

I had a long talk with this brother. He was a bookkeeper and solicitor for the firm, and has kept everything in order. He is also a musician. I at once saw that an opening must be made for him. His employer was watching him, as were also several others. It was a test question, and we thought he might engage as bookkeeper and solicitor for the health home. They had no money. He had received 3 pounds 10 shillings, per week, and had several children to keep.

[54] **December 14**—I received a letter saying that Brother Sharp had been sent for to come to an important firm and talk with the proprietor. This man said that he had let his bookkeeper go for a holiday, and in his absence had attended to the books himself. While doing so he found that he credited himself with 15 pounds more per month than had his bookkeeper. He saw that he had been dealt with dishonestly. He told Sharp that he had heard that he had lost his place not because of any failure on his part but because he wanted to keep the Sabbath, and added, “I said, ‘That is the man I want. I can trust that man. He has a conscience, and fears God,’” “Well,” he said, “you may have the Sabbath”; and I think he has the same pay that he received from the other firm.

So you see the hand of the Lord is in this. His former employer said to one who was favorable to the Sabbath, “I felt bad at having that man leave; he was a faithful workman. I do not know who I can get to fill his place, but I did not want one in my employ who would always be poking the Sabbath down our throats.” Poor man! One day he will wish the Sabbath had not only been brought to his throat but that he had taken it in and eaten it as the word of God. The best

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recommendation that Brother Sharp could have was that he would not dishonor God by breaking the Sabbath.
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The interest in Stanmore continues to be good. Brother Wilson writes that they are finding new Sabbathkeepers every week. The work is advancing, and now a lot must be secured on which to build a meetinghouse. It will cost a good deal in this locality to get a piece of land 100 by 100 feet, but there is no other way but to build. We must have a house of worship in eight or ten weeks. I want you, my brethren, to help me all you can, by taking my shares in the Healdsburg school, and thus release me. I want to invest in this missionary work. We must pay the workers, and we must pay for a lot for the church.

What will you do to help me? If the shares are sold to those who can buy them, and thus divided among the churches, each bearing a part, the load can be easily lifted, and I shall have means to invest here. It must be done. The house of worship will serve for several suburbs, and I will do my best that it may be dedicated without a penny's debt upon it. [55]

The interest in the camp meetings in Melbourne and Sydney has taken in the same features as did the proclamation of the Message in 1842. The interest is spreading far and wide. Those recently come to the truth will do what they can, for they have an enthusiasm that bears the signature of the Holy Spirit. My brethren, will you help me by taking the shares in the Healdsburg school? Will you also help me in the case of Brother Leininger? You are well acquainted with this matter, and can help me if you will. I am now carrying a debt of 1,000 pounds at five-and-a-half percent interest, besides 200 pounds hired for the school building. But notwithstanding I am responsible for this, I make my donation of 25 pounds toward the church in Stanmore. I have been walking by faith, and I shall continue to invest.

Soon after I came to this country, I hired \$1,000 from a brother to commence the school in Melbourne; then \$500 more. This is aside from the sums I have already mentioned. We could not get means, and I walked out by faith. This \$1500 ought to be returned to this brother, who would, if he had it, use it in other places.

I want you to tell our people about the Scott case, and the case of Brother Leininger, and see what can be done for him. I must be

[56] released, that I may have means to open up new fields. The cities of Newcastle and Maitland, twenty miles from Cooranbong, are calling for labor. We must have means to start the work. Much canvassing has been done in these places, but we have been waiting until the time should come when we could take hold of the work, and keep at it until these places are fully worked.

Then there are large cities in Queensland calling for help and workers. But we have not had the means in the treasury to keep the workers paid. All round in these countries are cities that need to be entered. But the lack of means prevents it. I submit this matter to you. Forty have now commenced keeping the Sabbath in Stanmore, and still the interest is widespread. I believe we shall have a church of one hundred souls.—[Letter 20, 1897](#).

Ellen G. White Estate

Washington, D. C.,

May 1, 1986.

Entire Letter.

MR No. 1194—The Value of Health Reform in Our Homes and Institutions [57]

(Written August 5, 1892, from North Fitzroy, to Dr. J. H. Kellogg.)

All that you have written in your last letter I read with great interest. That which you say in regard to the matter of physicians having professional badges, I fully endorse. Christian physicians need no badge except that of Christianity. The use of drugs is not in accordance with God's plan. Physicians should understand how to treat the sick through the use of nature's remedies. Pure air, pure water, healthful exercise, should be employed in the treatment of the sick.

On special occasions a great deal has been said in regard to the violation of the laws of health through indulgence of pernicious habits. But though a few have been burdened to speak of these things, many of the shepherds of the flock have failed to give plain warnings to those who were under their charge, who were ruining themselves through evil habits. They have not educated the ignorant, aroused the careless and inattentive to a sense of their responsibility to properly care for the body, which is the temple of the Holy Ghost. As a consequence of criminal neglect many have defiled themselves, and have imperiled their physical, mental, and moral being, and have brought upon themselves sickness, suffering, and death.

We have duties to perform toward all those with whom we associate, and those who claim to be Christ's delegated representatives are to watch for souls, knowing that they must give an account. Christ manifested a deep interest in suffering humanity. He was ever touched with human woe, and His true witnesses are to work as He worked. They are not to be heedless in regard to the important principles of health and life. The true minister is to educate and discipline himself, and to obtain knowledge as to how to keep himself in health. Then he will not be merely a novice, but an imparter of the knowledge which he has searched out and put into practical effect. [58]

We are sorry to say that there are those who have barricaded themselves with their prejudices; they cling to their own habits and customs and practices, and persistently use their influence against health reform. By this class those who would follow the light God has given, are called narrow, bigoted, and fanatical. And many who hear them have not the moral courage to stand in defense of that which they know to be true and right. They know that a large class do not care to be reprov'd concerning their perverted appetites and ruinous indulgences. They do not wish to be stirred up on these points.

But shall we be silent? The sinner does not wish to have facts presented to him that condemn his practices, for he must either resist the pleadings of God through the human agent, or surrender his way and will to the ways and will of God. But although he does not desire to be warned, the work of warning goes on, that those who are spiritually sick, poor, blind, and naked, may be aroused to their condition. As we warn the spiritually lost, so continuous efforts must be put forth for the salvation of the slaves of appetite, and passion, and overwork.

[59] Many indulge in unhealthful practices until the physical vitality is undermined, and the mental and moral powers are enfeebled. When they fall a prey to disease they resort to drugs, and if these afford them temporary relief, they seem to be satisfied to continue in transgression. They do not bring their habits and practices in review to see what is wrong, and correct the evils by removing the causes. As the drugs are a mere stimulant, after a time they realize that they are in a worse condition than before they used the remedies. To use drugs while continuing evil habits, is certainly inconsistent, and greatly dishonors God by dishonoring the body which He has made. Yet for all this, stimulants and drugs continue to be prescribed and freely used by human beings, while the hurtful indulgences that produced the disease are not discarded. They use tea, coffee, tobacco, opium, wine, beer, and other stimulants and give to nature a false support.

In the recovery of health, nature calls for our cooperation. We are to bring our habits of life into harmony with right principles; but if we continue to eat and drink and dress and work in violation of her laws, the time will surely come when the skill of the whole medical

profession will not avail to restore us to health, or even to preserve life. Those who claim to be reformers, to be Bible Christians, above all others should eat and drink and work for the glory of God.

Those who are shepherds of the flock should impress upon the people the importance of acting upon right principles in eating, drinking, and dressing. They should warn the people to forsake every practice, restrain every appetite that endangers health and life. No teacher of truth should feel that his education is completed till he has studied the laws of health, and knows the bearing of right practices on the spiritual life. He should be qualified to speak to the people intelligently in regard to these things, and to set them an example that will give force to his words.

The teaching of correct habits is a part of the work of the gospel minister, and the minister will find many opportunities of instructing those with whom he comes in contact. As he visits from house to house, he should seek to understand the needs of the people, presenting right principles and giving instruction as to what is for their best good. To those who have a meager diet, he should suggest additions, and to those who live extravagantly, who load their tables with unnecessary and hurtful dishes, rich cakes, pastry and condiments, he should present the diet that is essential for health and conducive to spirituality. [60]

Every organ has its function, and our Creator has pledged Himself to keep our organs in a healthful condition if we will obey the laws implanted in our nature. The laws governing the physical nature are as truly divine in their origin and character as the laws of the ten commandments. Man is fearfully and wonderfully made; for Jehovah has inscribed His law by His own mighty hand on every part of the physical structure. Many are sick who might be well if they would but cooperate with God, surrendering soul, body, and spirit to His control. For in order to have health, we must keep ourselves in harmony with God's law. To have clean hands and a pure heart is to have peace and contentment of mind, and this is conducive to health.

“Ye are not your own; ye are bought with a price, therefore glorify God in your body and your spirit which are His.” In view of this fact, should not the principles of truth so transform the character of professed Christians that they should live as seeing Him who is

[61] invisible? This is the way that all those who are professing godliness should live. In every place they should act as the representatives of Jesus, knowing that an influence is going forth from them that will affect others. “Ye are a spectacle to the world, to angels, and to men.”

Those who would be ensamples of self-denial, of cross bearing, of piety, of single-hearted devotion to God, will have to look well to their habits and their ways, lest by their works they contradict their faith and through their inconsistencies become a positive hindrance to others. They should constantly watch lest they lose confidence in themselves. When light and grace are imparted by the Lord, but not appreciated by those whom He would bless, they become self-indulgent, and please perverted appetite, and gratify passion. Moral force often resisted will finally lose its power to control, and self-respect is lost and confidence in God is shaken. The backslider hesitates to lay claim to the precious promises of the gospel, for he knows that every promise is fulfilled upon conditions, and that he has failed to meet the conditions. The Holy Spirit is grieved, and the rebellious one is left in the darkness that he has chosen.

Great light has been shining upon our pathway, not to be hidden under a bushel or under a bed. Through unjust business transactions and indulgence of passion, the light of the Christian burns dim. But God has given the light to be set high above sensuality in thought or action. Many lights burn low and go out for the want of the oil of grace. But let the Christian’s life shine forth in clear, steady rays, illuminating the surrounding darkness. We cannot grow in grace until we purify our souls by obeying the truth. Obedience to the truth includes obedience to physical law.

[62] Many transgress physical law, and seemingly pass on uninjured; but is it so? In truth God has spoken, “That which ye sow, ye shall also reap.” Disease of such a character will come upon the transgressor that he will be forced to admit that he is reaping the result of previous habits, which have weakened his power of resistance. When our churches plant their feet firmly upon the principles of health reform, and respect the physical [laws] which God hath instituted, they will stand where God will give them His grace, and will make them an influence for good upon the community in which they move.

Christ said, “I sanctify Myself that they also may be sanctified.” Those who follow His example will be men of power. They will be “strong in the Lord, and in the power of His might.” Ignorance in regard to the subject of health and purity is sinful, and yet we are far behind the light that has been given. The strange abandonment of principles which should have a vital connection with physical health, is simply appalling. Instead of seeking for more knowledge on this subject, some seem to desire to stop every crevice through which light might come to them.

Parents have backslidden, and have instituted a warfare against health reform. Mothers suffer their children to eat irregularly and to dress unhealthfully, and through indulgence in unwholesome diet they are educating them for more pernicious things. Children and youth should not be underfed in the least degree; they should have an abundance of healthful food; but this does not mean that it is proper to place before them rich cakes and pastries. They should have the best of exercise, and the best food, for these have an important bearing upon the condition of the mental and moral power. A proper, wholesome diet will be one of the means whereby healthful digestion may be preserved.

Students should eat to live, not live to eat. Those who indulge in overeating will never develop into patient, deep-thinking students. Let the diet be simple, and after the meal let an hour’s rest be taken in order that they may resume their studies with safety. By heeding this precaution students can accomplish more in one hour than they could in six through its neglect.

[63]

We have seen those who advocated health reform who made grave mistakes in the preparation of their food. Some prepared porridge for every meal, and insisted upon the students partaking of it in the school, or, when in charge of a family, compel the children to eat of this dish. But soft food is not always the best food for all persons. Some children have been forced by their parents to eat porridge when they loathed the very sight of it, and have been told that unless they ate the porridge, they could have neither fruit nor any other dish on the table. Such treatment will not help the children to understand the principles of health reform. That which is wholesome food for some is unpalatable and unwholesome for others. Why is it necessary to make a certain dish a staple article of

diet when it is not grateful to the taste or beneficial to health? Why not vary the provision, and make a healthful and pleasant change? It is not just or wise to compel anyone to eat that which is distasteful.

Everything upon the table should be prepared in a way that will make it enjoyable. The table is not a place where rebellion should be cultivated in the children by some unreasonable course pursued by the parents. The whole family should eat with gladness, with gratitude, remembering that those who love and obey God will partake of the marriage supper of the Lamb in the kingdom of God, and Jesus Himself will serve them.

[64] Let our institutions guard against employing those who are not skillful in the preparation of food. To prepare dishes that will recommend health reform requires tact and knowledge. There are some who are called good cooks who understand only how to prepare meat and vegetables and the general round of diet used in the world. But we need cooks who are educated in hygienic methods, so that they can prepare dishes that will be both palatable and wholesome. There is a great dearth of cooks of this character, and I know that many of our most precious, able men have died because of improper diet. There was placed upon their tables hot saleratus biscuits, and dishes of a similar character. The students in our schools should be educated so that they can prepare food in a tasteful, healthful manner. They should know how to make good, sweet, thoroughly baked bread; but it is not essential that they understand how to make a great variety of cake and be able to prepare knickknacks to tempt the appetite.

The science of cooking is an essential science in practical life, and this science must be taught in such a way that the poorer classes can be benefited. Simple articles of diet should be prepared in a simple manner and yet be found all the more palatable and wholesome because of their simplicity. In Australia the people depend almost solely on baker's bread, and meat is used at breakfast, dinner, and supper. So baker's bread, meat, fruits, and vegetables generally compose the diet of the people. Now, if the health reform diet is presented to them in such a way that they think it will cost more money, time, and labor than the diet to which they are accustomed, I fear we shall make very poor headway in correcting their habits. What we need here is the labor of persons who have a knowledge

of practical and domestic economy, who can instruct as to how to [65]
prepare a simple, nutritious, palatable diet for the common people.

Those who are employed as teachers should become intelligent in regard to the philosophy of health, that they may know how to preserve their own health, and to help others. Through the overloading of digestive organs the brain is made to suffer. When a great variety of food is taken into the stomach at one meal, the result is that there is confusion of thought, inability to retain ideas, or to understand instruction. Many teachers and pupils, for this cause, feel that they are overworked. But their overwork was caused by the unnecessary burden of food which was placed upon the stomach, and which taxed the entire forces of the system. When teachers are in this condition they are in danger of making unwise decisions, which do much harm. Through the overloading of the digestive organs, the teacher becomes dyspeptic, and manifests impatience toward the pupils.

If there is any institution on the face of the earth where the principles of health reform should be practiced, it is in a college boarding house or a sanitarium. If the diet of students and teachers is composed largely of meat, their health will suffer in a disastrous way. A gross diet will dull the comprehension and set the animal passions into activity. The animal nature will struggle for victory over the moral and spiritual nature.

Professional men cannot afford to disregard the laws of their own being, for it will not only injure themselves but do injustice to those who are placed in their care. Physicians are guardians of the sick, pledged before God to make the most of their God-given ability to meet the responsibility placed upon them. Every talent entrusted should be guarded as a precious treasure. To use up all [66]
the strength we have, and leave nothing from which to draw in times of emergency, is the height of folly. Matters will be forced upon the attention unexpectedly which cannot be set aside, and unless the physician has complete control of himself he will make serious blunders, which he can never remedy. When the physical power is lowered, self is more likely to exhibit itself, and through an unadvised word or an impatient manner souls may be turned aside from the path of right.

Physicians and teachers should ever be upon their guards, and students should not be stuffed and crowded in their studies in such a way as to leave no time for the study of the Bible or meditation and prayer. The great Teacher can prepare minds and hearts by His Holy Spirit for the highest kind of attainment.

In selecting teachers for our schools we should use every precaution, knowing that it is as solemn a matter as selecting men for the ministry. Let wise men who can discern character make the selection, choosing those who are calm and kind, who have the love of God in their hearts, for in every sense teachers are to be missionaries. Their course of action, like that of teachers in the Sabbath school, should tend to the winning of their pupils to Jesus. If teachers have not love in their hearts, they will give a wrong mold to the character of their pupils. Kindness and love will induce obedience where arbitrary authority, strict rules, and an overbearing, commanding manner will work utter failure in the management of pupils.

[67] Christian consistency should be manifested toward your children in the home and in the church, in a pleasant, courteous manner. To place over young children in a church school teachers who are proud and unloving, is wicked. A teacher of this stamp will do more harm to those who are just developing character than all the influence of one of a different character can counteract. If the teacher is not submissive to God, and has not love for the children over whom he presides, he should be dismissed. Or if he shows partiality to those who please his fancy and manifests indifference to those who are less attractive, to those who are restless and nervous, he should not be employed, for the result of his work will be a loss of souls to Christ.

Jesus came to seek and save that which was lost, but teachers do not always follow His example. They do not manifest love and forbearance to the very ones who most need it. Do not place teachers over the young who have no managing ability, for their efforts will tend to disorganization. Those who have mental resources and physical energies, who are well balanced by the grace of God, and can bring all their qualifications into active, practical use, relying wholly upon God, can be a power for good in our schools. The influence of this class will be as lasting as eternity.—[Letter 19, 1892.](#)

Ellen G. White Estate

Washington, D. C.,

May 1, 1986.

Entire Letter.

[68] **MR No. 1195—By Deeds of Mercy Christians are to be God’s Helping Hands**

New Believers Need Temporal Help—The families we have helped to the camp meeting are not a cheap class of people, but intelligent. One brother is the elder of the church at Prospect; another has had a good business, but has met with reverses. These families must receive help all the time until they can get employment. Dollars and dollars I have to expend to provide food for the hungry, and clothing for those too poor to buy. But they are God’s property; they have newly come to the faith; they are God’s chosen children.—[Letter 42, 1894](#). (Written to H. W. Kellogg, from Ashfield, NSW, October 24, 1894.)

New Believers Require Follow-up Work—I do not think it can be your duty to go to Europe now. The state of the cause is such that all the help we can get is needed.

I am now writing upon the great mistakes made in extending our labors where we cannot look after it, and having a feverish unrest to create new interests and leave the people already raised up to die for want of help. This is the case all over the different States. I tell you, there must be more visiting the churches and caring for those already raised up, strengthening the things that are ready to die. While churches everywhere are in such suffering need, one cannot be spared.—[Letter 1, 1879](#). (Written to S. N. Haskell, from Denison, Texas, January 27, 1879.)

[69] **More Workers Needed to Spread Light**—Willie, your heart would ache to look upon this vast field in Texas with only one preacher and calls coming in from every direction for help. I tell you that God could use hundreds of young men if they would only give themselves to the work to labor humbly in God. Oh, I do feel that we should appoint one day in a month for fasting and prayer for the Lord of the harvest to raise up men who shall go into the field and sow the seeds of truth. What can be done? My soul is stirred to its very depths. So many are in darkness, yet longing for light.

They are not satisfied with their present condition. They are pleading for preachers to come. They hear the Word gladly but the moral darkness is so great one or two discourses are shedding merely a glimmer of light.

There are needed not only ministers but those who can act as missionaries—men and women of good understanding, of moral worth with moral backbone, who can circulate around among the people and shed light, precious light, everywhere.—[Letter 15, 1879](#). (Written to W. C. and Mary White, from Denison, Texas, January 28, 1879.)

The Value of Hospitality—Yesterday it all opened before me that in this very line of hospitality I have been repeatedly shown that we can unite the people with us, and can have twofold influence over them. This was unfolded before me in the first experience in this work, many years back, and we have ever linked our interest with humanity.—[Letter 135, 1894](#). (Written to W. C. White, from Granville, NSW, August 6, 1894.)

Cannot Pass By the Needy—We cannot with our wills sway back the wave of poverty which is sweeping over this country; but just as far as the Lord shall provide us with means, we shall break every yoke and let the oppressed go free. We cannot look upon our people, and see them in distress, and yet, like the priest and Levite, pass by on the other side.—[Letter 41, 1895](#). (Written to J. H. Kellogg, from Granville, NSW, October 25, 1895.)

[70]

Pure Religion Revealed in Deeds of Mercy—I cannot sleep after half past two o'clock. I wish to speak to my brethren who occupy positions of trust. As God's husbandry you are invested with the responsibility of acting in His stead, as His helping hand. Those who are placed in positions of trust must have the authority of action, but they are never to use this authority as a power to refuse help to the needy and helpless. It is never to be exercised to discourage or depress one struggling soul. Let those to whom have been given positions of influence ever remember that God desires them to carry out the mind of Christ, who, by creation and redemption, is the owner of all men. Just as long as a man is imbued with the Spirit of Christ, he is registered in the books of heaven as a co-partner with God. He is God's helping hand. As the disciples received bread from the hands of the Saviour to give to the people, so he receives

divine grace to impart to those in need. And in the distribution, the gift is increased.

[71] I wish we could appreciate more fully the value of the lesson taught by the miracle of feeding the five thousand. He who makes it his lifework to labor together with God, not apart from Him, is carrying out the purposes of Christ. It is only such who are fit to be entrusted with the work of dealing with human minds. Those who are not partakers of the divine nature cannot properly estimate the value of the human soul. They do not share in Christ's deep, earnest longing for the souls which cost such an immense price. They have not a personal piety. They cannot be trusted to work in Christ's lines, to lift up, not to tear down; to encourage, not to depress; to restore, not to mar and deface by their own imperfection. They are not safe, accurate judges of the necessities of the soul. They have not the pure, unselfish Spirit of Christ, and therefore they are not qualified to judge of human merit in cases that present peculiar difficulties.

By the great law of God man is bound up with his fellow man. To the answer given by the lawyer: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," Christ said, "Thou hast answered right: this do, and thou shalt live."

In these few words are laid down the terms of eternal life. True godliness is measured by the work done. Profession is nothing; position is nothing; a character like the character of Christ is the evidence we are to bear that God has sent His Son into the world. Those who profess to be Christians, yet do not act as Christ would were He in their place, greatly injure the cause of God. They misrepresent their Saviour, and are standing under false colors.

[72] The true disciple, in whose heart Christ abides, shows forth to the world Christ's love for humanity. He is God's helping hand. The glow of spiritual health thrills his whole being as he receives from the Saviour grace to give to others. This is medical missionary work. Its performance heals the wounds inflicted upon disordered human nature by the one who was once a covering cherub but who through self-exaltation lost his high and holy estate, and took up a warfare against God and man. By his subtlety he led human beings into the pit of degradation, and it cost the life of the Son of God to redeem them. Christ gave His life to save every sinner. He is

the light and life of men. He came as a mighty Physician, a great Medical Missionary, to heal the wounds sin had made in the human family. His mighty healing power sends a glow of spiritual health into the soul.

Pure and undefiled religion is not a sentiment, but a doing of works of love and mercy. This religion is necessary to health and happiness. It enters the polluted soul-temple, and with a scourge drives out the sinful intruder. Taking the throne, it consecrates all by its presence, illuminating the heart with the bright beams of the Sun of Righteousness. It opens the windows of the soul heavenward, letting in the sunshine of God's love. With it comes serenity and composure. Physical, mental, and moral strength increase, because the atmosphere of heaven, as a living, active agency, fills the soul. Christ is formed within, the hope of glory.

God calls upon us to show, by the exercise of true piety, that we are under divine enlightenment. When those connected with the service of God center their hopes on Jesus, a change will be seen in their deportment. Supreme love for God and unselfish love for their fellow men will place them on vantage ground.

The gospel is good tidings of great joy. Its promises bring light to the soul and shine forth as light to the world. Therefore Christ says to those who have received the gospel, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Again, He illustrates the living reality of a Christian life by the saving properties of salt. "Ye are the salt of the earth," He says, "but if the salt have lost his savor, wherewith shall it be salted?" Solemn question! If the saving principles of truth are not exemplified by professing Christians, what benefit does the world derive from their lives? When salt has lost its savor, "it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

[73]

When Christians do not reveal Christ, of what value are they? Are they not, like savorless salt, "good for nothing"? But when they reveal in their lives the saving properties of the truth, poor, sin-hardened souls are not left to perish in corruption. God's works are seen, for the living principles of righteousness cannot be hidden. The gospel acted is like salt which contains all its savor. It is powerful in the saving of souls.

Christ inculcates the value of obedience, saying, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” Is it not best for us to keep the commandments, so that through us God can reveal His power? If all God’s people were obeying His commandments, they would indeed be lights in the world.

[74] God’s promises to the obedient are “good tidings of great joy.” They are gladdening to the humble, contrite soul. The life of the true Christian is radiant with the bright beams of the Sun of Righteousness. If men and women would act as the Lords helping hand, doing deeds of love and kindness, uplifting the oppressed, rescuing those ready to perish, the glory of the Lord would be their reward. Then they would not send thousands of miles to learn from human beings their duty. They would call, and the Lord would answer, “Here am I.” They would turn to the One close beside them, who has given them the promise, “Lo, I am with you always, even unto the end of the world.”

Look, thirsty, bewildered souls! Can ye not see the fountain of life opened for the weary, wayworn traveler? Can ye not hear the voice of mercy as she beckons to you, saying, “Ho, every one that thirsteth, come ye to the waters”? “Whosoever will, let him take the water of life freely.” The waters of this fountain contain medical properties which will heal spiritual and physical infirmities. All are invited to wash away their pollution in this fountain. Drink deeply from the fountain opened for Judah and Jerusalem. Then you can take the refreshing cup to parched, fainting souls.

Christ said of His work, “The Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.” Notice—you are not to comfort only the few whom you are inclined to regard with

favor, but all that mourn, all who apply to you for help and relief; and more, you are to search for the needy. Job says, "The cause that I knew not, I searched out." He did not wait to be urged, and then turn away, saying, "I will not help him."

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." [75]

Wake up, wake up, my brethren and sisters. You must do the work that Christ did when He was upon this earth. Remember that you may act as God's helping hand in opening the prison doors to those that are bound. Wonderful is the work that God desires to accomplish through His servants, that His name may constantly be glorified. He is waiting to work through His people. Those who are willing to be used will obtain a rich experience, an experience of the goodness of God.

Of those who act as His helping hand the Lord says, "Ye shall be named the Priests of the Lord; men shall call you the ministers of our God." [Isaiah 61:6-11; 62:2, 3, quoted.]

Shall we not try to crowd all the goodness and love and compassion we can into our lives, that these words may be said of us?—[Letter 7, 1901](#). (Written to "Brethren Who Occupy Positions of Trust," from St. Helena, California, January 17, 1901. Entire Letter.)

Ellen G. White Estate

Washington, D.C.,

June 5, 1986.

[76]

**MR No. 1196—Evangelism in Norwich,
Connecticut, And Lynn, Massachusetts; Concern
for Those Who Unsettle Faith in the Testimonies
And Misinterpret the Scriptures**

(Written December 6, 1890 (after the Sabbath), from Lynn, Massachusetts, to “Dear Children, Willie, Edson, and Emma.”)

I have just come from the hall where the little company assemble to worship on the Sabbath. There were about eighty present. I spoke from [John 14:15](#): “If ye love Me, keep My commandments.” I had much freedom in speaking, then we had a social meeting and thirty-eight testimonies were borne. The older members did not take the time, but gave opportunity for those who had more recently come to the faith. I was much pleased to see the readiness to bear testimony and to see and feel the good spirit which prevailed. It was indeed a precious season to all our souls. I was just as sure that the presence of Jesus was with us as if I could see Him in person. The Lord blessed His people. There is a goodly number of intelligent, noble-minded souls who have embraced the truth and are made to feel what it means to deny self and lift the cross and follow Jesus.

An entire family have embraced the truth—father, mother, and four children. One is married, the other three are not married. This Burnham is a cousin to Edwin Burnham, who was a most talented minister preaching in 1843 and 1844. He is the one who said he felt better after he had given the law a good run. He said the commandments were dead and buried and did not deserve a gravestone. He said it was an old, bloody, thunder-and-lightning law, a curse to man, a curse to all who kept it.

[77]

It is a critical time now with many. There are a number in the valley of decision, right upon the point of taking their stand. One is an overseer in the shoe manufacturing establishment. He has a family. He is a man of ability, but as soon as he takes his position then he can no more keep his place, and his wife is a bitter opposer.

MR No. 1196—*Evangelism in Norwich, Connecticut, And Lynn, Massachusetts; Concern for Those Who Unsettle Faith in the Testimonies And Misinterpret the*
Oh, may the Lord help these poor souls. I think we must pray more ⁶⁹
for these persons, convinced but who see the cross and dare not lift ^{Scriptures}
it, for to do so would take away the support, and they have families.
They know the truth and feel deeply, but dare not venture.

One of the Burnham girls has been a dressmaker, or rather the cutter of dresses, having many women in her establishment for whom she prepared work. She made forty dollars per week, but now she cannot obtain a situation. She would be glad to go to Battle Creek to school, but has not the means. The question may arise, If she has had the chance to earn so much, why is she destitute now? Her father was a wealthy man of business, but lost all his money. He might have taken the bankrupt law, but decided he could not do this, and if he did he would not be an honest man. He gave up everything but his wife. Had a little property in a house. It took part of this to settle the debts, and he stands before God as an honest man, but stripped of everything. He came down from one hundred thousand dollars to nothing.

The daughter's wages have gone to support the family and to pay the debt on the home. She says if she had means she would go to Battle Creek and learn to be a worker in the cause of God. She is passing through a tremendous struggle, but all the family spoke today, earnest and wholehearted. There are so many influences to draw away from heavenly realities to the earthly that my soul [78] trembles with apprehension for those who see the truth and have not faith that they dare venture to obedience. Oh, that the compassionate Redeemer may be to those dear souls a present help in every time of need and they [may] have grace to sing, "Jesus, I my cross have taken, all to leave and follow Thee."

I never saw Elder Fifield appear as well as now. Certainly he has success in arousing an interest. He feels the burden of souls on this occasion. He reins them up to a decision and then he says, I weep with sorrow of soul as I see the difficulties that obstruct their way. If anyone feels the love of souls and is brought in interested connection with these souls who long to obey and do not have faith to venture, it will cause soul agony.

My heart is stirred within me. I want to say to the dressmaker who has taken her position, I will help you to go to Battle Creek and learn all you can, and see if some way will not open for her. One is a

school teacher. She is not in the best of health and may have to leave her school. Another is an artist and has an excellent situation in the city, and can keep the Sabbath. If I had money, I know what I would do—I would help young men and women of talent to qualify them to become workers in the cause of God. But my hands are bound. I can do nothing, and this grieves me to the heart. This is a hard place for those who want to keep the Sabbath.

Dr. Neil's brother has taken his position firmly on the Sabbath. He spoke today. A good work has commenced here, and I hope it will be ripened off, and this is the reason I left Norwich, for it was a critical time for the interest here while the sheaves are being gathered.

[79] Brother Robinson and Farman and Brother Whitters were left at Norwich. They were willing I should come, greatly desired I should be here, and yet felt that it was a pity I could not be at Norwich over another Sabbath. I spoke five times, speaking three evenings and on Sabbath and Sunday. Wednesday night I was to speak. There were not many out. It snowed all forenoon, then at noon it began to rain, and towards night it just poured in torrents, and the walks were icy and very slippery. I had not far to go to get to the meeting, but I had to cross ditches, and the water and slush were over my rubbers, but I meant to be at the meeting. I related some of my earlier experiences in connection with the work and cause of God, and it was thought the meeting did much good.

Quite a number have embraced the truth in Norwich, who have not been converted. They are self-important, wealthy, and unteachable, especially the A family. Brother A and his son B are in Battle Creek, and I hope that the meetings there will do these men good. As far as belief in the Testimonies is concerned, I do not think they have any faith in them. I hope something will settle these men in this part of the work, for it would be a wonderful blessing to the church.

We met a very intelligent young man, a son of Father A, who is altogether filled with the idea that no one is quite as smart as himself. He has been studying the messages in Revelation, and he thinks he has discovered wonderful light. But it is [not] that wonderful light which will flash forth all along the pathway till the end of time; [it is a] theory that tears away and takes the vitals out of all the past experience in the messages. To see such a youth, of a babe's

[80]

MR No. 1196—*Evangelism in Norwich, Connecticut, And Lynn, Massachusetts; Concern for Those Who Unsettle Faith in the Testimonies And Misinterpret the experience, turning away the pillars of our faith seems just terrible.* 71
Brother Robinson gave him a chance to speak out all he had to say and then give them a chance to think of it and answer the matter. Our brethren will now present our true position without making any particular drive on him.

He says he wrote to Elder Smith, and Elder Smith said he would answer him, but he has not said a word to him, for the subject was too deep for him. Now if Elder Smith keeps silent he will say he has something he [Smith] cannot answer. He must not keep silent. He must say something. I talked of the experience we had in 1843 and 1844 and, as did John, I declared the things I had seen and heard and my hands had handled of the way of life we know to be truth. Those who had no experience in this are not the ones to be proper judges of it.

The enemy has made his masterly efforts to unsettle the faith of our own people in the Testimonies, and when these errors come in they claim to prove all the positions by the Bible, but they misinterpret the Scriptures. They make bold assertions, as did Elder Canright, and misapply the prophecies and the Scriptures to prove falsehood. And, after men have done their work in weakening the confidence of our churches in the Testimonies, they have torn away the barrier, that unbelief in the truth shall become widespread, and there is no voice to be lifted up to stay the force of error.

This is just as Satan designed it should be, and those who have been preparing the way for the people to pay no heed to the warnings and reproofs of the testimonies of the Spirit of God will see that a tide of errors of all kinds will spring into life. They will claim Scripture as their evidence, and deceptions of Satan in every form will prevail.

I know that Elder Smith and Elder Butler and Morrison and Nicola have been doing a work in their blindness that they will not wish to meet in the judgment. [Within the next three years (1890-1893) all four of these men made confession of their wrong course and accepted the light on Christ's righteousness presented at Minneapolis. See A. V. Olson, *Thirteen Crisis Years*, pp. 87-119.] I feel thankful to the Lord I have peace with Jesus Christ. I have the power of His Holy Spirit as I speak to the people at Norwich. The prejudice was swept away from many minds, and I know the [81]

Lord gave messages for them and the testimony of the Spirit of God cut its way through everything like prejudice and unbelief. But the brother so intent on his new light did not come to hear me but once.

I slept last night about ten hours; praise the Lord, praise His holy name! I believe He will give me strength and grace. I am making my home with Sister Ellen Warfe, one of the number, a kind family. We have things here convenient and pleasant. I shall go to Danvers Wednesday. I have been so deeply interested in [John 14, 15, 16, 17](#), that I am writing on the subject. I have written twelve pages today upon [John 14](#), for fear I should have the force of the subject wear away from my mind. This will come in *Life of Christ*. I have in all forty pages written.

[82] I am glad I attended both these meetings in Norwich and in Lynn. My testimony was greatly needed. I do not feel all the time that those who have known me and known the work that the Lord has given me to do, are seeking to counteract my labors in order that men and women who have not the least experience in connection with me or my work should not have faith. I expect they will have prejudice. They will not all believe, but their doubts and unbelief cannot bring guilt upon themselves as can the doubts and unbelief of those who have known my going out and coming in, who have had the evidence of the Holy Spirit testifying to the messages God has given me, to treat them with such comparative indifference because they reprove their course of action and do not agree with their ideas. This looks to me like speaking against and denying the Holy Spirit.

I have no liberty with such men. They are without excuse. They have seen and been acquainted with men who joined hand to hand in dissimulating, in doubt, and to strengthen unbelief. They have seen just where these men have gone, yet they are traveling in the same path, repeating the same course of action, and the result will be the same.

I have loved Brother Smith next to my own husband and children, because he has had a part in the work for so many years. I have highly esteemed Elder Butler. But these men have left me alone—these men, to whom the Lord has spoken several times that they should stand united with my husband and myself in closest union till the close of time. They have caused me such sadness and grief of spirit as I cannot describe. I felt my husband's death, oh, how

MR No. 1196—Evangelism in Norwich, Connecticut, And Lynn, Massachusetts; Concern for Those Who Unsettle Faith in the Testimonies And Misinterpret the keenly God alone knows, but I have felt the cruel course of these men toward the work of God ^{Scriptures} He has given me to do, more keenly than the death of my husband.

I have sorrow in my heart continually on their account because they will not, cannot, be saved in their present attitude. They persistently hold to the course of wrong they in their blindness have taken, and until they shall see and confess their errors they stand in no better place before God than other ministers who have resisted the Spirit of God and done despite to the Spirit of grace. I know their position perfectly. It is kept before me in many ways, until the only relief I can get is to keep away from Battle Creek where the influence of these things is prevailing and active. May the Lord help me to move wisely.—[Letter 109, 1890.](#)

[83]

Ellen G. White Estate

Washington D.C.,

June 5, 1986.

Entire Letter.

[84] **MR No. 1197—A Suggestion That Christ’s Object Lessons be Used to Help Lift Debt from Schools; The Need for Improved Spirituality at Battle Creek; Christ’s Humiliation in the Wilderness Temptation**

(Written in November, 1899, from Maitland, NSW, to “Dear Brethren Irwin and Haskell.”)

I have some things upon my mind which I must communicate to you. I will state the matter as well as I can. I have thought much, “How can I help the school in Battle Creek, and help to wipe out the large debt?” It came to me that the only way I could do [it] was to make a gift of the book soon to be issued, *The Parables*. I wish this book to be used in the interests of all our schools.

I will require no royalty if our printing office in Battle Creek will find the material and do the work of printing and binding the book. Others can give the illustrations, and those who canvass for the work can act their part by taking a smaller commission. The conference has pledged the interest on the debt, and this will help in the proposition I have made.

We will all share in the act of benevolence, and help the schools to help themselves out of their embarrassment. If we will all harmonize in this work, the Lord will be pleased, and the ones who act a part the Lord will bless. If the Review and Herald [will] find the material and print and bind the book free of cost, they will be doing no more than they would have done had they given the interest on the debt.

[85] I have not time to write much, for the mail leaves this morning. I awakened at half past twelve o’clock, and am now writing to you. I have not the faculty of stating the matter regarding the book as precisely as I would like, but you can understand me, I hope. The Pacific Press would act a part in behalf of the Healdsburg school and the great whole proportionately. The Echo Office would also do its

MR No. 1197—A Suggestion That Christ's Object Lessons be Used to Help Lift Debt from Schools; The Need for Improved Spirituality at Battle Creek; Christ's part. There should be a general work of benevolence done, that we may accomplish the most in helping our schools.

Humiliation in the Wilderness Temptation 75

I will give the manuscript of the book as my portion. This, I understand, is now waiting for my last reading of some of the last chapters. And in order to relieve the situation of the conference, I will cut down my wages to fifteen dollars. This is all I can do in this line; for I am at the present time paying interest on several hundred pounds in this country and several hundred pounds in America, as the books will show.

Now, my brethren, will you consider this proposition, and see what the Review and Herald will do, and what the Pacific Press will do, and what the canvassers will do in reducing their commission? Will you see if you cannot secure donations of illustrations that will make the book attractive and saleable without great cost? Can you see light in this? Let me know if you will do your best to accomplish this transaction.

My heart is deeply stirred in regard to the debt upon our schools all over the world. This state of things should not exist. Will you unite with me in creating something that will change this order of things? In the name of the Lord, do something, and do it now. Arouse the people to do something in regard to these school debts.

Would it not be the best thing we could do to sell the large school building in Battle Creek, and take the money to establish buildings free from debt where can be had the advantages of land for manual labor? Thus the students could work on the same plans that we are trying to work on here. We think that if this were done, it would be the first step in heeding the message given for families to get out of Battle Creek into a more healthful location and a more spiritual atmosphere. There are altogether too many interests in Battle Creek. But this matter needs to be handled with great prudence and much wisdom. The Lord is to be our Counselor in all the movements made.

We greatly desire to see the spiritual atmosphere in Battle Creek changed for the better. Decided changes need to be made in the church, for her lack of moral power and spiritual efficiency is to be lamented. What can heal the church? What can create a pure and holy sentiment in all our institutions in Battle Creek? We need to begin at the very first principles of willing obedience to God's holy

law. An outward observance of the Sabbath will not save the soul. The principles interwoven with every one of the ten commandments are to be honored and obeyed in the individual, practical life. The law, God requires, shall be written on the tablets of every soul.

In what consisted the strength of the assault made upon Adam, which caused his fall? It was not his indwelling sin; for God made Adam after His own character, pure and upright. There were no corrupt principles in the first Adam, no corrupt propensities or tendencies to evil. Adam was as faultless as the angels before God's throne. These things are inexplicable, but many things which now we cannot understand will be made plain when we shall see as we are seen, and know as we are known.

[87] What humiliation our Lord was subjected to when assailed by the powers of the prince of darkness. Was it no degradation to the spotless Son of God that His dignity should be questioned, His authority disputed, and His allegiance to His heavenly Father assailed by a fallen foe? How humiliating to Christ to have Satan show a superiority to Him. We but dimly comprehend why Christ was brought in contact with the adversary of God and man. It was in behalf of fallen humanity that the compassionate Christ was made to appear in His humiliation.

All heaven watched the scene of the temptation. The object of Satan's assault was the Commander of heaven, and with what intense interest heavenly angels watched the conflict. Behold, angels stand on guard, ready to undertake in Christ's behalf should Satan pass his prescribed limit. Oh, what love burns in the hearts of the angelic throng as they behold their loved Commander apparently in the power of His foe. And when the last temptation comes, when the enemy offers to Christ all the world and the glory of it if He will fall down and worship him, when they see divinity flash through humanity, their love and sympathy can no longer be restrained.

Christ gave evidence that all Satan's taunts could not call Him from His allegiance to His Father. The very purity of His principles was assailed, but He gave evidence of the mighty power that was in Him. "Get thee hence, Satan," He said, "for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

The Captain of our salvation overcame the enemy, and Satan left the field a conquered foe. But the terrible strain upon His humanity

MR No. 1197—A Suggestion That Christ's Object Lessons be Used to Help Lift Debt from Schools; The Need for Improved Spirituality at Battle Creek; Christ's left Christ as one dead. Then angels came and ministered unto Him, Humiliation in the Wilderness Temptation
Their arms encircled Him. Upon the breast of the highest angel in heaven His head rested. He was provided with food, and divine consolation flowed into His soul. His humanity had felt the shock of Satan's tremendous effort to overcome Him, but the enemy was vanquished, and the human race was placed on vantage ground with God.

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In His human nature Christ conquered in behalf of the fallen race. For time and for eternity man would be able to resist the power of the satanic agencies by becoming partaker of the divine nature. He could keep the law of God.

Here is presented before all the warfare of Christ with Satan in behalf of the human race. The church is to stand in and through Him who took the penalty of sin upon His own divine soul. Every advantage that Christ had in the conflict He has made it possible for man to have. There stood the divine God in closest contest with the evil one. What an hour for the triumph and supremacy of Satan, man's most deadly foe. How he would have exulted had he been able to place his feet upon Christ as a victor. What swellings of pride filled his heart because he had it in his power to humiliate Christ. But the Son of God came forth more than conqueror. Oh, if men would avail themselves of their advantages, they would in turn become victors over the powers of darkness. More will be written on this subject.—[Letter 191, 1899](#).

Ellen G. White Estate

Washington, D.C.,

June 5, 1986.

Entire Letter.

[89]

MR No. 1198—The Teacher Sent from God

“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits” [[Matthew 7:15, 16](#)].

There are some who have departed from the faith, giving heed to seducing spirits and doctrines of devils, and these in their turn seduce others through falsehood and misrepresentation. These false teachers are represented by Christ as ravening wolves. Their work is to tear down that which God through His agencies is seeking to build up. “Thus saith the Lord concerning the prophets that make My people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips; for there is no answer of God” [[Micah 3:5-7](#)].

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False prophets are described by Paul in his letter to Timothy: “Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof” [[2 Timothy 3:2-5](#)]. Paul warns his son in the gospel, saying, “This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck” [[1 Timothy 1:18, 19](#)].

When those who controvert the truth of God send for men to oppose truth with falsehood and error, this is the time to watch the influence their words have upon the congregation. Those who do

not want a knowledge of the truth will greedily partake of the dish of pleasing fables presented to them. They will listen diligently to the falsehoods and ravening of the wolves in sheep's clothing. They are of those who rejoice in iniquity. They infuse into the hearts of those who do not want God's way the same wicked opposition that is in their own hearts. And they will act out the same spirit toward God's commandment-keeping people in this time as the Jews did when they refused to believe the truths which Christ unfolded before them. Christ presented before this people the prophecies of the Old Testament Scriptures, showing them that by their rejection of Him they were fulfilling those prophecies. But they continued in their evil course, and followed to the end the works which stand registered against them in the books of heaven, and which have brought eternal infamy upon them as a nation.

What accusation did they bring against Christ? The same which men today bring against the commandment-keeping people of God—scandal, reproach, and falsehood. Greedily they receive the testimony of false witnesses. They hired men to report against Christ, that they might have some pretext for condemning Him. Everything that could be said or done was done to make themselves and others believe Him a criminal. His every word and action was watched and reported to His enemies in a distorted light. Spies were constantly upon His track, saying, "Show us a sign. Work some miracle."

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When Christ said to the sick of the palsy, "Be of good cheer; thy sins be forgiven thee," He gave His enemies a sign which they could not set aside. "And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?" But Jesus, knowing their unspoken thoughts, said, "What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (He said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today" [[Luke 5:21-26](#)].

Did this evidence that Christ was the Son of God cause the scribes and Pharisees to believe in Him? No; this demonstration of mercy and wonderful restoration only exasperated them. It was not evidence that He was the great Teacher sent from God that they wanted, but that He was a deceiver. Again and again they were on His track, to see and hear His words and works. Their hearts were not open to conviction. They were filled with intense hatred, with bitter prejudice, and they were ever seeking to find some occasion to work out their bitterness and wrath against Him. “And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said to His disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance” [Matthew 9:10-13].

Next in His work came a call from a ruler, saying, “My daughter is even now dead; but come and lay Thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did His disciples.” As He went, the people pressed about Him, until He was followed by a vast multitude. “And, behold, a woman which was diseased with an issue of blood twelve years, came behind Him, and touched the hem of His garment: for she said within herself, If I may but touch His garment, I shall be whole. But Jesus turned Him about, and when He saw her, He said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.”

“And when Jesus came into the ruler’s house, and saw the minstrels and the people making a noise, He said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed Him to scorn. But when the people were put forth, He went in, and took her by the hand, and the maid arose. And the fame thereof went abroad into all that land.

“And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. And when He was come into the house, the blind men came to Him; and Jesus saith unto them, Believe ye that I am able to do this? They said unto

Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it” [Verses 18-30].

Notwithstanding this charge, the restored men “when they were departed, spread abroad His fame in all that country.” This added fuel to the fire of prejudice. His enemies interpreted His works of mercy and compassion as a wrong done to themselves. The people were leaving them and listening to the teachings of Christ.

“As they went out, behold, they brought to Him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.” These words, contrasting the works and mercy of Christ with the course pursued by the priests and Pharisees, exasperated the leading men, and in the place of the evidence softening their proud, ungodly hearts, they were filled with prejudice. Every additional proof given them provoked them to increased resistance.

When they saw that they could not prevent Him from working miracles, they put forth their skill to misrepresent and falsify Him. They could bear false witness, and this they did. They said, “He casteth out devils through the prince of the devils.” But Jesus worked on, irrespective of censure and prejudice, resistance and determined opposition. The genuineness of His power and work was kept before the people, and His enemies could not turn the multitude from following after Him.

In Christ’s mighty works there was sufficient evidence for faith. But these men did not want truth. They could not but acknowledge the reality of the works of Christ, but they cast condemnation upon them all. They must acknowledge that supernatural power attended His work, but this power, they declared, was derived from Satan. Did they really believe this? No; but they were so determined that the truth should not affect their hearts and they be converted, that they charged the work of the Spirit of God to the devil. In this they blasphemed God and committed the sin against the Holy Spirit, which has no forgiveness in this world or in the world to come.

“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 said 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.”

All-compassionate Redeemer! What love, what matchless love, was Thine! Charged by the great men of Israel with doing His works of mercy through the prince of devils, scorned and maligned, He was yet as one who saw and heard not. The work He came from heaven to do must not be left undone. He saw that truth must be unfolded to men. The light of the world must flash His beams into the darkness of sin and superstition, and reveal error in contrast with truth. That truth found no place in the hearts of those who should have been foremost to receive it, because they were barricaded by prejudice and wicked unbelief, and among those who had not such exalted privileges He prepared hearts to receive it. He made new bottles for the new wine.

[95] Every moral and spiritual truth is invested by the God of heaven with a power of influence proportionate to its character and importance. The work of Christ was tested and brought forth prominently. The plan of redemption, which means everything to a lost and ruined world, was to be proclaimed, and the Spirit of God in Christ Jesus was brought into vital contact with the heart of the world, in order to draw the world to its divine Author, the Truth, the Word, and the Life. Christ declared, “I, if I be lifted up from the earth, will draw all men unto Me.”

Christ does not use force or compulsion in drawing men to Him. But while truth was being proclaimed, the hearts of those who professed to be children of God were barricaded against it, and those who had not been so highly privileged, those who were not clothed with the garment of self-righteousness, were drawn to Christ. Their minds were convinced and quickened into activity, and light and truth vibrated through the universe. It was the plan of redemption, which was to call forth the intellect, to thrill the soul, and prepare it for the great power of God, which is salvation to all who believe—a truth so large, so deep, so full and complete, it could be the center of all truth hitherto revealed, presenting in a more exalted manner that which had been buried beneath a mass of rubbish and error. The work of Christ was to replace old truths in the framework of

the gospel, and by bringing clearly to view neglected obligations, renovate the world.

Satan endeavored to keep hidden from the world the great atoning sacrifice which reveals the law in all its sacred dignity, and impresses hearts with the force of its binding claims. He was warring against the work of Christ, and united all his evil angels with human instrumentalities in opposition to that work. But while he was carrying on this work, heavenly intelligences were combining with human instrumentalities in the work of restoration. The cross stands as the great center of the world, bearing a certain testimony that the cross of Christ will be the condemnation of every transgressor of the law of God. Here are the two great powers, the power of truth and righteousness and the working of Satan to make of none effect the law of God. The human agent, magnetized by the power of Satan, works in the lines of the enemy; the Saviour employs His human instrumentalities to be laborers together with God.

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Those who expect to be children of God are not to expect an easy time in this life. There are battles to be fought. We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness in this world, against spiritual wickedness in high places. We are not left alone to engage in this conflict. Jesus Christ is the Captain of our salvation. He clothed His divinity with humanity, and took the field Himself, that He might teach us to fight the battles of the Lord. He says “Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart” [Psalm 40:8].

Who is this? We ask Isaiah, and he answers, “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]. John the Baptist tells us who He is: “Behold the Lamb of God, which taketh away the sin of the world” [John 1:29]. And the beloved disciple adds his testimony, “In the beginning was the Word, and the Word was with God, and the Word was God” [John 1:1].—Manuscript 61, 1899.

Ellen G. White Estate

Washington, D. C.,

June 5, 1986.

Entire Manuscript.

MR No. 1199—The Simplicity of Christ’s Teaching [97]

The simplicity of Christ’s teaching was in harmony with the whole purpose and work of His earthly mission.

He came to draw all men unto Himself. He desired to uplift them from their earthliness and sensuality. And in order to accomplish this, He Himself came near to the fallen race.

For thousands of years men had been in thralldom to a degenerating power. Satan had perverted their conceptions of God and of the plan and work of salvation. He had brought their minds so fully under his control that every heavenly attribute had been well nigh destroyed. Of himself man had not one thought or impulse of a spiritual nature. He could do nothing to save himself. Only as Christ should draw him could he take one step in repentance or reform.

It was necessary that men should be brought to see this. They must look to Christ as their Helper. Then He could free them from Satan’s control. He could impart to them those attributes of character which had been lost through sin. His grace would enable them to regain Eden.

The Truth, the Life, and the Light of the world was to find a place in the hearts of men. For this, Christ clothed His divinity with humanity. This was the only means by which He could reach humanity. “The Word was made flesh, and dwelt among us.” Christ became one with the human family. He spoke in the language of men. He bore with them their trials and their poverty. He ate with them at their tables, and shared their toils. Thus He assured them of His complete identification with humanity.

It was necessary that He should do all this. Though He came in human form, His wonderful works and the mystery of His character inspired the people with awe, and tended to shut them away from Him. But by Himself coming in close contact and sympathy with men, Christ broke down the barriers. [98]

In His teaching Christ did not conform to the practices of the great men of the world or of the divinity teachers. Their teaching

made dark and intricate that which was plain. They made a show of possessing great knowledge, knowledge which the common people could not comprehend. But their wisdom was foolishness. Christ's knowledge was great, His wisdom deep; but it was without pretense. It found expression in words beautiful with the grace of simplicity, yet clothed with dignity and power.

Christ, the Author of truth, did not disdain to present truths that were old and familiar. The great purpose of His mission was ever kept in view. When this purpose could be served by the repetition of familiar truths, He employed them. By unsanctified minds, many of these truths had been disconnected from their true position and had been employed to strengthen error. Christ recovered and replaced them as links in the great chain of redemption.

Many precious gems of light had lost their lustre; they were buried beneath a mass of tradition and superstition. As the Author of truth, Christ was able to distinguish every precious gem. His hand removed the rubbish of false teaching, and recovered the lost treasures. In all their original freshness and beauty, He sent them in the framework of the gospel, and commanded that they should stand fast forever.

[99] In His teaching, Christ reached the minds of men by the pathway of their familiar associations. He linked His lessons with their most hallowed recollections and their tenderest sympathies. His illustrations were drawn from the great book of nature, from the life experience of His hearers, from the treasury of household ties and affections. The simple lily of the field in its freshness and beauty was presented in the lessons of the great Master Artist. With the common duties of life He bound up the most precious treasures of divine truth. The regenerating power of His grace is represented by figures which all could comprehend. Thus He made truth and life a part of the daily appointments. Everything connected with the common routine of life was invested with a solemn dignity, and shown to be related to eternal interests.

Christ taught the people that all true knowledge is divine, and that, acted upon, it would lead them heavenward. In all His teachings there was suggested to His hearers a new train of thought, in harmony with the transforming principles of truth. By meeting the people where they were, He was able to carry them with Him to a higher

plane of thought and life. Their hearts were prepared to receive the rays of light from the great Light of the world.

Though Christ had taken upon Himself human nature, yet His divinity flashed through humanity. In all His education and discipline, His superiority was revealed. In their simplicity the lessons which fell from His lips possessed a power and attractiveness which none of the world's great men could equal. "The common people heard him gladly," and the testimony borne to His teaching was, "Never man spake like this man."—[Manuscript 53, 1900](#).

Ellen G. White Estate

Washington, D. C.,

June 5, 1986.

Entire Manuscript.

[100] **MR No. 1200—The Need for Love in the Church,
and An Appeal to Heed the Message to the
Laodiceans**

(Written September 1, 1892, from North Fitzroy, Victoria, to O. A. Olsen, president of the General Conference.)

We are certainly living amid the perils of the last days, and, while we may intellectually accept the theory of the truth, it will be of no saving value to us unless the prayer of Christ avails in our behalf, “Sanctify them through Thy truth: Thy word is truth.” The meaning of that prayer is, Make them holy through the knowledge of the Word. “The light (Christ) shineth in darkness (the world), and the darkness comprehended it not.” Instead of welcoming that which scatters the darkness, many comprehend it not and received it not.

Ministers are sent, as was John, to bear witness of that Light. The office of the messenger sent of God is not to draw the sympathies of the people to himself, but to direct the affections and sympathies away from himself, to center them upon Christ. The burden of his message should be,

“Behold the Lamb of God, which taketh away the sin of the world.” Christ “was in the world, and the world was made by Him”; but the world had sunk to such terrible depths of unbelief that when its own Creator came to it, it knew Him not. “He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God.” This grace is not inherited.

[101] I wish that all would see that the very same spirit which refused to accept Christ, the Light that would dispel the moral darkness, is far from being extinct in this age of the world. There are those in our day who are no more ready to recognize and acknowledge light than were the people when the prophets and the apostles came with

messages from God, and many rejected the message and despised the messenger. Let us beware that this spirit is not entertained by any one of us.

[[Revelation 2:1-5](#), quoted.]

He who was seen by John in the vision, in the midst of the golden candlesticks, represents Himself as walking among them, going from church to church, from congregation to congregation and from soul to soul. Here is unwearied vigilance. While the undershepherds may be asleep, or engrossed with matters of small importance, He that keepeth Israel doth not slumber nor sleep. He is the true Watchman. The presence and sustaining grace of Christ are the secret of all light and life. We are kept by the power of God, through faith, and that not of ourselves; it is the gift of God.

The Lord Jesus Christ gave the message to John to be written, to come down through the ages to the end of the world. Words of commendation are spoken to the church of Ephesus. The “Well done” is pronounced on the good and faithful servant. But the message does not close here. The Saviour says, “Nevertheless I have somewhat against thee, because thou hast left thy first love.” This has been brought in clear lines before me again and again, and I have presented it to the people with pen and voice.

Does this striking message mean nothing to us? Is it in no sense applicable? Why are not such solemn warnings contemplated? Why do not all, with watchfulness and humility and confession, manifest that repentance that needeth not to be repented of? Why do so many pass on without taking heed?

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Is love abiding in the church? Is it not almost extinct? With many, their first love for Jesus has cooled. Brethren do not love brethren. The love of many has waxed cold. The True Witness represents all who have left their first love as fallen. Did He not know their peril? “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.”

Shall these heart-searching truths continue to be passed by with indifference by the churches? The loss of the first love has opened the door to a great amount of selfishness, evil surmising, evil speaking, envy, jealousy, hard-heartedness. This is the fruit borne when

the fervor of the first love has grown cold. There has been but little restraint upon the tongue, for prayer has been neglected. A Pharisaical righteousness has been cherished; there is a deadness of spirituality; and a lack of spiritual eyesight is the result.

[103] The only hope for churches today is to repent and do their first work. The name of Jesus does not kindle the heart with love. A mechanical, formal orthodoxy has taken the place of deep, fervent charity and tenderness to one another. Will any give heed to the solemn admonition, "Turn ye, turn ye; for why will ye die?" Fall upon the Rock, and be broken; then let the Lord Jesus prepare you, to mold and fashion you, as a vessel unto honor. Well may the people fear and tremble under these words: "Except thou repent, I will come unto thee quickly, and will remove thy candlestick out of his place." What then? "If therefore the light that is in thee be darkness, how great is that darkness!"

The Spirit will not always strive with the heart that is filled with perversity. The infinite, forbearing One, who paid the price of His own blood to save His people, is addressing them. Who will hearken to His warning? Have the churches that claim to believe the truth for these last days been fruit-bearing trees of righteousness? Why are they not bearing much fruit to the glory of God? Why are they not abiding in Christ, and going on from strength to strength, from character to character?

The word of the Lord to His people is, "Be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Why are the people thus addressed degenerating into weakness and inefficiency, not having the love of Christ burning upon the altar of their hearts, and therefore unable to kindle love in the hearts of others?

God's people have evidenced piled upon evidence; they have truth powerful and convincing. Shall it be kept in the outer court, so that it does not sanctify the soul? Shall the candle that once burned brightly, sending its light amid the moral darkness of error, gradually go out, until it is quenched in darkness?

How was it with Ephesus? She knew not the time of her visitation. She did not heed the solemn admonitions of God. She did not maintain a vital connection with Christ, and grievous wolves entered in, and spared not the flock. The church, once beloved of God, that

might have sent her bright rays amid the moral darkness to enlighten many souls, permitted her light to go out. [104]

One of the greatest sins that is now extinguishing spiritual light is want of love for Jesus and one another. “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” See the longing, yearning love of Jesus who presents to His people the attractions of the eternal life, that they may catch the glory of the future world, and regain their first love. It is not the fashion now to repent. It is regarded by some as altogether too humiliating a work, altogether too old-fashioned.

[1 John 1:5-10; 2:9-11, quoted.]

Could any description be more sharp and clear than John has given us? These things are written for us; they are applicable to the churches of Seventh-day Adventists. Some may say, “I do not hate my brother; I am not so bad as that.” But how little they understand their own hearts. They may think they have a zeal for God in their feelings against their brother, if his ideas seem in any way to conflict with theirs; feelings are brought to the surface that have no kinship with love. They show no disposition to harmonize with him. They would as lief be at swords’ point with their brother as not. And yet he may be bearing a message from God to the people—just the light they need for this time.

Why do not brethren of like precious faith consider that in every age, when the Lord has sent a special message to the people, all the powers of the confederacy of evil have set at work to prevent the word of truth from coming to those who should receive it?

If Satan can impress the mind and stir up the passions of those who claim to believe the truth, and thus lead them to unite with the forces of evil, he is well pleased. If once he can get them to commit themselves on the wrong side, he has laid his plans to lead them on a long journey. Through his deceptive wiles he will cause them to act upon the same principles he adopted in his disaffection in heaven. They take step after step in the false way, until there seems to be no other course for them except to go on, believing they are right in their bitterness of feeling toward their brethren. Will the Lord’s messenger bear the pressure brought against him? If so, it is because God bids him stand in his strength and vindicate the truth that he is sent of God. [105]

When men listen to the Lord's message, but through temptation allow prejudice to bar the mind and heart against the reception of truth, the enemy has power to present the most precious things in a distorted light. Looking through the medium of prejudice and passion, they feel too indignant to search the Scriptures in a Christlike spirit, but repudiate the whole matter because points are presented that are not in accordance with their own ideas.

When a new view is presented, the question is often asked, "Who are its advocates? What is the position of influence of the one who would teach us who have been students of the Bible for many years?" God will send His words of warning by whom He will send. And the question to be settled is not what person is it who brings the message; this does not in any way affect the word spoken. "By their fruits ye shall know them."

[106] Truth is often preached by one who has not experienced its power; but it is truth nevertheless, and is blessed to those who, drawn by the Spirit of God, accept it. But when the truth is presented by one who is himself sanctified through it, it has a freshness, a force, that gives it a convincing power to the hearer. The truth, in its power upon the heart, is precious, and the truth addressed to the understanding is clear. Both are needful—the word and the inward testimony of the Spirit.

In regard to the testimony that has come to us through the Lord's messengers, we can say, We know in whom we have believed. We know that Christ is our righteousness, not alone because He is so described in the Bible, but because we have felt His transforming power in our own hearts.

Now, although there has been a determined effort to make of no effect the message God has sent, its fruits have been proving that it was from the source of light and truth. Those who have cherished unbelief and prejudice, who in the place of helping to do the work the Lord would have them do, have stood to bar the way against all evidence, cannot be supposed to have clearer spiritual eyesight for having so long closed their eyes to the very light God sent to the people.

If we are to bear a part in this work to its close, we must recognize the fact that there are good things to come to the people of God in a way that we had not discerned; and that there will be resistance

~~from the very ones we expected to engage in such a work.~~ A man that is sincere in the wrong is not justified in the wrong, because he has opened his heart to a class of evidence leading him to condemn the right, and has closed his heart to a class of evidence which, if he would not cherish prejudice, would lead him to see and acknowledge what is truth.

How long the lord will have patience with men in their blindness, how long He will wait before leaving them to grope their way to final darkness, we cannot determine. [107]

Should the Lord's messengers, after standing manfully for the truth for a time, fall under temptation, and dishonor Him who has given them their work, will that be proof that the message is not true? No, because the Bible is true. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Sin on the part of the messenger of God would cause Satan to rejoice, and those who have rejected the messenger and the message would triumph; but it would not at all clear the men who were guilty of rejecting the message of truth sent of God.

One matter burdens my soul: The great lack of the love of God, which has been lost through continued resistance of light and truth, and the influence of those who have been engaged in active labor, who, in the face of evidence piled upon evidence, have exerted an influence to counteract the work of the message God has sent. I point them to the Jewish nation and ask, Must we leave our brethren to pass over the same path of blind resistance, till the very end of probation? If ever a people needed true and faithful watchmen, who will not hold their peace, who will cry day and night, sounding the warnings God has given, it is Seventh-day Adventists. Those who have had great light, blessed opportunities, who, like Capernaum, have been exalted to heaven in point of privilege, shall they by non-improvement be left to darkness corresponding to the greatness of the light given?

I wish to plead with our brethren who shall assemble at the General Conference to heed the message given to the Laodiceans. What a condition of blindness is theirs! This subject has been brought to your notice again and again, but your dissatisfaction with your spiritual condition has not been deep and painful enough to work reform. "Thou sayest, I am rich, and increased with goods, [108]

and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” The guilt of self-deception is upon our churches. The religious life of many is a lie.

Jesus has presented to them the precious jewels of truth, the riches of His grace and salvation, the glistening white vesture of His own righteousness, woven in heaven’s loom and containing not one thread of human invention. Jesus is knocking. Open the door of the heart, and buy of Him the precious heavenly treasure. Shall His pleadings fall upon ears that are dull of hearing, if not entirely closed? Shall Jesus knock in vain? “See that ye refuse not Him that speaketh.” If you will hearken, and open the door, He will come in and sup with you, and you may sup with Him. Will you respond, “Come in, Thou blessed of the Lord; wherefore standest Thou without?”

[109] I ask, What means the contention and strife among us? What means this harsh, iron spirit, which is seen in our churches and in our institutions, and which is so utterly unChristlike? I have deep sorrow of heart because I have seen how readily a word or action of Elder Jones or Elder Waggoner is criticized. How readily many minds overlook all the good that has been done through them in the few years past, and see no evidence that God is working through these instrumentalities. They hunt for something to condemn, and their attitude toward these brethren who have zealously engaged in doing a good work, shows that feelings of enmity and bitterness are in the heart. What is needed is the converting power of God upon hearts and minds. Cease watching your brethren with suspicion.

As Christ was about to leave His disciples, He said, “A new commandment I give unto you, That ye love one another.” This is the measure with which we are to 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.” Again He said, “Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you; continue ye in My love.”

Mark the words of Christ, and bear them in mind: “As I have loved you, that ye also love one another.” “This is My commandment, that ye love one another as I have loved you.” “Neither pray I for

~~these alone; but for them also which shall believe on Me through their word, that they all may be one.”~~

How full and perfect is this union to be? “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.”

What large possibilities are presented before us in the words spoken by Jesus! He says, “I have declared unto them Thy name, and will declare it, that the love wherewith Thou hast loved Me may be in them, and I in them.” These words from the prayer of Christ are worthy of being written in letters of gold. They should be dwelt upon, and presented to the world by pen and voice.

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But why is it that those who claim to believe the truth are not doers of the word? Why is so little said upon these subjects which mean so much to every church and to every individual member? Think you that heaven does not look with amazement upon those who profess to be children of God, yet who pass on inattentive, careless, disregarding the plainest words of truth enjoined upon them? Is it not time for us to consider that we must live by every word that proceedeth out of the mouth of God?

There are many in the ministry who have no love for God or for their fellow men. They are asleep, and while they sleep Satan is sowing his tares. The flock of God is in need of help from heaven, and the sheep and lambs are perishing for food. But let those who would have a deep and living experience in the things of God cease to depend upon men, even upon their own pastors and teachers, and put their trust wholly in God, using their God-given ability to His glory. Christ is to be lifted up before the people; for by beholding Him we are to become changed to His image. Jesus says, “Without Me ye can do nothing.” He has made ample atonement, and he who lays hold upon Christ by faith has peace with God. The Holy Spirit purifies the heart, presenting God in new and enduring views as our heavenly Father.

Oh, that evil may be turned out of our hearts! Oh, that the soul may be thoroughly cleansed! Oh, that the love of God may abide

in the soul as a living principle! Cultivate love for Jesus, love for those who believe in Him, and love for the wandering and perishing.

[111] We must have the love which is of heavenly birth, and nourish it as a heavenly plant. Stubbornness, which prevails to a fearful extent, must be broken up. The professed followers of Christ should no longer catch up little points of difference, meditating upon them, talking about them, and magnifying them until love is gone from the soul, as water from a leaky vessel. We must have the sanctifying influence of the grace of Christ in our hearts, else all our deeds will be as sounding brass and as a tinkling cymbal.

Will the people of God heed the voice of warning, and cultivate love? Will they lay aside their suspicions and jealousies? They cannot do this unless they fall all broken before God. Many have made, and are still making, great blunders. They love their own way so well that they will not surrender to God's way. Many have been convinced that they have grieved the Spirit of God by their resistance of light, but they hated to die to self, and deferred to do the work of humbling their hearts and confessing their sins. They would not acknowledge that the reproof was sent of God, or the instruction was from heaven, until every shadow of uncertainty was removed. They did not walk out into the light. They hoped to get out of difficulty in some easier way than by confession of sin, and Satan has kept hold of them, and tempted them, and they have had but feeble strength to resist him.

Evidence has been piled upon evidence, but they have been unwilling to acknowledge it. By their stubborn attitude they have revealed the soul malady that was upon them, for no evidence could satisfy them. Doubt, unbelief, prejudice, and stubbornness, killed all love from their souls. They demanded perfect assurance, but this

[112] is not compatible with faith. Faith rests not on certainty, but upon evidence. Demonstration is not faith.

If the rays of light which shone at Minneapolis were permitted to exert their convincing power upon those who took their stand against light, if all had yielded their ways, and submitted their wills to the Spirit of God at that time, they would have received the richest blessing, disappointed the enemy, and stood as faithful men, true to their convictions. They would have had a rich experience. But self

said, No. Self was not willing to be bruised. Self struggled for the mastery.

And every one of these souls will be tested again on the points where they failed then. They have less clearness of judgment, less submission, less genuine love for God and for their brethren now than before the test and trial at Minneapolis. In the books of heaven they are registered as wanting. Self and passion developed hateful characteristics.

Since that time, the Lord has given abundance of evidence in messages of light and salvation. No more tender calls, no better opportunities, could be given them in order that they might do that which they ought to have done at Minneapolis. The light has been withdrawing from some, and ever since they have walked in sparks of their own kindling. No one can tell how much may be at stake when neglecting to comply with the call of the Spirit of God.

The time will come when many will be willing to do anything and everything possible in order to have a chance of hearing the call which they rejected at Minneapolis. God moved upon hearts, but many yielded to another spirit, which was moving upon their passions from beneath. Oh, that these poor souls would make thorough work before it is everlastingly too late. Better opportunities will never come, deeper feelings they will not have.

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In order to have better opportunities in the future, they must improve the opportunities they have already had, yield to the Spirit of God, and heed the voice from heaven, giving prompt obedience from willing hearts. God will not be trifled with. The sin committed in what took place at Minneapolis remains on the record books of heaven, registered against the names of those who resisted light; and it will remain upon the record until full confession is made and the transgressors stand in full humility before God.

The levity of some, the free speeches of others, the manner of treating the messenger and the message when in their private stopping places, the spirit that stirred to action from beneath, all stand registered in the books of heaven. And when these persons are tried and brought over the ground again, the same spirit will be revealed. When the Lord has sufficiently tried them, if they do not yield to Him, He will withdraw His Holy Spirit. May the Lord

grant that those who are deceived may make thorough work before probation closes.

God speaks to whom He will to carry His message. They must declare the message He gives, without reservation. Jonah was commanded to proclaim the destruction of Nineveh. For a time he refused to speak the words given him of God. Fainting with fear, wild with the awful message committed to him, he hurried away from the place where he was sent. He was a disobedient prophet; he fled from duty.

[114] But when God speaks to men, commanding them to bear His message to the people, it means something. Those who are commanded to bear a message must move out although obstacles of a forbidding character are in the way. Those who claim to know the truth, and yet lay every obstacle in the way so that light shall not come to the people, will have an account to settle with God that they will not be pleased to meet. God manages His own work, and woe to the man who puts his hand to the ark of God.—[Letter 19d, 1892](#).

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Washington, D. C.

MR No. 1201—Christ's Mission to Earth

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In heaven Satan had declared that the sin of Adam revealed that human beings could not keep the law of God, and he sought to carry the universe with him in this belief. Satan's words appeared to be true, but Christ came to unmask the deceiver. He came that through trial and dispute of the claims of Satan in the great conflict, He might demonstrate that a ransom had been found. The Majesty of heaven would undertake the cause of man, and with the same facilities that man may obtain, stand the test and proving of God as man must stand it.

Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that he was a liar, and that man, as God created him, connected with the Father and the Son, could obey every requirement of God. Speaking through His servant He declares, "His commandments are not grievous." It was sin that separated man from his God, and it is sin that maintains this separation.

What a sight was this for heaven to look upon. Christ, who knew not the least moral taint or defilement of sin, took our nature in its deteriorated condition. This was humiliation greater than finite man can comprehend. He was the Majesty of heaven, but in the divine plan He descended from His high and holy estate to take humanity, that humanity might touch humanity, and divinity, combined with humanity, take hold upon divinity.

God was manifest in the flesh. He humbled Himself. What a subject for thought, for deep, earnest contemplation; so infinitely great that He was the Majesty of heaven, and yet He stooped so low without losing an atom of His dignity or glory! Christ stooped to poverty and to the deepest abasement and humiliation among men. "For our sake He became poor, that we through His poverty might be made rich." "The foxes have holes," He said, "the birds of the air have nests, but the Son of man hath not where to lay His head."

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Christ submitted to insult and mockery, contempt and ridicule. He heard His message, which was fraught with love and goodness and mercy, misapplied and misstated. He heard Himself called the prince of the devils because He testified to His Sonship with God. The circumstances of His birth were divine, but by His own nation, those who had blinded their eyes to spiritual things, it was regarded as a blot and a stain. But these insinuations and charges were but a small part of the abuse He endured in His life. There was not a drop of bitter woe which He did not taste, not a part of the curse which He did not endure, that He might bring many sons and daughters to God.

When we contemplate the fact that Jesus was on this earth as a man of sorrows and acquainted with grief; that in order to save fallen man from eternal ruin He left His heavenly home, we should lay in the dust all our pride. This fact should put to shame all our vanity, and reveal to us our sin of self-sufficiency. Behold Him making the wants, the trials, the grief and suffering of sinful man His own. Can we not take home the lesson that God endured these sufferings and bruises of soul in consequence of sin?

[117] By taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses of the flesh with which humanity is encompassed, "that it might be fulfilled that was spoken by the prophet Esaias, Himself took our infirmities and bare our sicknesses." He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He was without a spot.

There should not be the faintest misgivings in regard to the perfect freedom from sinfulness in the human nature of Christ. Our faith must be an intelligent faith, looking unto Jesus in perfect confidence, in full and entire faith in the atoning sacrifice. This is essential that the soul may not be enshrouded in darkness. This holy Substitute is able to save to the uttermost, for He presented to the wondering universe perfect and complete humility in His human character, and perfect obedience to all the requirements of God. Divine power is placed upon man, that he may become a partaker of the divine nature, having escaped the corruption that is in the world through lust. This is why repenting, believing man can be made the righteousness of God in Him.

The purity and holiness of Christ, the spotless righteousness of Him who did no sin, neither was guile found in His mouth, was heaven's light in contrast with satanic darkness. In Him was a perpetual reproach upon all sin in a world of sensuality and sin.

The enmity referred to in the prophecy in Eden was not to be confined merely to Satan and the Prince of life. It was to be universal. Satan and his angels were to feel the enmity of all mankind. "I will put enmity," said God, "between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." The seed of Satan is wicked men, who resist the Spirit of God, and who call the law, as did their father the devil, a yoke of bondage. "Sin is transgression of the law," said Christ. "He that committeth sin is of the devil."

The enmity put between the seed of the serpent and the seed of the woman was supernatural. With Christ the enmity was in one sense natural; in another sense it was supernatural, as humanity and divinity were combined. And never was the enmity developed to such a marked degree as when Christ became a resident of this earth. Never before had there been a being upon the earth who hated sin with so perfect a hatred as did Christ. He had seen its deceiving, infatuating power upon the holy angels, causing them to revolt, and all His powers were enlisted against Satan. In the purity and holiness of His life, Christ flashed the light of truth amid the moral darkness with which Satan had enshrouded the world. Christ exposed his falsehoods and deceiving character, and spoiled his corrupting influence. [118]

It was this that stirred Satan with such an intense hatred of Christ. With his hosts of fallen beings he determined to urge the warfare most vigorously; for there stood One in the world who was a perfect representation of the Father, and in His character and practices was a refutation of Satan's misrepresentations of the character of God.

It was the purity and sinlessness of Christ's humanity that stirred up such satanic hatred. His truth revealed their falsehoods. Satan saw God, whom he had charged with the attributes which he himself possessed, revealed in Christ in His true character—a compassionate, merciful God, not willing that any should perish but that all should come to Him in repentance and have eternal life.

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Intense worldliness has been one of Satan's most successful temptations. He designs to keep the minds and hearts of men so completely filled with worldly attractions that there will be no room for heavenly things. He controls the minds of men in their love of the world. The inordinate attachment to earthly things eclipses the heavenly, and puts the Lord out of the sight and understanding of men. False theories and false gods are cherished in the place of the true.

Men are dazed and charmed with the glitter and tinsel of the world. They are so attached to the things of earth that they will commit any sin in order to gain some worldly advantage. Satan thought to overthrow Christ on this point. He thought that the humanity of Christ would be easily overcome by his temptations. "And the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and said unto Him, All these things will I give Thee if Thou wilt fall down and worship me."

But Christ was unmoved; and He used only the weapons justifiable for human beings to use—the word of Him who is mighty in counsel, "It is written."

Had there been the least taint of sin in Christ, Satan would have bruised His head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam. Christ and the church would have been without hope. But Christ "knew no sin." He was the Lamb "without blemish and without spot."

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With what intense interest was this controversy watched by the heavenly angels and the unfallen worlds as the honor of the law was being vindicated. Not merely for this world, but for the universe of heaven and the worlds that God had created, was the controversy to be forever settled. The confederacy of darkness were watching for the semblance of a chance to rise and triumph over the divine and human Substitute and Surety of the human race, that the apostate might shout Victory, and the world and its inhabitants forever become his kingdom. But Satan reached only the heel; he could not touch the head.

Now he sees that his true character is clearly revealed before all heaven, and that the heavenly beings and the worlds that God has created would be wholly on the side of God. He sees that his prospects of future influence with them will be entirely cut off. Christ's humanity will demonstrate for eternal ages the question which settled the controversy.

What was it that moved His own nation to throw such scorn upon Jesus? The Jews were expecting an earthly prince who would deliver them from the power which God had declared would rule over them if they refused to keep the way of the Lord, and obey His statutes, His commandments, and His laws. They had made their proud boast that Israel's king, the star arising from Judah, would break their thralldom, and make of them a kingdom of priests.

But it was not the absence of external honor and riches and glory that caused the Jews to reject Jesus. The Sun of Righteousness shining amid the moral darkness in such distinct rays revealed the contrast between sin and holiness, purity and defilement, and such light was not welcome to them. Christ was not such an one as themselves. The Jews could have borne their disappointed hopes better than they could the righteous denunciation of their sins. In parables Christ laid bare their professed sanctity. He compared them to whited sepulchres, deceiving the people by their pretensions to piety.

That which Christ had specified would be His work, was fulfilled. The sick were healed, demoniacs were restored, lepers and paralytics were made whole. The dumb spake, the ears of the deaf were opened, the dead were brought to life, and the poor had the gospel preached to them. Had a man in the common walks of life done the same works that Christ did, all would have declared that he was working by the power of God. Every miracle wrought by Christ convinced some of them of His true character, which answered to the specifications of the Messiah of prophecy; but those who did not receive the light of heaven set themselves more determinedly against this evidence.

In His youth Christ was subject unto His parents—an example of obedience to all the youth. In His youth He learned the trade of a carpenter, and earned His bread by the sweat of His brow. Thus He honored physical labor, and gave it as a lesson in His practical life. It should be an encouragement and source of strength to every human

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being in the performance of the commonplace duties of life to know that Jesus labored and toiled to provide for His own temporal wants.

The teachings of Christ, in precept and example, were the sowing of the seed, to be afterward cultivated by His disciples. He scattered the heavenly grain like precious pearls, which minds and hearts that desired light and knowledge might skillfully gather up as precious treasures sent from heaven.

Christ set forth truths more spiritual and deep than had ever before been heard from rulers, scribes, or elders. "I am the Way, the Truth, and the Life," He declared. The rich treasures of truth opened before the people attracted and charmed their senses. They were in marked contrast with the dry, lifeless, spiritless expositions of the Old Testament Scriptures by the rabbis. And the miracles which He wrought kept constantly before His hearers the honor and glory of God. He seemed to them a messenger direct from heaven, for He spoke not to their ears, but to their hearts.

[122] After listening to Christ the doctrines of the priests and rabbis were dry and painful to the ears of the people. These dignitaries of the temple saw that they could not hold the people, and they were filled with jealousy and hostility. Christ stood forth in His humility, yet in dignity and majesty, as one born to command. A power attended Him wherever He went, and hearts were melted into tenderness. An earnest desire was created to be in His presence, to listen to the voice of Him who uttered truths with such solemn melody.

The sayings of Christ are to be valued, not merely in accordance with the measure of the understanding of those who hear; they are to be considered in the important bearing which Christ Himself attaches to them. He took the old truths, of which He Himself was the originator, and placed them before His hearers in heaven's own light. How different was their representation. What a flood of meaning and brightness and spirituality was brought in by their explanation.

After His resurrection, Christ opened the understanding of His followers, that they might understand the Scriptures. Everything had been transformed by the working of the arts of Satan. Truth was covered up by the rubbish of error, and hidden from finite sight. When Christ referred to His humiliation, rejection, and crucifixion,

the disciples could not take in His meaning. It had been a part of their education to expect Christ to set up a temporal kingdom, and when He spoke of His sufferings they could not understand His words. He reproved them because of their slowness of apprehension, and promised them that when the Comforter should come, He would bring many things to their remembrance.

Christ had many truths to give to His disciples, of which He could not speak, because they did not advance with the light that was flashed upon the Levitical laws and the sacrificial offerings. They did not embrace the light, advance with the light, and follow on to still greater brightness as Providence should lead the way. [123]

And for the same reason Christ's disciples of 1897 do not comprehend important matters of truth. So dull has been the comprehension of even those who teach the truth to others that many things cannot be opened to them until they reach heaven. It ought not to be so. But as men's minds become narrow, they think they know it all, and set one stake after another in points of truths of which they have only a glimpse. They close their minds as though there were no more for them to learn, and should the Lord attempt to lead them on, they would not take up with the increased light. They cling to the spot where they think they see a glimmer of light, when it is only a link in the living chain of truths and promises to be studied. They know very little of what it means to follow in the footsteps of Christ.

The harmonious relation of truth, like links in a chain, will, just as fast as the mind is quickened by the Spirit of God to comprehend light and in humbleness of mind appropriate it, be dispensed to others, and give the glory back to God. The development of truth will be the reward to the humble-hearted seeker, who will fear God and walk with Him. The truth which the mind grasps as truth is capable of constant expansion and new developments. While beholding it, the truth is seen in all its bearings in the life and character, and becomes more clear and certain and beautiful. As the mind grasps it in its preciousness, it becomes elevated, ennobled, sanctified.

The entire system of Judaism was the gospel veiled. Far, very far, are human minds from grasping the teachings of Christ. These are old truths in new settings. I have been shown that those who will not consider are like the Jews. It is humbling to their dignity and pride to work the mines of truth. The Light of the world is [124]

sending His divine rays back to enlighten the entire Jewish economy, and the minds that have been accepting the sayings of men as the commandments of God are now [to] look to God Himself as the Author of all truth.

Man's inventions and traditions are not only unreliable, but dangerous, for they place men where God should be. They place the sayings of men where a "Thus saith the Lord" should be. The world's Redeemer possesses the key, and unlocks the treasure house of the Old Testament. He explores hidden things. He separates the precious truth from superstition and error and the devisings and imaginings of men.

Christ's habits and customs and practices were not after the standard of the world. What a lesson He gives to the Christian churches throughout the world not to exalt themselves above the Majesty of heaven, their Redeemer. What do men find in the example of Christ to justify their feeling of superiority, keeping themselves apart from their fellow men, hiding themselves from their own flesh, because they have obtained more of this world's goods than their neighbor. Because the world honors the wealthy and despises the poor, shall those who claim to follow Jesus do the same? Whose leading and example are such following? Certainly not the example of Him who said, "He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," "to preach the gospel to the poor."

[125] Very many teachers are content with a supposition in regard to the truth. They have crude ideas, and are content with a surface work in searching for truth, taking for granted that they have all that is essential. They take the sayings of other men for truth, being too indolent to put themselves to diligent, earnest labor, represented in the Word as digging for hidden treasure.

Sharp, clear conceptions of truth will never be the reward of indolence. Investigation of every point that has been received as truth will richly repay the searcher in finding precious gems. In closely investigating every jot and tittle which we think is established truth beyond controversy, in comparing Scripture with Scripture, searching to see if there is no flaw in their interpretation, errors may be discovered. Christ would have the searcher of the Scriptures

sink the shaft down deeper into the mines of truth. If the search is properly conducted, precious jewels of inestimable value will be found. The word of God is the mine of the unsearchable riches of Christ.—[Manuscript 143, 1897](#).

Ellen G. White Estate

Washington, D. C.,

June 5, 1986.

Entire Manuscript.

[126] **MR No. 1202—Diary Fragments—July to October,
1907**

Elmshaven, St. Helena, California, July 22, 1907

This morning I praise the Lord that I have not suffered as I did last night. The left limb has troubled me for many long years. The ligaments were torn from the ankle. The word was, You will never be able to use your foot, for it has been so long without close investigation that nothing can relieve the difficulty and unite the ligaments torn from the ankle bone. The limb was injured from my being thrown from my pony. I was riding in a journey to Middle Park [Colorado]. [SEPTEMBER 4, 1872.] The hip was injured and the whole limb was shrunken, and now this new difficulty. But all this was relieved by the best kind of treatment.

I use my limb carefully, but last night the pain in the ankle seemed unendurable. I could not sleep but I could pray, and the Lord, who has relieved me so many times, helped me. Our Saviour has told us to call upon Him. I have felt so thankful for that prayer Christ taught His disciples. It embraces everything for the inhabitants of the earth. Toward morning I slept, and when I awoke the pain was gone. I realize now the Lord was merciful, and I will praise Him in whom is my dependence and my trust. The Lord be praised.

[127] I had reason to be thankful the pain was not in my heart, for I have suffered with my heart, but the Lord is very gracious to me. I shall be eighty years old next November 26. I can go up and down stairs as readily as my young women workers, and the Lord has wonderfully blessed me with voice to reach the thousands upon our campground. I will praise the Lord and glorify His name.

I am now preparing the private testimonies, for they contain so many warnings in regard to the very dangers we are passing through. No man has a right to be judge over his fellow man as his God-given right. What Christ was in His life, we are to strive to be. Christ is our model, not only in His spotless holiness, but in compassion and

patience and forbearance and love. “Learn of me,” saith the perfect Teacher, “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.” We are to learn of Christ true courtesy and excellent judgment, and we are never to place ourselves as a God to tell any man his duty, for that is not given us of God.

Elmshaven, St. Helena Sanitarium, California, July 23, 1907

I thank my heavenly Father for His great blessing that He has given me—freedom from pain the past night. I could not sleep after two o’clock. I arose and dressed and wrote some things in my diary. I am having kept before me in clear lines, “He that winneth souls is wise.” Bible religion I am urging upon our people. We are not to make our own standard. Christ has come to our world to become our standard and pattern.

St. Helena, California, August 1, 1907

I am passing through trials of mind, and my soul is distressed in me since the camp meeting in St. Helena. There is a special work to be done for the Lord’s people that but few realize. The Lord is sending warnings to His people in the developments that shall come from the trying of the cases of fraudulent, guilty actions that have taken place with men in some connection with San Francisco and Oakland. This is to awaken the people to see that humanity without the law of God in the heart does not obey its principles. Man is trying [to get] his fellow man to bring in a supposed new order of things, but the heart is corrupt and utterly unreliable. God saith, “Woe unto you, lawyers!” There is not one of them obeying God’s law that He came from heaven to make known, precept after precept. [128]

I am full of sorrow for the people of God. They are having a trifling experience in true righteousness and true service to God. Not all connected with me are an honor spiritually. They are not in a position to do honor to my family. They are cheating themselves out of a true religious experience, trifling with eternal interests. They are not obtaining an experience that is of value to them in fitting their souls for the trials soon to come, and I am helpless to change

the order of things. It does not seem to be in some of them to closely examine their own hearts, whether they are obtaining a fitness for the trials that are coming upon every soul, whatever his position or profession. The true religious experience they have not. I am distressed, for it is supposed that those of my household will feel an individual responsibility to keep their own souls in the love of God and be in their position a blessing to others.

[129] I have a message for those who are professedly Christians but who do not realize their daily accountability to God. It is supposed my family will be of a very different order religiously. What can I do or say? They are handling sacred things daily, but I fear for their future unless they shall seek the Lord with all their heart. I may pray in the family, I may address the church to seek the Lord, but unless they will obtain a deep experience they will not be prepared to unite with the holy family in the heavenly courts. I fear for every one of my family, and therefore fear for myself. What can I say? What can I do? The shortage of coming into spiritual union with God make me afraid, and what can I say or do in my physical weakness?

St. Helena Sanitarium, California, August 2, 1907

I am deeply grateful to our heavenly Father that I am improving healthwise. I need so much the grace of God every moment of my time. We are certainly now in the last conflict of this earth's history, and the signs of the Lord's coming, as Christ specified, are so common we scarcely consider the outcome. I am constantly pleading with the Lord to arouse His people to a vivid sense of the times which He has assured us would be just previous to the coming of our Lord.

Elmshaven, St. Helena, California, August 12 [11], 1907

Sunday morning, half past two o'clock. I have had a precious night's rest. I lay awake giving praise and thanksgiving to the Lord for this past night's rest. I am so thankful to my God for the blessing of freedom from pain.

I took a bath in cold water and rubbed myself thoroughly and felt no chill. I am seated on the cot lounge writing by lamplight. I have

not had freedom from pain in many months before this morning, and my heart is thankful to God. Everyone in the house is sleeping.

I have been praying most earnestly for wisdom to place in print the very things that, should I not live, will be a help and strength to those who will be pleased to use them. My heart is filled with thanksgiving and praise. Heaven is full of richest blessings to bestow upon all who need these precious blessings, if they ask the Lord with heart and soul, and have a strong desire to receive to impart. The Lord Jesus has passed through every temptation that human beings have had. We read that He “knoweth how to deliver the godly out of temptations,” for He hath been “in all points tempted like as we are”—tempted in His human nature that He might know how to succor those who shall be tempted.

[130]

I am so thankful that this long siege of temptation, sadness, and grief is past. I can see my Redeemer, in whom I have fresh encouragement to trust as a never-failing Source of strength. I take up my service with renewed courage, yet not knowing which shall prosper, this or that. Every soul must walk by faith. Our service is a continual warfare against the satanic science coming in through deceptive guise to take us unawares. Therefore angels are on guard to protect all who are watching and believing and walking and working.

There are continuous battles to fight, and we are not safe a moment unless we place ourselves under guardianship of One who gave His own precious life to make it possible for everyone who will believe in Him as the Son of God, while meeting the strain of Satan’s varied science, to escape the corruptions that are in the world through lust. He is fully able, in response to our faith, to unite our human [nature] with His divine nature. We are, while trusting in and partaking of the divine nature and strengthening our own efforts, proclaiming Christ’s mission on earth to be peace on earth and good will towards men. We are bound to speak of the dangers of the warfare with invisible foes, and to keep the armor on, for we war not merely against flesh and blood, but against principalities and powers and spiritual wickedness in high places. This means that men of influence will depart from the faith, giving heed to seducing spirits. Therefore we need to keep under the constant guardianship of holy angels.

[131]

To follow Christ is not freedom from conflict. It is not child's play. It is not spiritual idleness. All the enjoyment in Christ's service means sacred obligations in meeting oft stern conflicts. To follow Christ means stern battles, active labor, warfare against the world, the flesh, and the devil. Our enjoyment is the victories gained for Christ in earnest, hard warfare. Think of this.

"We are laborers together with God." Christ engaged in the great work for which He lived and died. We are to be instant in season and out of season. And why? "For ye are bought with a price," and have enlisted under the banner of Prince Immanuel. We are enlisted for labor, "not for the meat which perisheth, but for that meat which endureth unto everlasting life." We are to work out our own salvation with fear and with trembling.

We are not our own. We are bought with a price, to glorify God with our bodies and spirits which are His. A work is to be done. There is a faithful work to do in His vineyard. And to every man is given his work. If we are privileged with the bread of life, we must work in the Lord's vineyard. A charge comes to us to deny ourselves and take up the cross and follow Christ. We are to run the race set before us with persevering earnestness. This oft requires energetic movements. We cannot be idlers. We are urged, "Fight the good fight of faith, lay hold on eternal life.

[132] Every soul must count the cost. Not one will succeed but by strenuous effort. We must spiritually exercise all our powers, and crucify the flesh with its affections and lusts. Crucifixion means much more than many suppose. We are to heed every word of counsel, and not be indifferent in words and actions. Teach these lessons in the family circle. We are not to be off our guard, but to watch and pray lest we enter into temptation.

We must keep constantly before the ones who are pledged to the service of Christ, that it means diligence. It means to be faithful workers, to do all possible to win souls to Christ. It is a constant watchfulness to be faithful unto death, to fight the good fight of faith until the warfare is ended and as overcomers we shall receive the crown of life.

This means much more than we take in. Christ is our example. The Christian warfare is not a life of indulgence to eat and drink and dress as self-indulgent worldlings. The Lord Jesus came in human

nature to our world to give His precious life as an example of what our life should be. He is the specimen, not of spiritual indulgence, but of a life constantly before us of self-denial, self-sacrifice. We have the correct view that Christ our Pattern came to give us. There is before us the Prince of heaven, the Son of God. He laid aside the royal crown and the princely robe and came to take His position in our world as a man of sorrows and acquainted with grief. How few take it in! We are not to be petted babies, but laborers together with Christ to save a world, by our own human example bearing a message from the Word of God.

St. Helena Sanitarium, California, August 14, 1907

I thank the Lord this morning that I have had more hours in sleep during the past night. I am sure the Lord is my Helper, my front guard and my rereward. Now is our opportunity to be guarded on every side. Satan will come in, if possible, to lead our people, now, in 1907, into strange paths. This was done after we left America for Australia. Then money seemed to come in, and there was no dearth of means, and that hospital was built in Boulder, Colorado. Such scenes were presented to me as the use of means, and the want of men of right capability to use the means. [133]

Last night I slept well, and this morning I am very thankful to my heavenly Father that He gave strength yesterday to write out some important matters.

St. Helena, California, Wednesday, August [?], 1907

I cannot sleep after twelve o'clock. There are many things that are brought before me which I wish to remember. I place myself in writing position. My mind has been greatly wrought upon during the night. I was in a meeting in Colorado. I seemed to be in the meetinghouse, and there were some things that were to be considered away from the sanitarium and away from the campground. One was in our midst full of wisdom, and we were to hear His words. He said words that were appropriate for the occasion. This instruction was of that character that all would understand and could not turn

aside. The lessons He gave were full of knowledge for all who would attentively practice them.

**Elmshaven, St. Helena Sanitarium, California, September 21,
1907**

[134] This is Sabbath morning, and I thank the Lord that I have slept more than usual. I generally have many wakeful hours. I feel great sorrow at times. My heart aches as I consider [that] the day of the Lord is coming as a thief in the night to all who are not watching and praying and working also. [Luke 17:20-37](#). I read this. I can take it in a little, and my heart is pained to see the great necessity that those who have the light shall walk in the footsteps of Jesus, and work out their own salvation with fear and trembling. I am so sorrowful that men placed in positions of responsibility do not understand their own defects of character, yet carry with them an officiousness that blinds their own judgment as to the work to be done for this time of peril.

St. Helena Sanitarium, California, September 28 [27], 1907

I thank the Lord this Friday morning [that] I have had the first good night's rest for weeks. I have spent hours in the night season pleading with God. I have been so very much surprised to see the spirit of dictatorial authority in men. It has seemed to me next to impossible to convince or convert the men who have received this kind of spirit, of its danger. Their own souls are in peril, but they perceive it not. What is lacking? Consecration of the heart to God.

I am not attending large meetings. I do not dare to take the time in traveling and the time occupied in large gatherings and neglect the writings which I am preparing to leave, that after my pen and my voice can no more be heard, then my writings will speak. I have not the least desire to speak in Oakland. I have done my full duty.

**Elmshaven, St. Helena Sanitarium, California, October 29,
1907**

I have slept quite well until past two o'clock. My mind is active. I cannot sleep as many hours as I would [like]. [I would] be so thankful if I could sleep.

Elder Ballenger, Sister Gotzian, W. C. White, and I had quite a lengthy talk concerning Paradise Valley Sanitarium. Will it be wisdom to turn it over to the conference now [that] the buildings are well prepared for convenience to give thorough treatment? We are the persons who have invested in the sanitarium, and at first they were unwilling to take it, but we think now that they will be willing. We then united in prayer, and then it was my bedtime. Took my bath and went to bed, and after a period of wakefulness, slept. The stars are shining brightly, and there is no fog or appearance of rain. [135]

I am earnestly seeking the Lord. I must have His grace and rich light in order to understand the will of the Lord. We cannot afford to make one mistake now, and why should we? I am reading [Ezekiel 20](#).—[Manuscript 156, 1907](#).

Ellen G. White Estate

Washington, D. C.,

August 7, 1986.

Entire Manuscript.

[136] **MR No. 1203—SDA Institutions to be Staffed by
Talented Workers Who are Seeking to Improve
Themselves**

(Written November 28, 1886, from Basle, Switzerland, to “Dear Brethren Who Have the Responsibilities of the Work of God.”)

I wish to present before you some things which burden my mind. From time to time I have felt urged by the Spirit of the Lord to bear a testimony to our brethren in regard to the necessity of procuring the very best talent to work in our various institutions and in the numerous other departments of our cause. Those who are thus connected with the work must be trained men, men whom God can teach and whom He can honor, as He did Daniel, with wisdom and understanding. They must be thinking men, men who bear God’s impress, and who are steadily progressing in holiness, in moral dignity, and in the excellence with which they labor. If they are growing men, if they possess reasoning minds and sanctified intelligence, if they listen to the voice of God and seek to catch every ray of light from heaven, they will, like the sun, pursue an undeviating course, and they will grow in wisdom and in favor with God.

[137] Heretofore the best ability has not been brought into the work of God. The publishing department is an important branch of that work, and all connected with it should feel that it is ordained of God, and that all heaven is interested in it. Especially should those who have a voice in the management of the work be men of breadth of mind and thorough intelligence. They should not waste their Lord’s money by thoughtlessness or lack of business tact; neither should they make the mistake of seeking to cheapen the work by introducing narrow plans and trusting the work to men of small ability.

I have been repeatedly shown that all our institutions need to have a different class of minds connected with them. They need to be managed by men who are spiritually minded and who will not

~~weave their own defective ideas and plans into their management.~~
This work should not be left to men who will mingle the sacred with the common, and who will regard the work of God as being upon about the same level as earthly things, and to be managed in the same cheap way that they have been in the habit of managing their temporal affairs. Now, until there can be those connected with our institutions who have breadth of mind and who can lay broad plans in harmony with the growth of the work and its exalted character, the tendency will be to cheapen everything that is undertaken, and God will be dishonored through it.

Oh, that all who have responsibilities to bear in connection with the cause of God would come up into a higher, holier atmosphere, where every true Christian should be. Then both they and the work which they represent would be elevated and clothed with the sacred dignity that heaven has ordained, and they would command the respect of all connected with the work in any of its branches.

There needs to be more thinking, more praying, men—men who will come up into the mount after God and view His glory and the dignity of the heavenly beings whom He has ordained to have charge of His work. Then they will, like Moses, follow the pattern given them in the mount, and there will not be a constant study to cheapen the work done for the God of heaven; but the mind will be constantly on the alert to connect with that work the very best talent.

[138]

There have been among those employed in our institutions men who have turned from the true Counselor and manifested marked defects of character by not conforming to the great principle of right which God has laid down in His Word. As the result, the greatest work ever committed to mortals has been marred with man's defective management, whereas, if heaven's rules and regulations had been made the foundation principle, perfection would have marked the work in all its departments.

Those who are placed in leading positions in connection with our institutions should be men who have sufficient breadth of mind to respect those of cultivated intellect, and who will recompense them proportionately to the responsibilities they bear. True, those who engage in the work of the Lord should not do so merely for the wages they receive, but to honor God, advance His cause, and to obtain imperishable riches. At the same time we should not expect

that those who are capable of taking hold of a work that requires thought and painstaking effort and of doing it with exactitude and thoroughness, should receive no greater compensation than the less skillful workman. A true estimate must be placed upon talent. Those who cannot appreciate true work and mental ability should not occupy the position of managers in our institutions, for their influence would tend to bind about the work, to erect barriers to its progress, and to bring it down to a low level.

[139] If our institutions are [to become] as prosperous as God designs they shall be, there must be more thoughtfulness and earnest prayer, mingled with unflagging zeal and skillful labor. To connect this class of laborers with the work may require a greater outlay of means. But while it is essential that economy be exercised in everything possible, it will be found that the efforts of some narrow minds to save means by employing those who will work cheap, and whose labor corresponds in character with the cheapness of their wages, will result in the end in their loss. The progress of the work will be retarded, and the cause belittled. You may economize, brethren, as much as you please in your personal affairs, in building your houses, in arranging your clothing, in providing your food, and in your general expenses, but do not bring this economy to bear upon the work of God in such a way as to hinder men of ability and true moral worth from engaging in it.

In the Olympic games to which the apostle Paul calls our attention, the racers were required to make most extensive preparations. For ten whole months and sometimes longer they were trained by different masters in physical exercises calculated to give strength and vigor to the body. They were restricted to that class of food which would keep the body in the most healthful condition, and the clothing was to be such as would leave every organ and muscle of the body untrammelled.

Now, if those who were to engage in running a race for earthly honor were obliged to submit themselves to such severe discipline in order to succeed, how much more necessary it is for those who are to engage in the work of the Lord to be thoroughly disciplined and prepared if they would succeed in that which they undertake. Their preparation should be as much more thorough, their earnestness and self-denying efforts as much greater, than those of the aspirants for

worldly honors, as heavenly things are of more value than earthly.

The mind as well as the muscles should be trained to put forth the most diligent, persevering effort. The road to success is not a smooth way over which we are borne in rail cars, but it is a rugged path, filled with obstacles which can be surmounted only by patient toil.

[140]

It should be the constant study of all connected with our institutions to know how they can become more intelligent in the work in which they are engaged. None should rest in ease and inaction; but they should seek to elevate and ennoble themselves lest by their deficient understanding they should fail to realize the exalted character of the work, and lower it to meet their own finite standard.

My brethren, there has not been one half the care taken that there should have been to impress upon those who could labor in the cause the importance of qualifying themselves for the work. With their powers all undisciplined they can but do bungling work; but if they can be trained by godly teachers and by the power of God, they will not only be able to do good work themselves, but will give the right mold to others that are connected with them.

Our institutions are doing a great and final work for the world, and should have in their employ the very best talent to be obtained anywhere. I was shown the great deficiency there is in keeping the accounts in the various departments of the cause. Bookkeeping is and ever will be an important part of our work, and those who have become intelligent in it are greatly needed in all our institutions and in all parts of the missionary work. This branch of the work has been neglected shamefully, and altogether too long. It is a shame to allow a work of such magnitude to be done in a defective, bungling manner.

God wants as perfect work as it is possible for human beings to do. To do His work in a cheap, imperfect style is a dishonor to the sacred truth and its Author. We should feel that it is necessary for those who are to connect with the work to receive an education for it. Bookkeeping is a subject that needs to be studied in order that it may be done with correctness and dispatch, and without worry and taxation.

[141]

I was shown years ago that there will be dissension and a lack of harmony and unity of action among the workers in our institutions unless all are subject to the authority of God. He will stand as

Commander, if each will obey His directions; but there must also be a visible head who fears God. The Lord will never accept a careless, disorderly company of workers; neither will He undertake to lead forward and upward to noble heights and certain victories those who are self-willed and disobedient. The soul's progress means the Saviour's rule. The heart through which He diffuses His peace and joy and the blessed fruits of His love, is the heart which becomes His temple and His throne. "Ye are My friends, if ye do whatsoever I command you."

Our institutions are far beneath what God would have them, because those connected with them are not in fellowship with Him. They are not growing men. They are not ever learning of Jesus, therefore they are not becoming more and more efficient. If they would come close to Him and seek His help, He would walk with them and talk with them; He would be their Counselor in all things, and would grant to them, as He did to Daniel, heavenly wisdom and understanding.

[142] Years ago I was shown that our people were far behind in attaining that knowledge which would qualify them to take positions of trust in the cause. Every individual member of the church should put forth efforts to qualify himself to do work for the Master. To each has been appointed a work, according to his ability. Even now, at the eleventh hour, we should arouse to educate men of ability for the work, that they may, while occupying positions of trust themselves, be educating by precept and example all associated with them.

There has been with some a selfish ambition to keep from others the knowledge they could have imparted. Others have not cared to tax themselves by educating any other workers. But this would have been the very best kind of work that they could have done for Jesus. "Ye are," says Christ, "the light of the world." For this reason we are to let our light shine to others.

I feel certain that if all the Lord has spoken in reference to these things had been heeded, our institutions would occupy today a higher, holier position. But men have chosen a low level. They have not sought with all their might to rise in mental, moral, and physical attainments. They have not felt that God required this of them, that Christ died that they might do this very work. As the result they are far behind what they might be in intelligence and in the ability to

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think and plan. They could have added virtue to virtue, and strength
to strength, and thus have become strong men in the Lord. But this
they failed to do. Let each go to work now with a firm determination
to rise. The present need of the cause is not more men, but more
man.—[Letter 63, 1886.](#)

Ellen G. White Estate

Washington, D. C.,

August 7, 1986.

Entire Letter.

[143]

MR No. 1204—The Church in the Home

Children have not been instructed as God has declared they should be. Blind affection has led many parents to walk contrary to the Word of God. Their spiritual eyesight has been blinded, and their children have grown up undisciplined and unrestrained, a care, a burden, and a reproach to those who should faithfully have trained them. Such children are described by the apostle Paul as being “disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce despisers of all that is good.” [See [2 Timothy 3:3](#) In A modern translation.]

Fathers and mothers can clear themselves of responsibility for the corrupt actions of their own or their adopted children only by coming into the clear light of the Sun of Righteousness, seeing the great danger of their wrong course, repenting before God, and calling evil by its true name. Too often they compromise themselves by pursuing a vacillating course, or by endeavoring to cover up the wicked deeds of their children. The Lord calls for a work of purification to be done in His church. Those who remain on the side of Satan must be counted as workers of evil.

[144] If ungrateful children are fed and clothed and allowed to go uncorrected, they are emboldened to continue in their course of evil. And inasmuch as their parents or guardians thus favor them and do not require obedience, they are partakers with them in their wicked deeds. Such children might just as well be with the wicked, whose iniquitous course they choose to follow, as to remain in Christian homes, to poison others. In this age of wickedness every Christian must stand firm in condemnation of the evil, satanic actions of wayward children. Evil youth should not be treated as kind and obedient, but as disturbers of the peace and corrupters of their companions.

I ask God’s people to come to their senses in regard to their home duties. There are Christian parents who do not discern that Satan is working cunningly to catch unwary souls. Unless fathers

and mothers become converted, unless they prayerfully consider the home duties which they have to perform, which it is sinful negligence to leave undone, unless they work strenuously at every point to outgeneral the enemy, their hearts will be pierced with many sorrows, for their children will be a disgrace to them and to the church.

The heads of families need to be converted. Then they would make diligent efforts to redeem their past neglect. The father should feel that he is the house-band of the family. In this age of sin and intemperance, violence and crime, he should show his true interest in his household.

With what care parents should guard their children from careless, loose, demoralizing habits! Fathers and mothers, do you realize the importance of the responsibility resting on you? Do you allow your children to associate with other children without being present to know what kind of education they are receiving? Do not allow them to be alone with other children. Give them your special care. Every evening know where they are and what they are doing.

Are they pure in all their habits? Have you instructed them in the principles of moral purity? If you have neglected to teach them line upon line, precept upon precept, here a little and there a little, let not another day pass without confessing to them your neglect to do this. Then tell them that you mean now to do your God-appointed work. Ask them to take hold with you in the reform. Let each help the other in the performance of duty.

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We have come to a time when every member of the church needs to take hold of medical missionary work. On every hand we see those who have had much light and knowledge and all the advantages that could be given them, deliberately choosing evil in the place of righteousness, mercy, and the love of God. Making no attempt to reform, they are becoming agents of Satan, and are continually growing worse and worse.

Let our people show that they have an interest in medical missionary work. Let them study the books that have been written for our instruction in these lines. These books deserve much more attention, respect, and appreciation than they have received. I understand that Dr. Kellogg has published a new book, which has been written for the special purpose of instructing others in the health principles

that it is for the advantage of all to understand. Those who follow these principles will be greatly blessed, both physically and spiritually. The understanding of the philosophy of health is true, sensible knowledge—knowledge that will be a safeguard against the evils that are continually increasing.

[146] Many who desire to become intelligent in medical missionary lines have home duties that they cannot neglect. These may learn many things in their own home, thus increasing their ability to help others. Fathers and mothers, there is much that you may learn in regard to the expressed will of God concerning true missionary work. Obtain all the help you can from the study of our books and publications. I see great advantage in every family's reading *Good Health*. It is full of valuable information. Let every family obtain instruction from this journal. It is a physician that you may always have in your home.

Fathers and mothers, take time to read to your children from the health books, as well as from the books treating more particularly on religious subjects. Teach your children the importance of taking care of the body—the house they live in. Form a home reading circle in which every member of the family lays aside the busy cares of the day and gathers for study. Fathers, mothers, brothers, sisters, take up this work unitedly, and see if the home-church will not be greatly improved.

Especially should the young women who have been accustomed to read novels and cheap storybooks, join in the evening family study. The Lord has appointed them to be His helping hand. Young women, read the literature that will give true knowledge and that will interest the entire family. Say firmly, "I will not spend my precious moments in reading that which will be of no profit to me. I will devote my time to God's service. I will close my eyes to frivolous and sinful things. My ears are the Lord's property, and I will not take them where I shall hear the subtle reasoning of the enemy. My voice must not in any way be subject to a will that is not under the influence of the Spirit of God.

[147] If in every church the young men and the young women would solemnly consecrate themselves to God, if they would practice self-denial in the home, relieving their tired, careworn mothers, what a change would take place in our churches! The mother could find time

to make neighborly visits. When opportunity offered, the children could give assistance by doing little errands of mercy and love to bless others. Thus thousands of the homes of the poor and needy not of our faith could be entered.

Books relating to health and temperance could be placed in many homes. The circulation of these books is an important work; for they contain precious knowledge in regard to the treatment of disease—knowledge that would be a great blessing to those who cannot afford to pay for the physician's visits or for the drugs which, even if obtained, would be only an injury.

I ask the church, Will you remain in the condition of the Laodicean church, or will you change your position? In the name of the Lord I call upon [the members in] every family to show their true colors. Reform the church in your own home. Let your conversation be pure and elevating.

Arouse, parents, and be converted! Let the light of your sanctification shine forth in clear, distinct rays. The great day of salvation has come. Those who humble themselves, repent, confess their sins, and draw near to God, will find that God will draw near to them. Let us fear to continue in transgression. Everywhere let it be known that it is the Father's will that everyone who seeth the Son, and believeth on Him, shall have everlasting life.

“The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works” [Titus 2:11-14].—[Manuscript 119, 1901](#).

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Ellen G. White Estate

Washington, D. C.,

August 7, 1986.

Entire Manuscript.

[149] **MR No. 1205—Travels and Meetings in Oregon and
Washington**

(Written June 23, 1880, on the S. S. *Oregon*, en route from Portland to San Francisco, to “Dear Husband.”)

We left Salem Monday, June 21, and I remained over a Sabbath and first day, longer than was anticipated. The Methodist minister’s wife was determined I should speak in the Methodist church, and the officials sent me an invitation. After Elder Haskell left I spoke three times. The people came out well in the tent and the attention was excellent, although the evenings were very cool.

Sabbath I sought to have our Sabbathkeepers by themselves, and then bore to them testimonies given me of God for individual cases. This was an important meeting, and many confessions were made. Sunday evening the Methodist church, a grand building, was well filled. I spoke to about 700 people who listened with deep interest. The Methodist minister thanked me for the discourse. The Methodist minister’s wife and all seemed much pleased.

[150] We took the steamer Monday night. Elder Van Horn got off five dollars from each of our fares, which made our expenses both thirty dollars. The boat lay at Portland wharf during the night, and at 3:00 a.m. we were in motion; but after six hour’s ride we stopped at Astoria, at the salmon cannery establishment, and here we remained from 9:00 a.m. until this morning. We shall cross the bar 20 miles from here at 12:00, and then our peace and quiet will be very much shaken up. We are here because the boat is loading on 22,000 boxes of canned salmon. Twenty men worked steadily all day yesterday and away into the night putting these boxes on board. The weather is quite mild; no wind now, and the prospect is for having a favorable time. I hope so, for I have no strength to resist seasickness.

Elder MacClaffaty, of Oakland, introduced himself to me yesterday, and we had quite a chat. I am fully satisfied it was my duty to come to Oregon and to visit Washington Territory, but it has been

a severe and trying time for me. If I ever worked earnestly, it has been on this journey. In Salem there is an earnest interest aroused. Some have taken their stand with us, and others are upon the point of deciding.

Elder Van Horn accompanied us to Portland. He returned yesterday to continue his labors. He is to visit. We urged him to this before he left, and he will keep it up now. We think personal effort will do more in such a place as Salem than pulpit effort. I think I never felt a greater burden than in Salem, or had a more solemn testimony to bear to the people. At every meeting when it was given out that I would speak, the tent seats were well filled. But evenings are so cold that it is almost dangerous to attend evening meetings in a tent.

How we shall find things when we arrive at Oakland, we cannot say. May the Lord make my duty plain. I believe He will, for I have not had a will of my own but I have inquired most earnestly to know the will of God, and then without murmuring have followed in the path of duty, often contrary to my wishes and inclination. Light will shine. I shall see my way clearly. I shall know the will of God.

One of the Methodist ministers said to Brother Levitt that he regretted Mrs. White was not a staunch Methodist, for they would make her a bishop at once; she could do justice to the office. I have spoken in Walla Walla three times, at Milton ten, at Beaverton one, at Portland three, at Salem camp meeting and after, twelve times at length, beside many times from 15 to 20 minutes. Sunday night we had a full house, and although I was weary the Lord strengthened me to bear a faithful testimony to the people.

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I have been feeling very exhausted. There is an inability to think; weakness generally. I may rally after a few days' rest, but I cannot tell. I sometimes fear to cross the plains and go from a cool climate to a hot one, but what can I do? This is my study. If you were here we would go out on some excursion and camp out away from everything that would bring care. But I cannot feel like doing this at all, not for a moment, even with families, for I feel such a sadness at the thought. It would do me no good.

I may be directed east to the camp meetings, but if I do not see plain duty I shall not go. I will do as you have suggested: remain in

California until you come. But if the Lord sends me east, He will sustain me.

I am feeling at times great weariness. I have carried heavy burdens. I have had to bear very plain testimonies to others. I have written many private testimonies to different ones, then to keep my writings up has been no little tax to me. Were you here now I would feel it duty to take some recreation—go to Yosemite and camp out, or go to some retired place and write and rest. Time seems very short to me, and I do not want to shirk responsibilities one whit. If I know what duty is, I will do it.—[Letter 33a, 1880](#).

Ellen G. White Estate

Washington, D. C.,

August 7, 1986.

Entire Letter.

**MR No. 1206—Selection of the School Land at
Cooranbong**

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We are very grateful to our God that the land that has been cleared and cultivated in the school ground has produced such excellent fruit and vegetables. Our hearts have been made sad by the false witness which has been borne. This has not helped us to battle with the discouragements which we were compelled to wrestle with. When every voice and pen should have been engaged in encouraging us and lifting up our hands, reports that were false were sent to our friends in Africa, placing in a wrong light the efforts made by those who were struggling to clear and break the land preparatory to setting in the trees.

This work has cost money, and the lack of means to advance the cause of God has been sorely felt; but it was those who invested nothing in the trial, but who were paid for all the labor which they did, who carried unfavorable reports wherever they went, of mismanagement, miscalculation, and unwise investment of means. This is a great enterprise. Before we came upon the land a man from America was requested to come and act as manager of the financial part of the work; but for some reason he did not come, and we had to do the best we could.

How much easier it is to criticize and pick flaws and tell what should be done, than to unselfishly lay hold of the work and devote to it our capabilities and talents. One who had means, and who could have helped us when everything went hard, refused to work because we could not afford to pay him the wages he asked. Men who were coach-builders by trade, and who had large families to support, worked for less than one dollar per day. while the brother who had come, as we supposed, as a missionary, did nothing. For three months he sat on the enemy's stool of indolence because he could not have the wages he desired, and the enemy kept him busy watching and criticizing, talking of his great knowledge and of the value of his work, while others did everything in their power to

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follow the light God had given, giving of their time and means to push the work and make it a success.

Before I visited Cooranbong, the Lord gave me a dream. In my dream I was taken to the land that was for sale in Cooranbong. Several of our brethren had been solicited to visit the land, and I dreamed that I was walking upon the ground. I came to a neat-cut furrow that had been plowed one quarter of a yard deep and two yards in length. Two of the brethren who had been acquainted with the rich soil of Iowa were standing before this furrow and saying, "This is not good land; the soil is not favorable." But One who has often spoken in counsel was present also, and He said, "False witness has been borne of this land." Then He described the properties of the different layers of earth. He explained the science of the soil, and said that this land was adapted to the growth of fruit and vegetables, and that if well worked it would produce its treasures for the benefit of man. This dream I related to Brother and Sister Starr and my family.

The next day we were on the cars, on our way to meet others who were investigating the land; and as I was afterward walking on the ground where the trees had been removed, lo, there was a furrow just as I had described it, and the men also who had criticized the appearance of the land. The words were spoken just as I had dreamed.

[154] After we had returned to the cottage rented by one of the brethren for the time we should spend in investigating the land, a council was held, and the decision made to take the land. Elder McCullagh was among the number. He had brought his spring cot with him, purposing to remain for a time and see what the climate would do for him. He was suffering from severe inflammation of the throat and stomach, and did not dare to use the vocal organs.

In the morning we had a season of prayer. The Lord gave me the burden of prayer for Brother McCullagh, and the blessing of the Lord came into our midst. The room seemed to be flooded with the glory of God, and our brother was healed. He said that the soreness was all gone, and he repaired at once to his home in Parramatta, and continued his labor for months without any difficulty. It seemed as if this was the seal of God upon the decision made.

But after this there was a change in the minds of the brethren. They objected to the land, and kept searching for a better location; but in every place there was something objectionable, and they could not come to a decision. I was so sure that the Lord was leading us to locate on these grounds that I told my son Willie and my brethren that I would pay the price for the land myself; then, if they did not want it, I would settle upon it some of our poor brethren who were crowded into the cities. I would make homes here for those who could not make homes for themselves. But this proposition was not acceptable, and for a year the work was greatly hindered by the unbelief of those who should have had faith.

The land was accepted. We now have a home upon the land, and what has been done speaks for itself. The land speaks for itself. The trees that were planted the last of September bore fruit in less than two years. The most beautiful peaches I have ever looked upon and most delicious to the taste, many of them weighing one half-pound each, have been produced on the land. From the first crop many of the peaches were picked off, for we feared that it would hurt the trees to let them bear so early. This last season our peach trees were so loaded with fruit that we had to prop up the branches. We have had all the vegetables we wanted for our own use, and have supplied the family of W.C.W. and Brother James, our farm manager. The orchard at the school bore well, and the fruit was of a good flavor.

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When our trees were first planted, we had no rain for many months, but with careful attention they nearly all lived. During the past season, while the countries [country areas] around us have been without rain, we have had all we needed. We visited Melbourne the last of February, and after we had passed a few stations near Sydney, the whole country presented a charred and burned appearance. They had had no rain, and everywhere the cattle were suffering for water and food. In Melbourne the cattle were poor and the paddocks almost without a green thing in them. All through Victoria was this drought felt; but this country has had showers when needed; the grass is green, and everything is pleasant to the eye. We thank the Lord that we are located just where we are, and that we have been blessed by Him.

Three school buildings are already completed, and the meeting-house is erected. We went forward in faith, and the Lord honored our

[156] faith. The word came to me from the Lord, “Arise, and build a house for the Lord, and build without delay.” In His providence there was just at that time carpenters who were not engaged at their business, and these were employed. All donated liberally of their time, and worked at reduced wages. In eight weeks the meetinghouse was built. We know that the angels of the Lord were with the workers. When hindrances seemed to arise, Elder Haskell would encourage the workers. He would propose a season of prayer, and all would leave their work. And as they called upon the name of the Lord the Holy Spirit of God softened and subdued the hearts of the workers.

Just before the first term of school closed, this house was dedicated to God, and there has not been as favorable a time since to erect a building. We rejoice now that we see the chapel full of students who are accommodated with a good, pleasant, convenient place of worship.

We are sorry, very sorry, because of the reports that have gone out to distant countries who cannot see for themselves the truth of this matter. Especially were we sorry for the reports that were carried to Africa, and the unfavorable reports that were made upon the minds of those who had the greatest interest in this place. We wish them to understand that the means invested is not lost nor used unadvisedly. As far as location is concerned, we are in the best place we could have selected.

The Lord is good, merciful, and forbearing. The works of creation reveal His character. “The heavens declare the glory of God, and the firmament showeth His handywork.” It is man, formed in the image of God, who does not magnify the Lord of Hosts in contemplating the love of God and the perfection of His law. We may now see that the transgression of the law of God has been bringing upon the world God’s displeasure. If he will, man may read in the natural world nature’s testimony to the result of man’s transgression of the law of Jehovah.

We are located far from the city, and in this we see the providence of God. All who come to Avondale School are pleased with the location, and we hope that all the letters sent by the students to their parents will be of a character to encourage the hearts of the parents. We all want to work unitedly for the glory of God.—[Manuscript 62, 1898](#).

Ellen. G. White Estate

Washington, D. C.,

August 7, 1986.

Entire Manuscript.

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**MR No. 1207—Opponents to be Treated
Courteously: Gifts From Men in High Places Not to
be Refused**

(Written from “Norfolk Villa,” Granville, NSW, January 30, 1895,
to Elder S. N. Haskell. [See A. L. White, *the australian years*, pp.
183-186, for A discussion of the circumstances that led Ellen White
to write this letter.])

We have just received letters from you, and Willie has just read them to Brother Sisley and myself. I regard your reasoning and statements as correct. I am very much pained as I see how readily those who write for our papers make unkind thrusts and allusions that will certainly do harm, and that will hedge up the way and hinder us from doing the work that we should to reach all classes, the Catholics included. It is our work to speak the truth in love, and not to mix in with the truth the unsanctified elements of the natural heart, and speak things that savor of the same spirit possessed by our enemies. All sharp thrusts will come back upon us in double measure when the power is in the hands of those who can exercise it for our injury.

Over and over the message has been given to me that we are not to say one word, not to publish one sentence, unless positively essential in vindicating the truth, that will stir up our enemies against us, and arouse their passions to a white heat. Our work will soon be closed up, and soon the time of trouble such as never was will come upon us, of which we have but little idea.

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Writers and speakers among us will have to learn that the highest obligations of the Christian life involve the giving of careful attention in heeding the messages that God has sent to us. It is essential that we have a knowledge of our own motives and actions in order to have constant self-improvement. I long to see men in responsible positions feeling the burden in regard to themselves, so that they will exercise Christian politeness, and speak and write in a courteous

manner. The Lord wants His workers to represent Him, the great Missionary Worker. The manifestation of zeal and rashness always does harm. The proprieties essential for Christian life must be learned daily in the school of Christ. He who is careless and heedless in uttering words or in writing words for publication to be sent broadcast into the world, is disqualifying himself to be entrusted with the sacred work which devolves upon Christ's followers at this time. Those who practice giving hard thrusts are forming habits that will have to be repented of. To discharge every duty that devolves upon those who are entrusted with sacred responsibility, in the right manner, calls for humble prayer, and a close examination of self and study of the life of Christ.

A surgeon, a physician, a teacher, a guide, needs to study carefully and attentively the way in which to do the work which is entrusted to his hands. How much more should those who are entrusted with the sacred responsibility to watch for souls as they that must give an account, study to work in harmony with the truth and in accordance with the wisdom which is from above, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" [James 3:17, 18].

I am pained when I see the sharp thrusts which appear in the *Sentinel*. I speak to my brethren who are communicating with the people through that paper: It is best for you to be as wise as serpents and as harmless as doves. We should carefully and severally examine our ways and our spirits, and see in what manner we are doing the work given us of God, which involves the destiny of souls. The very highest obligation is resting upon us. Satan is standing ready, burning with zeal, to inspire the whole confederacy of satanic agencies, that he may cause them to unite with evil men and bring upon the believers of truth speedy and severe suffering. Every unwise word that is uttered by our brethren will be treasured up by the prince of darkness. But I would like to ask, How dare finite human intelligences speak careless and venturesome words that will stir up the powers of hell against the saints of God when "Michael the archangel ... durst not bring against him [Satan] a railing accusation, but said, The Lord rebuke thee" [Jude 1:9]?

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It will be impossible for us to avoid difficulties and suffering. Jesus said, “Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!” [Matthew 18:7]. But because offenses will come, we should be careful not to stir up the natural temperament of those who love not the truth, by unwise words and by the manifestation of an unkind spirit. The truth works by love, and purifies the soul. It is the privilege and duty of every child of God to have spiritual apprehension.

[160] If we are children of the light we should walk in the light as Christ is in the light, and testify before the world, before angels and men, that the truth has power to transform human character and to cause men to represent Christ. With David our testimony should be, “Thy gentleness hath made me great.” Oh, that we might have divine perceptions, and be able to appreciate the holy, sacred efficiency of the truth which fell from the lips of Christ! Oh, that a permanent impression might be made upon the hearts of all!

The words Christ has spoken, the spirit He has revealed in all His lessons to His disciples, are as the bread of life, the flesh and blood of the Son of God. He said, “The words that I speak unto you, they are spirit, and they are life” [John 6:63]. But all He has said is contested by the confederacy of evil; nevertheless precious truth must be presented in its native force. The deceptive errors that are widespread and that are leading the world captive, are to be unveiled. Every effort that is possible is being made to ensnare souls with subtle reasonings, to turn them from the truth to fables, and to prepare them to be deceived by strong delusions.

But while these deceived souls turn from the truth to error, do not speak to them one word of censure. Seek to show these poor, deluded souls their danger, and [seek] to reveal to them how grievous is their course of action toward Jesus Christ; but let it all be done in pitying tenderness. By a proper manner of labor some of the souls who are ensnared by Satan may be recovered from His power. But do not blame and condemn them. To ridicule the position held by those who are in error will not open their blind eyes, nor attract them to the truth.

The followers of Christ may receive divine illumination daily, and have clear conceptions of the great mercy and love of God toward

~~us poor sinners. As we behold the love of Christ, we shall begin to~~
reflect it. “God, who commanded the light to shine out of darkness,
hath shined in our hearts, to give the light of the knowledge of the
glory of God in the face of Jesus Christ” [2 Corinthians 4:6]. In
Christ are hid all the treasures of wisdom and knowledge. How are
they hid? Under the veil of humanity and deep humiliation. The
abundance of his knowledge covers all the treasures of wisdom; for
in Christ all fullness dwells.

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Example of Christ

When men lose sight of Christ’s example, and do not pattern after
His manner of teaching, they become self-sufficient, and go forth
to meet Satan with his own manner of weapons. The enemy knows
well how to turn his weapons upon those who use them. Jesus spake
only words of pure truth and righteousness. It was He who inspired
prophets and holy men of old, and they spake as they were moved
upon by the Holy Spirit. But Christ was superior to the prophets, in
that He was the Author of eternal salvation, the Originator of all that
they have written and spoken, and in His example He has left us a
perfect model for faith and practice.

If ever a people needed to walk in humility before God, it is His
church, His chosen ones in this generation. We all need to bewail the
dullness of our intellectual faculties, the lack of appreciation of our
privileges and opportunities. We have nothing whereof to boast. We
grieve the Lord Jesus Christ by our harshness, by our unChristlike
thrusts. We need to become complete in Him. It is true that we are
commanded to “cry aloud, spare not, lift up thy voice like a trumpet,
and show My people their transgression, and the house of Jacob their
sins.” This message must be given. But while it must be given, we
should be careful not to thrust and crowd and condemn those who
have not the light that we have. We should not go out of our way to
make hard thrusts at the Catholics. Among the Catholics there are
many who are most conscientious Christians, and who walk in all
the light that shines upon them; and God will work in their behalf.

Those who have had great privileges and opportunities, and who
have failed to improve their physical, mental, and moral powers, but
who have lived to please themselves, and have refused to bear their

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responsibilities, are in greater danger and in greater condemnation before God than those who are in error upon doctrinal points, yet who seek to live to do good to others, corresponding to the knowledge which they have. Do not censure others, do not condemn them. As free moral agents under the government of God, our responsibility and obligation are not limited by the knowledge we actually possess, but the knowledge we might and ought to have had if we had advanced in faith, and obtained the rich Christian experience that would have corresponded with our advantages.

We should improve our faculties, and we shall be held accountable for their improvement. They are a sacred trust, and if we do not use them properly, if we do not educate ourselves to trust in God, to believe and practice His word, we shall be held accountable. If we allow selfish considerations, false reasoning, and false excuses to bring us into a perverse state of mind and heart, so that we shall not know the ways and will of God, we shall be far more guilty than the open sinner. We need to be very cautious in order that we may not condemn those who before God are less guilty than ourselves.

[163] Willie, Brother Rousseau, and Sister Bree came from Melbourne last Friday. Willie had been away several weeks attending the convention at Melbourne. Sister Rousseau is staying with us. After the Sabbath the usual inflowing came for council meetings and so forth. My home is the only place in which the people can be accommodated for these meetings. Brother Colcord came from Melbourne on Monday. Doctor M. G. Kellogg has made his home with us for some time, by special invitation. There is no place in which to entertain our people but at my home. Last night we lodged seventeen persons. They report this morning that they have all rested well.

Your letter only came today, and at a time when a number were about to leave our house to take passage on a steamer from Sydney to New Zealand. It was to sail at four P.M. Elder Corliss and his wife, Brother Colcord, Sister Bree, and Willie are among its passengers. Brother Sisley will go to New Zealand one week from today. Willie told me that a boat would leave for Cape Town, Africa, tomorrow. This gives me but little time in which to write to you, but I will send you copies of letters that are of importance to all.

You inquire in respect to the propriety of receiving gifts from Gentiles or the heathen. This question is not strange; but I would

ask you, ~~Who is it that owns our world? Who are the real owners of~~ houses and lands? Is it not God? He has an abundance in our world which He has placed in the hands of men by which the hungry might be supplied with food, the naked with clothing, the homeless with homes. The Lord would move upon worldly men, even idolaters, to give of their abundance for the support of His work, if we would approach them wisely, and give them an opportunity of doing those things which it is their privilege to do. What they would give we should be privileged to receive.

We should become acquainted with men in high places and, by exercising the wisdom of the serpent and the harmlessness of the dove, we might obtain advantages from them, for God would move upon their minds to do many things on behalf of His people. If proper persons would set before those who have means and influence the needs of the work of God in a proper light, these men might do much to advance the cause of God in our world. We have put away from us privileges and advantages that we might have had the benefit of, because we chose to stand independent of the world. But we need not sacrifice one principle of truth while taking advantage of every opportunity to advance the cause of God. [164]

The Lord would have His people in the world but not of the world. They should seek to bring the truth before the men in high places, and give them a fair chance to receive and weigh evidence. There are many who are unenlightened and uninformed, and as individuals we have a serious, solemn, wise work to do. We are to have travail of soul for those who are in high places, and go to them with the gracious invitation to come to the marriage feast. Very much more might have been done than has been done for those in high places. The last message that Christ gave to His disciples before He was parted from them and taken up into heaven was a message to carry the gospel to all the world, and was accompanied by the promise of the Holy Spirit. The Lord said, “Ye shall receive power, after that the Holy Ghost is come upon you: and you shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”

“The earth is the Lord’s, and the fullness thereof.” “The silver is Mine, and the gold is Mine, saith the Lord of hosts.” “Every beast of the forest is Mine, and the cattle upon a thousand hills. I know

all the fowls of the mountains: and the wild beasts of the field are Mine. If I were hungry, I would not tell thee: for the world is Mine, and the fullness thereof.”

[165] There is a great work to be done in the earth, and the Lord Jesus has taken men into copartnership with Himself, in order that heavenly agencies may cooperate with human agencies. Christ was in travail of soul for the redemption of the world, and those who are laborers together with God are representatives of Christ to our world, and will have compassion for the lost, and will travail in soul for the redemption of men. Unless the church awakes and stands to her post of duty, God will charge the loss of souls to her account. I have a deep interest that the work of God shall advance.

Those who are the chosen of God are required to multiply churches wherever they may be successful in bringing souls to the knowledge of the truth. But the people of God are never to collect together into a large community as they have done in Battle Creek. Those who know what it is to have travail of soul will never do this, for they will feel the burden that Christ carried for the salvation of men.

Everyone who is chosen of God should improve his intellectual powers. Jesus came to represent the character of the Father, and He has sent His disciples into the world to represent the character of Christ. He has not given us His word to point out the way of life and left us simply to carry that word, but has also promised to give the word efficiency by the power of the Holy Spirit. Is there need, then, that anyone should walk in uncertainty, grieving that they do not know and experience the movings of the Holy Spirit upon their hearts?

[166] Are you hungering and thirsting for instruction in righteousness? Then you have the sure promise that you shall be filled. “And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life” [1 John 5:20].

The Lord would have us in possession of the spirit of heavenly wisdom. Are we all being impressed to pray to the Lord humbly and earnestly as our necessities require, importuning Him for the spirit of wisdom? Do we pray, saying, “Show me the secrets of wisdom.

*MR No. 1207—Opponents to be Treated Courteously: Gifts From Men in High
Places Not to be Refused* 141
That which I know not, teach Thou me”? Oh, for humble, earnest
prayer to go forth from unfeigned lips praying for the counsel that is
of God! He says, “Counsel is Mine, and sound wisdom.”

January 31

Yesterday some of the company who have been entertained at our house made their departure. Brother Colcord, W. C. White and Sister Bree who has been attending school in Melbourne, all departed for New Zealand. Brother Lawrence, Brother Sisley, and Brother Rousseau leave today for Dora Creek. Doctor Kellogg and Sister Rousseau are still here. We shall keep a free hotel as long as we are living in Granville; for there is no other way to do. We shall have to have council meetings and committee meetings at our home, and those who come to these meetings must be entertained at our house and sit at our table. We like to have them here, but it is almost a constant draft upon us.

I hope that you will not let the things that have come out in the *Sentinel* dishearten you. It is Satan’s purpose to dishearten you concerning these matters. But you must hold fast to the hand of infinite power. The Lord has greatly blessed you; do not in any way be affected when you think that thrusts are made at you. Solemn, serious times are upon us, and perplexities will increase to the very close of time. There may be a little respite in these matters, but it will not be for long. [167]

I have letters to write that must go in the next mail to Battle Creek. Our brethren there are not looking at everything in the right light. The movements they have made to pay taxes on the property of the Sanitarium and Tabernacle have manifested a zeal and conscientiousness that in all respects is not wise or correct. Their ideas of religious liberty are being interwoven with suggestions that do not come from the Holy Spirit, and the religious liberty cause is sickening, and its sickness can only be healed by the grace and gentleness of Christ.

The hearts of those who advocate this cause must be filled by the Spirit of Jesus. The great Physician alone can apply the balm of Gilead. Let these men read the book of Nehemiah with humble hearts touched by the Holy Spirit, and their false ideas will be modified,

and correct principles will be seen, and the present order of things will be changed. Nehemiah prayed to God for help, and God heard his prayer. The Lord moved upon heathen kings to come to his help. When his enemies zealously worked against him, the Lord worked through kings to carry out His purpose and to answer the many prayers that were ascending to Him for the help which they so much needed.

[168] I am often greatly distressed when I see our leading men taking extreme positions, and burdening themselves over matters that should not be taken up or worried over, but left in the hands of God for Him to adjust. We are yet in the world, and God keeps for us a place in connection with the world, and works by His own right hand to prepare the way before us in order that His work may progress along its various lines. The truth is to have a standing place, and the standard of truth is to be uplifted in many places in regions beyond.

Be sure that God has not laid upon those who remain away from these foreign fields of labor the burden of criticizing the ones who are on the ground where the work is being done. You need not be so zealous to get into the hands of worldly men God's own money of which they have been robbing Him all their lives. Those who are not on the ground know nothing about the necessities of the situation, and if they cannot say anything to help those who are on the ground, let them not hinder but stand out of the way and give the Lord a chance to work with people. Let them show their wisdom by the eloquence of silence, and attend to their work that is close at their hand. I protest against the zeal that they manifest that is not according to knowledge when they ventilate their ideas about foreign fields of labor. When they shall be sent to their foreign fields it will then be time for them to attend to the work God has assigned them.

Let the Lord work with the men who are on the ground, and let those who are not on the ground walk humbly with God, lest they get out of their place and lose their bearings. The Lord has not placed the burden of criticizing the work upon those who have taken this burden, and He does not give them the sanction of His Holy Spirit. Many move according to their own human judgment, and zealously seek to adjust things that God has not placed in their hands. Just as long as we are in the world, we shall have to do a

MR No. 1207—Opponents to be Treated Courteously: Gifts From Men in High Places Not to be Refused 143
special work for the world, and yet not be contaminated with the spirit of the world. The message of warning is to go to all countries, tongues, and peoples.

The Lord does not move upon His workers to make them take a course which will bring on the time of trouble before the time. Let them not build up a wall of separation between themselves and the world by advancing their own ideas and notions. There is now altogether too much of this throughout our borders. The message of warning has not reached large numbers of the world in the very cities that are right at hand, and to number Israel is not to work after God's order. There is abundance of earnest work in cities that have not been worked. Let your pen and voice work to enlighten these souls in simple, stirring articles upon faith and love. [169]

Just as long as we are in this world, and the Spirit of God is striving with the world, we are to receive as well as to impart favors. We are to give to the world the light of truth as presented in the sacred Scriptures, and we are to receive from the world that which God moves upon them to do in behalf of His cause. God has not closed the door of mercy yet. The Lord still moves upon the hearts of kings and rulers in behalf of His people, and it becomes us who are so deeply interested in the religious liberty question not to cut off any favors, or withdraw ourselves from the help that God has moved men to give for the advancement of His cause.

We find examples in the word of God concerning this very matter. Cyrus, king of Persia, made a proclamation throughout all his kingdom, and put it into writing, saying, "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel" [Ezra 1:2, 3]. A second commandment was issued by Darius for the building of the house of the Lord, and is recorded in the sixth chapter of Ezra. [170]

The Lord God of Israel has placed His goods in the hands of unbelievers, but they are to be used in favor of doing the work that must be done for a fallen world. The agents through whom their gifts come, who open up avenues through which the truth may go, may have no sympathy with the work, and no faith in Christ, and

no practice of his words; but their gifts are not to be refused on that account. The Holy Ghost strives with hearts of the so-called great men of earth. He is drawing them until they have light, and when convicted turn from fables to the light of truth.

It is very strange that some of our brethren should feel that it is their duty to bring about a condition of things that will bind up the means that God would have set free. God has not laid upon them the responsibility of coming in conflict with the authorities and powers of the world in this matter. This business is not to close up the avenues. Let the Lord work in that line. The restraining hand of God has not yet been withdrawn from the earth. The four angels are holding the four winds. Let the leaders in the work bide their time, hide in Christ, and move and work with great wisdom. Let them be as wise as serpents and as harmless as doves. I have repeatedly been shown that we might receive far more favors than we do in many ways if we would approach men in wisdom, acquaint them with our work, as though we had a right to expect them to help in the best and greatest enterprise in our world, and give them an opportunity of doing those things which it is our privilege to induce them to do for the advancement of the work of God.—[Letter 11, 1895](#).

Ellen G. White Estate

Washington, D. C.,

September 2, 1986.

Entire Letter.

**MR No. 1208—A Dream of Angels, God’s People,
and Salvation**

[171]

A dream the Lord gave me August 22. I dreamed of being in a wagon with Brother Rhodes and James, and we were to pass a bridge covered with water. As we passed over the bridge I was much frightened, for the water came into the body of the wagon and it seemed that we were sinking. I had my babe with me and I was so frightened I almost let him fall into the water. Brother Rhodes assured me a number of times that there was no danger and that we must necessarily pass through the water over the bridge.

After we had passed safely through the water, my eyes were attracted to something strange in the air. I saw angels marching through the air singing with solemn, clear voices, “For the great day of His wrath is come; and who shall be able to stand?” Their voices rang through the air. Upon their shoulders they had mantles that reached to their feet. Brother Rhodes began to shout with a loud voice and said, “And shall I see Him whom my soul loveth?”

James was counting the angels, and I stood trembling with fear. My life came up before [me] and looked so full of wrongs I could not see how I should be able to stand. Just then Satan came where I was and said to me, “You are lost; you are now my property [and] will go with me to the dark regions.” My feelings I cannot describe. To be separated from the Jesus I had loved and to take up my abode with those that I abhorred looked dreadful to me. At the same time, I felt unworthy to be with the lovely Jesus.

While in this dreadful perplexity one of the angels came where I was and said to Satan, “She is not your property, for she has been redeemed unto God by the precious blood of Jesus. She is the purchase of His blood.” Satan fled. My feelings changed. My soul was overflowing with gratitude and thankfulness to God. I saw the saints as there fell [on them] and was reflected from the face of Jesus, light. Their faces would light up as they rose to meet the angels.

[172]

Many I saw sleeping. I said as I saw those poor souls, “They have heard of Jesus’ coming and that [the] great day of God’s wrath [is] just upon them, but as time went on a little longer than they expected it would, they have lost their interest. Stupidity has crept over them, and now they slumber never to awake. They ought to have watched, and then they would have seen the angels.”

This dream has made quite an impression upon my mind.—
[Manuscript 6, 1850.](#)

Ellen G. White Estate

Washington, D. C.,

August 7, 1986.

Entire Manuscript.

**MR No. 1209—Counsels to Our Colporteurs
Regarding Carefulness in Diet (Cir. 1889)**

[173]

If you are a Bible doer as well as a Bible reader, you must understand from the Scriptures that swine's flesh was prohibited by Jesus Christ enshrouded in the billowy cloud. This is not a test question. Directions have been given to families that such articles as butter and the eating largely of flesh meats is not the best for physical and mental health. Fruits and grains and vegetables would, if cooked properly and eaten in moderate quantities, be proper articles of diet.

No eating should be allowed between our meals. I have eaten two meals each day for the last 25 years. I do not use butter myself, but some of my workers who sit at my table eat butter. They cannot take care of milk; it sours on the stomach. But they can take care of a small quantity of butter. We cannot regulate the diet question by making any rule. Some can eat beans and dried peas, but to me this diet is painful. It is like poison. Some have appetites and taste for certain things, and assimilate them well. Others have no appetite for these articles. So one rule cannot be made for everyone.

You ask in regard to canvassers who travel and have to eat bread with swine's flesh in it. I see here a serious difficulty, but there is a remedy. Learn to make good, hygienic rolls and keep them with you. You can generally obtain hot milk, or at least a cup of hot water with milk, and this, with fruit or without fruit, will nourish the system. Many plans may be devised with some little tact and labor, that many difficulties in the line of eating unwholesome food may be overcome. I advise every Sabbath-keeping canvasser to avoid meat eating, not because it is regarded as sin to eat meat, but because it is not healthful. The animal creation is groaning.—[Manuscript 15, 1889](#).

Ellen G. White Estate

Wash. D. C.,

August 7, 1986.

Entire Manuscript.

MR No. 1210—Statement on the Day and Hour of Christ's Coming [174]

(Written August 11, 1888, at Healdsburg, Calif., to “My dear Sister.”)

I received your letter this morning, and will reply briefly. I have no recollection of receiving a letter of the character you mention. I will look through my writings when I have more time.

I have been pressed beyond measure of late. I returned to my Healdsburg home to rest and to take care of my harvest of fruit—peaches, plums, nectarines, and pears—and as we could not sell them we have been obliged to dry them.

There has been quite an interest in Healdsburg among outsiders to hear Mrs. White speak, and I have been the only one in the place to speak to the people upon the Sabbath and First-day evening. We have had good attendance. Last Sabbath two Methodist ministers were present; also a professor who has long been connected with some institution of learning but is now laboring in Mexico as a missionary. And a prominent man, an agent for the home for the homeless in San Francisco, attended our meetings. The two last mentioned have become deeply interested in the Sabbath. The Lord has given me largely of His Holy Spirit, for which I praise His name.

This is an important place. Our school is here established, and we have a new church erected. Two large canneries are in active operation, which bring in workers from surrounding towns, and here is a missionary field. Our brethren and sisters work in the canneries and are associated with those over whom they can exert an influence. We have seen plenty of opportunities to labor in the Master's vineyard. I think I have not attended so excellent a social meeting here as we had last Sabbath. The Lord was indeed present, and that to bless. [175]

But I am wandering from my subject. Dear Sister, you state that “some claim among other things that there is dishonesty in

suppressing your former writings.” Will those who say these things please give proof of their statements? I know that this has been often repeated but not proved. “Claiming that in your original testimonies, volume 1, which they have preserved, you distinctly declare that you were shown the day and hour of Christ’s second coming. Their argument is that this statement of yours will not stand the Bible test, as Christ Himself declares that no man knoweth the day or the hour, no not even the angels of God, hence [you] have withdrawn the first editions and revised them leaving out the above; also printed a tract declaring we are not a class of people who set the time. (Entitled *Is The Time Near?*)”

Will these good friends who are troubled concerning these statements please ask the individuals who claim to have the original copy of [the] first edition to let them see the statement they claim it contains? If they have the book, they should be willing to show the statements, paragraph by paragraph. I have no book, and never have written one, containing any such statement. And any book I might send you, the parties might claim was not the one containing the said statement. But if parties claim to have such a book, certainly someone who thinks these statements correct could have access to it.

[176] In my first book you will find the only statement in regard to the day and hour of Christ’s coming that I have made since the passing of the time in 1844. It is found in [Early Writings, 11, 27, and 145, 146](#) [pages 15, 34, and 285, present edition]. All refer to the announcement that will be made just before the second coming of Christ.

By turning to page 145 [page 285, present edition] and reading from the commencement of the chapter you will see that the statements made refer to the deliverance of the saints from the time of trouble by the voice of God. Please obtain this book if you do not have it, and read the statements therein. They are just as printed from the first article published. “The sky opened and shut, and was in commotion.” “The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot, and cast out stones upon the ground. And as God spoke the day and hour of Jesus’ coming, and delivered the everlasting covenant to His people,

He spoke one sentence and then paused while the words were rolling through the earth.”

This is a portion of the paragraph. The statements on pages 11 and 27 [pages 15 and 34, present edition], refer to the same time. They contain all that I have ever been shown in regard to the definite time of the Lord's coming. I have not the slightest knowledge as to the time spoken by the voice of God. I heard the hour proclaimed, but had no remembrance of that hour after I came out of vision. Scenes of such thrilling, solemn interest passed before me as no language is adequate to describe. It was all a living reality to me, for close upon this scene appeared the great white cloud, upon which was seated the Son of man. But read the book itself.

It was this oft-repeated charge of suppression that led us to determine to gather up all my earliest publications and republish [them] in the book called *Early Writings* by Mrs. E. G. White. We printed this little book to be scattered everywhere that all might, if they chose, become acquainted with facts. But this did not—only for a time—quite their reports. They came again just as fresh as if that book had never been printed. [177]

I was a firm believer in definite time in 1844, but this prophetic time was not shown me in vision, for it was some months *after* the passing of this period of time before the first vision was given me. There were many proclaiming a new time after this, but I was shown that we should not have another definite time to proclaim to the people. All who are acquainted with me and my work will testify that I have borne but one testimony in regard to the setting of the time.

I have been shown that our disappointment in 1844 was not because of failure in the reckoning of prophetic periods, but in the events to take place. The earth was believed to be the sanctuary. But the sanctuary which was to be cleansed at the end of the prophetic periods was the heavenly sanctuary and not the earth as we all supposed. The Saviour did enter the most holy place in 1844 to cleanse the sanctuary, and the investigative judgment had commenced for the dead.

I have been repeatedly urged to accept the different periods of time proclaimed for the Lord to come, [but] I have ever had one testimony to bear: the Lord will not come at that period, and you are

weakening the faith even of Adventists, and fastening the world in their unbelief.

[178] There have been plainly set before me events of great and thrilling interest, which must transpire before Christ will come. Satan will move mightily from beneath, and will delude the world, while the Lord God Omnipotent will move from above and prepare a people to stand in the great day of His wrath.

The time-setters have pronounced the curse of the Lord upon me as an unbeliever who said, My Lord delayeth His coming. But I have told them that the books of heaven would not make my record thus, for the Lord knows that I loved and longed for the appearing of Christ. But their oft-repeated message of definite time was exactly what the enemy wanted, and it served his purpose well to unsettle the faith in the first proclamation of time, that was of heavenly origin.

The world placed all time proclamation on the same level and called it a delusion, fanaticism, and heresy. Ever since 1844 I have borne my testimony that we were now in a period of time in which we are to take heed to ourselves lest our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. Our position has been one of waiting and watching, with no time proclamation to intervene between the close of the prophetic periods in 1844 and the time of the Lord's coming. We do not know the day nor the hour, or when the definite time is, and yet the prophetic reckoning shows us that Christ is at the door.

[179] We have not cast away our confidence, neither have we a message dependent upon definite time, but we are waiting and watching unto prayer, looking for and loving the appearing of our Saviour, and doing all in our power for the preparation of our fellow men for that great event. We are not impatient. If the vision tarry, wait for it, for it will surely come; it will not tarry. Although disappointed, our faith has not failed, and we have not drawn back to perdition. The apparent tarrying is not so in reality, for at the appointed time our Lord will come, and we will, if faithful, exclaim, "Lo, this is our God; we have waited for Him, and He will save us."

I have also been pronounced a deceiver because I have said, "The Lord will soon come; get ready, get ready, that ye may be found waiting, watching, and loving His appearing." But in the Revelation I read this statement, "Behold, I come quickly; and My

reward is with Me, to give every man according as his work shall be." "Behold, I come quickly: Blessed is he that keepeth the sayings of the prophecy of this book." "Behold, I come quickly: Hold that fast which thou hast, that no man take thy crown." Was the One who bore this testimony a deceiver, because the "quickly" has been protracted longer than our finite minds could anticipate? It is the faithful and true Witness that speaks. His words are verity and truth.

If I have failed to make this matter plain which you wish to understand, write me again and I will endeavor to make every point plain and clear. But I must plead not guilty to the charge of seeing in vision that the Lord would [come] at a definite day and hour, which has since passed by. I must now close this letter. I have been interrupted many times to give counsel to those who [have] called me.

May the Lord bless you and your dear friends, is my prayer.—
[Letter 38, 1888.](#)

Ellen G. White Estate

Washington, D. C.,

August 7, 1986.

Entire Letter.

MR No. 1211—Christ's Humiliation

Christ's humiliation is not understood and not appreciated. Forty days and nights Jesus was subjected to the temptations of the enemy—the one who was once an angel next to Christ in majesty and glory in the heavenly courts. It is stated, Thou wast exalted because of thy beauty, et cetera. But he wanted to have the place of Christ, and Christ was one with the Infinite God; and because this was not accorded him, he became jealous, and he was the originator of sin.

Satan wished to change the government of God, to fix his own seal to the rules of God's kingdom. Christ would not be brought into this desire, and here the warfare against Christ commenced and waxed strong. Working in secrecy but known to God, Lucifer became a deceiving character. He told falsehood for truth.

He was expelled from heaven, and apparently Christ was alone with him in the wilderness of temptation. Yet He was not alone, for angels were round Him just as angels of God are commissioned to minister unto those who are under the fearful assaults of the enemy. Christ was in the wilderness with the one with whom there was war in heaven, and the one whom He overcome; and Satan was defeated.

[181] Now Satan meets Him under different circumstances, as the glory that was round about Him is no longer visible. He has humbled Himself, taken upon Himself our nature. And He came into the world to stand at the head of humanity whom Satan had deceived, and to fight His battles in behalf of the race whom Satan has deceived through his lying power. This whole effort was to draw Christ away from His allegiance to God, to undermine in a deceptive way His principles and His allegiance to the Lord God.

What mental anguish Christ passed through! What grief! What torture of mind! He was face to face not with a hideous monster, as is represented with bat's wings and cloven feet, but a beautiful angel of light, apparently just from the presence of God. His deceiving power was so great that a third of the heavenly angels were induced to believe him to be right and unite with him against God and His

Son Jesus Christ. And now Satan's personal contact in this world with Christ was of a most determined character, for if he succeeded here in his strong and wily efforts he was conqueror and the prince of the world. He knew that all his claims to the kingdoms of the world were false and could not be sustained unless he should overcome Christ.

It is impossible to take in the depth and the force of these temptations unless the Lord shall bring man where He can open these scenes before him by a revelation of the matter, and then it can only be but partially comprehended. Satan's assaults were prepared for the circumstances in accordance with the exalted character with which he had to deal. If he [could] gain the victory in the first temptation, he would secure Him on all the rest. Satan had never aimed his darts at so strong a mark.

Our Lord's trial and test and proving shows that He could yield to these temptations, else the battle was all a farce. But He did not yield to the solicitude of the enemy, thus evidencing that the human nature of man, united with the divine nature by faith, may be strong and withstand Satan's temptations.

Christ's perfect humanity is the same that man may have through connection with Christ. As God, Christ could not be tempted any more than He was not tempted from His allegiance in heaven. But as Christ humbled Himself to the nature of man, He could be tempted. He had not taken on Him even the nature of the angels, but humanity, perfectly identical with our own nature, except without the taint of sin. A human body, a human mind, with all the peculiar properties, He was bone, brain, and muscle. A man of our flesh, He was compassed with the weakness of humanity. The circumstances of His life were of that character that He was exposed to all the inconveniences that belong to men, not in wealth, not in ease, but in poverty and want and humiliation. He breathed the very air man must breathe. He trod our earth as man. He had reason, conscience, memory, will, and affections of the human soul which was united with His divine nature.

Our Lord was tempted as man is tempted. He was capable of yielding to temptations, as are human beings. His finite nature was pure and spotless, but the divine nature that led Him to say to Philip, "He that hath seen Me hath seen the Father" also, was not humanized;

[182]

neither was humanity deified by the blending or union of the two natures; each retained its essential character and properties.

But here we must not become in our ideas common and earthly, and in our perverted ideas we must not think that the liability of Christ to yield to Satan's temptations degraded His humanity and He possessed the same sinful, corrupt propensities as man.

[183] The divine nature, combined with the human, made Him capable of yielding to Satan's temptations. Here the test to Christ was far greater than that of Adam and Eve, for Christ took our nature, *fallen* but not corrupted, and would not be corrupted unless He received the words of Satan in the place of the words of God. To suppose He was not capable of yielding to temptation places Him where He cannot be a perfect example for man, and the force and the power of this part of Christ's humiliation, which is the most eventful, is no instruction or help to human beings.

But the facts of this history are not fable, but a living, acting, experience. [To deny this] would rob Jesus of His greatest glory—allegiance to God—which enshrouded Him as a garment in this world on the field of battle with the relentless foe, and He is not reckoned with the transgressor. He descended in His humiliation to be tempted as man would be tempted, and His nature was that of man, capable of yielding to temptation. His very purity and holiness were assailed by a fallen foe, the very one that became corrupted and then was ejected from heaven. How deeply and keenly must Christ have felt this humiliation.

How do fallen angels look upon this pure and uncontaminated One, the Prince of Life, through the different stages of His humiliation? They look upon the scene, the Son of the living God humiliated to take upon Himself the nature of man and meet the strong man armed with all his weapons of deception and falsehood to overcome Jesus Christ. And every victory gained, how precious it is in behalf of the human family, exalting, elevating, ennobling the workmanship of God; and Satan has been at work for centuries, degrading, debasing, and prostituting all his powers to do his hellish work.

[184] The humanity of Christ received the fallen foe and engaged in battle with him. He was sustained in the conflict by divine power just as man will be sustained by his being a partaker of the divine nature. He gained victory after victory as our Champion, the Captain

of our salvation, and the divine approval of God and all the universe of heaven flowed into His soul. His nature was shocked almost unto death, but the heavenly angels ministered unto the suffering One.

All heaven rejoiced because humanity, the workmanship of God, was placed in an elevated scale with God by the signal victory gained. Christ was more than conqueror, leaving the way open that man may be more than conqueror through Christ's merits, because He loved him. The Son of the infinite God is brought into the tenderest sympathies with the tempted church. He knows how to succor those who shall be tempted, because He was Himself tempted.—[Manuscript 57, 1890](#). (Transcribed from Diary Book No. 14, pp. 272-283; 293-295.)

Ellen G. White Estate

Washington, D. C.,

September 2, 1986.

Entire Manuscript.

[185] **MR No. 1212—Beginning the Work at Washington,
D. C.; Counsel on Home Life**

(Written May 10, 1904, from Carroll House, Takoma Park, D. C., to
“Dear Brother [Iram] James.”)

I have just read your letter to Willie. Thank you for writing. You will not be surprised when I tell you that I miss you all very much. Separation does not mean forgetting.

I am glad to hear that you have bought a horse, and that you are pleased with him. I hope that he will work as well in the buggy as he does on the farm.

Could you not try the Hizerman boy on the farm? I am anxious that he shall be helped. But do as your judgment says in regard to this.

It seems very much like home here, with open ground all around us, and the cherry trees in full bloom behind the house. But we cannot look forward to having sweet corn and tomatoes from the place as we could were we at home. But we will not wish ourselves at home. We must feel grateful for this pleasant place. Still, it is well that no others came with us. They would miss the conveniences and comforts of home.

The work on our buildings [According to the *Review and Herald*, April 28, 1904, the “Buildings” included “The sanitarium, training-school, and General Conference offices in Washington, D. C.”] will soon begin in earnest. It has taken till the end of last week to get all the business arrangements completed, leaving nothing at loose ends.
[186] We hope that now steady advancement will be made. Four good horses have been purchased to do the teaming and the necessary work on the land to prepare it for the buildings.

I pray that the Lord will help in every line of work, in every business transaction, that the principles of Christ may be carried out. There must be no unfair dealing. God’s workers are to do to others as they would be done by. It has been most painful to see

those who profess to believe present truth following in their business transactions a course directly opposed to the directions that the Lord gave Moses to give to the children of Israel. We are to carry out these principles. We are to be representatives of truth and righteousness. We are called to be sons and daughters of God, to live the Christ-life.

May the Lord bless you abundantly, my brother, in your home. The charge I have to give you is: Do not load yourself down with so many burdens that you will fail to do your duty to your children. I do not write these words as a reproach, but as a reminder. If anything must be neglected, let it be the care of inanimate things. Keep your own soul fresh and pure and uplifted. If you give your children the attention they need, some things may have to be neglected. Then let them be. Your children are building characters for time and for eternity, and you must make no mistakes in dealing with them. Be assured that I will not censure you for anything left undone on the farm.

May the peace of God abide in your home. May His blessing rest upon your little flock. They are lambs of His fold, and must be nurtured and cherished. Do not overwork. Do not strain every nerve and muscle to try to do everything that there is to do on the farm, but get help.

[187]

May the Lord abundantly bless you and your wife and children.—
[Letter 159, 1904.](#)

Ellen G. White Estate

Washington, D. C.,

September 2, 1986.

Entire Letter.

[188] **MR No. 1213—Each Follower of Christ is Called to
Work; All are to Copy Christ, the Pattern;
Harmony to Prevail**

(Written at South Lancaster, Massachusetts, November 27, 1901.)

Sunday the 24th was a rainy, disagreeable day. I was surprised at the attendance in the hall in New York City. There was a very much larger number than we could reasonably have expected. I spoke from [1 John 3](#). The Lord gave me freedom in speaking His word. The blessing of the Lord seemed to attend the word spoken. May the Lord bless the hearers.

We need now as never before to call attention to the words, “Look unto Me, and be ye saved, all the ends of the earth.” What the Lord inscribed upon His temple was in perfect harmony with His plan. His invitation is to go forth to all places of the earth. Unlimited was His invitation of mercy. “My house shall be called a house of prayer for all people; it shall proclaim that I am now on My throne, giving audience to the world.” Let the people praise Thee, O God, let all the people praise Thee. And let the whole earth be filled with Thy glory.

God calls upon you, a church that has been blessed with the truth. Thus saith the Lord, “This people have I formed for Myself; they shall show forth My praise.” God has given the most sacred, solemn message of warning to His appointed agencies. They were His chosen representatives to an apostate world. It was an impossibility for the church, to whom had been entrusted the greatest truths ever given to our world, to represent and maintain these truths but by revealing themselves as a distinct existence. [They were to be] separate from the idolatrous nations that were deep in apostasy and idolatry, and present a character for excellence and entire obedience, teaching the highest standard of spirituality, far, far above all worldly policy and all idolatry.

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—How would it be possible to maintain their integrity for truth and righteousness, and present to the world the divine benevolence of our God, but by cooperating with God and becoming channels of light to all nations of the earth? Then what if they venture to lower the standard to a cheap level? The mission of Christ, from the heavenly courts to His death upon the cross, embraces in it the true, unchanging principle that should be developed in every mission that shall be entered upon and established by all who believe in Jesus Christ. Through the grace and the gift of the Holy Spirit is the great promise to be fulfilled in the Christian endeavors of every company of believers associated together in church capacity.

All are to make it their Christian practice to exhibit to a world dead in trespasses and sins, the great and heavenly principles of the love of Christ for one another, although they are not assigned the same class of labor, but all working intelligently to advance the work in their line. The example of Christ can never be equaled, for the Saviour of the world worked out an example for every living creature in the world in regard to the principles of that heavenly country from which He came. [He] set us all an example in obeying the laws of that better country and the city He has builded for all who will be obedient to the laws of God. Christ gave His life to make it possible in our humanity to meet the conditions that will give all an entrance into that city whose builder and maker is God.

Now, cannot we see the obligation every soul is under who has decided to take the name of Christian, to set ourselves to the exalted possibility of answering the character of excellence in humanity that we shall reveal Christ's character in our works, showing that we are appointed His chosen representatives to an apostate world? [190] "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation)" (2 Corinthians 6:1).

Bear in mind [that] the Now is ever and ever the eternal Now. There is no tomorrow that is ours. This whole chapter, from the first verse to the last, is of great importance. These conditions are scarcely thought of as principles that in no case should be neglected.

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Corinthians 7:1). 1 John 3:1-5.

The formation of the Christian church, and the union of all that it embraces, and preserving the consecration of all its powers as the appointed agencies of God for the spiritual recovery of the moral image of God in man, was the object of Christ [in] assuming human nature. Christ was the foundation of the whole Jewish economy, which was the symbol prescribed in type for the religious faith and obedience of all people.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.” The Lord our Redeemer had not yet demonstrated fully that love to its completeness. After His condemnation in the judgment hall, His crucifixion on the cross, when He cried out in a clear, loud voice, “It is finished,” that love stands forth as an exhibition of a new love—“as I have loved you”—is demonstrated. Can the human mind take this in? Can we obey the commandment given?

[191] Christ requires nothing of any soul that it is not possible for him to do. “By this shall all men know that ye are My disciples, if ye have love one to another.” “If ye love Me, keep My commandments.” “He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.... If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him” (John 14:21, 23).

“Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father’s commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. This is My commandment, That ye love one another, as I have loved you” [John 15:8-12].

This love among brethren is of the greatest consequence for the prosperity of the church. Satan knows this, and he is ready with his temptations of selfishness, working in them a spirit of envy, jealousy, evil surmisings. “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” [John 17:20, 21].

Here is the strength of Christ’s prayer for unity: “That the world may believe that Thou hast sent Me. And the glory [character] which Thou gavest Me I have given them; that they may be one, even as we are one. [Wonderful request; it seems almost too great for expectation!] 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” [verses 21-23]. [192]

Then why is there not a practical carrying out of this principle of love? Christ gave His own life for the life of the world. “Therefore doth My Father love Me, because I lay down My life for the sheep.” Why do not these words of Christ stir our souls with intense desire to love one another as He has loved us? Christ engaged in covenant with God the Father to represent the love of God in His humanity for the fallen race. Christ knew that this great display of the grace of God, which He Himself engaged to represent—nothing less could represent that love of infinity than in giving His own Son to save the guilty sinner. Christ undertook the plan when He knew all things, that nothing else than the infinite capabilities that made Him equal with the Father could possibly express the plan unless He became one with humanity, taking upon Him the nature of man, and thus bearing all the temptations as man, and dying that man might live through faith in His redeeming power.

[Hebrews 2:7-11, 17, 18; 4:14-16, quoted.]

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry [of contention and alienation and strife? No, no] of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him” (2 Corinthians 5:17-21). [193]

I wish to say that no human language could be framed to give a just conception of the fullness of the love of God, even the Infinite God, [who] suffered in His Son; and nothing He could express in His words or actions in doing and suffering could possibly exaggerate the conception of the grace of that great love of God wherewith He hath loved us. Now, what is required of every child of God? To search diligently “and learn what that meaneth, I will have mercy, and not sacrifice” [Matthew 9:13]. Will all [respond] individually who claim to believe in Christ as their personal Saviour—all who truly believe Christ has developed the same in His individual members of His body, to multiply the similitude of His character in them?

As God made Christ His messenger to the world, Christ has made all who claim Him as their Redeemer, to represent Christ in mercy, forgiveness, and pardon, to the world. Now, in every generation Christ has required that all who believe in His name should become His witnesses, bearing His message to the world, and expressing His character. All of us are pledged to do, in our individual instrumentality, for Christ, what Christ did in His human life here upon the earth as the Sent of God for the representation of the Father. All are to represent the goodness of God in His compassion and His love. They are channels of light, light bearers to the world. Graciously has the Lord made them partakers of the divine nature through Christ.

[194] The Lord requires that each one, as their pattern of life, shall [be] drawn out in love to the perishing world. They are to go forth as God’s watchmen, representing the quickening, vivifying influence of the power of the truth. He withheld nothing; He gave His own self. “He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.” He endured the cross, despising the shame. Oh, the riches of the love of God is beyond our computation! Now the Lord expects [this love to be revealed] through the persevering efforts made in behalf of the salvation of souls ready to perish in their ignorance and unbelief and sin. We are individually under bonds to God to convey the message of truth, and His followers are to express to their fellow men that mysterious love which Christ expressed to a world. When they are thus imbued with His Spirit, they will be messengers to bear the life-giving message to the world, that Christ is waiting to receive

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them, to pardon their transgressions and sins. Many are saying, Oh, that I might find Him! They need the words and compassion and sympathy of one who has found Him precious to their souls.

Tell the poor, perishing sinner the story of His love. The Saviour has given Himself to bring light and salvation to you, and now He says, I give you as My representative to the world; consider yourself as dedicated to My service. Speak tenderly, pityingly; tell them the glad tidings of Christ and His love; express your love in unselfish, Godlike deeds to save perishing souls.

The wicked, selfish, loveless spirit that has come into the church puts Christ to open shame. Look at the cities in New England. How long have they laid waste? And yet the message of God has come that the church [members] that believe advanced truth are to labor most earnestly, with the Holy Spirit of God, for the conversion of the ministry, and many will be converted who are willing to set them to work, who are willing to take them, instruct them, pray for them and with them. [195]

Christ's field was the world. He shall embrace the world of sin. That is the work of the Holy Spirit through the human agencies in bearing to them the life-giving message. Church members, I call upon you. Are you converted? What was the instrumentality that was to be employed? Whose voice is to proclaim the all-important message to our world, that they may be convinced of sin? God calls upon all to act a part, and tax their resources to the uttermost. God has His workmen. He has been using them in the great city of New York.

Brother and Sister Haskell have been working. God has worked with them. They have not had an easy time, by any means. Sister Haskell has stood by the side of her husband as a faithful worker together with him. She has watched lest her husband become worn out with constant anxiety and labor, and when this became apparent, she has added his labors and appointments to her labor, for she was stronger than he was. These two faithful servants worked with us in Australia, and they are now working in New York City by the appointment of God; and their mission place is not the most lovely and quiet place in the world. The workers connected with them are receiving an experience, growing in knowledge and grace.

While at the General Conference the destitute fields were laid out before me—what should have been done in the Lord's vineyard in sowing the seed of truth, that there should be a harvest to reap in these large cities.

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Elder Franke has been laboring in New York City for the worldlings and all who would hear the message, and a number embraced the truth; but other gifts were needed to engage in the same kind of mission work which has been [carried on] in Australia. I said to Elder Haskell, Will you go and take hold of the work in New York City after the conference? He said he had a burden for New York City, and if I would come and bear [the] testimony the Lord has given to me, to those who were professing to believe the truth, he would take hold in New York. I consented to do this after the conference should close; but my work was marked out to visit Indiana, Des Moines, College View, Denver, Colorado, and Oregon. I had appointments in this round of meetings, and then attended the camp meeting in Oakland. So it was made impossible for me to go to New York as I had purposed to do.

But my burden did not leave me. I had a message to the believers in New York City, that all who are truly converted unto the proclamation of the third angel's message must not present to the world, to angels, and to men, division in the place of unity. The truth of God sanctifies the receiver to be a channel and representative of His grace to the world and to angels and to men. All who are called [are] prepared and aided by one Agency. From one great and powerful Source there would be love and unity; their Christian instrumentality to be proved and to glorify God in love and harmonious action, each strengthening the other and each taking diligent heed to his own course of action in the great and solemn work before them in presenting the sanctifying truth to souls ready to die.

[197]

All who should receive the truth in the love of the principles of the truth would make straight paths for their feet, lest the lame be turned out of the way. Many for want of meekness and humility and wholehearted kindness, would consider themselves independent atoms, or, as in the days of the apostle Paul, would consider they were to link up with the one man under whose labors they received the light of present truth. [1 Corinthians 3](#). This whole chapter was the education the apostle was trying to give to those who claimed

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to believe, and yet a strong spirit had taken possession of them. He did not give them up and let them alone as irreclaimable, but tried to bring them to a better understanding of the spirit that should control their actions as believers in Christ Jesus.

All who placed themselves on the side of the one who brought to them light and truth, and refused to be in harmony with their brethren, were not being sanctified through the truth. [1 Corinthians 3:1](#). The difficulty is plainly stated to warn all believers off this dangerous ground. Those who suppose that they are cemented to the man who brought them the truth, and tie up in separate bundles, need a reconversion as soon as possible, else their claimed conversion is a stumblingblock to sinners. [[2 Corinthians 3:1-5](#), quoted.]

“Do we begin again to commend ourselves? [as though such a strange thing was essential?] or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart” [[2 Corinthians 3:1-3](#)]. Read [Romans 12:3-5](#).

“I have planted, Apollos watered; but God gave the increase” [[1 Corinthians 3:6](#)]. These were men ordained of God as His helping hand to do this work; if they became exalted because of their success, and lifted up their souls unto vanity, the Lord would remove their light from them. “So then neither is he that planteth any thing, neither is he that watereth; but God that giveth the increase” [[verse 7](#)]. Now the wise conclusion: “Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God’s husbandry, ye are God’s building” [[verses 8, 9](#)].

[198]

Here is our subject matter. “Let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ” [[verses 10, 11](#)]. Shall one draw apart from his brother for no other reason, only his own misconceived opinions? Would he not much better go apart for himself and think soundly what he is doing in estranging himself from his brethren? This is a much more inconsistent thing to persist in handling, for if he begins in self-confidence to build after certain notions of his own

plans and his own desires, without reference to his brethren, he will bring in material and lay on the foundation a mass of suppositions of his own, which is only rubbish.

[1 [Corinthians 3:12-15, 18-20](#), quoted.]

Let us humble our hearts before God, and be very careful not to judge our brethren because they do not consider all our words and spirit and actions perfection.

“Therefore let no man glory in men.” [1 [Corinthians 3:21-23; 4:1-5](#), quoted.] “And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another [showing and talking your preferences, comparing one with another to the detriment of the one you do not prefer]. For who maketh thee to differ from another?”

[199] And now comes the grave question: “And what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hast not received it?” [[verses 6, 7](#)].

May the Lord help all who receive the truth to open their minds and hearts to receive, likewise, the beauty and loveliness of the virtues of the truth, and practice the truth as well as being advocates of the truth. Christ’s practice is to become our practice. So vast was His conception of the love of God that He did not describe it but lived and practiced this love.

What efforts are we putting forth as the believers of unpopular truth, in self-denial, in self-sacrifice? We can never equal the Pattern, because it is infinite goodness practiced in His human nature, [yet] we should make determined efforts with all the powers of our being to follow His example. Hear His words: “He that will come after Me, let him deny himself, and take up his cross, and follow Me.” Having given His life to save the world from ruin, if they would be saved in God’s way, [their hope lay] in obeying the laws of His kingdom. The Lifegiver expects all His followers to be faithful stewards of the grace of God, to live for the same object, to do according to His appointed will, and to be His human helping hand to save perishing souls.

As to our work: We are entrusted with the grace of God, and our commission is to resemble Him, making it our first business and calling to seek first the kingdom of God and His righteousness. Read

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Acts carefully. Theirs [the believers] was the highest expectation of the fulfillment of the promise. Ten days were devoted to most earnest prayer, and they were in this time searching their own hearts, to put away everything that should hinder the fulfillment of the promise. [200] “Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day’s journey” [Acts 1:12]. “These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren” [verse 14].

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” [Acts 2:1-4].

There was the power of heaven as if this greatness of influence had for ages been under restraint, and now the time had come, and all the universe of heaven rejoiced in being able to communicate and pour down from heaven the riches of the power upon the church, to be transferred to the world. And what followed? Thousands were converted in a day. The sword of the Spirit in the Word of God was indeed newly edged with power, and, bathed in the lightnings of heaven, cut its way through unbelief.

The seed sown by Christ in His mission work with His disciples needed no other evidence than that the words spoken by the disciples found entrance to their minds and hearts, and through these mighty agencies the world was to be convinced of sin. Bear in mind, when heavenly influences came into the heart, all found a field ready to be harvested. Particular fields of labor were opened to be worked, and all found [that] wherever they went in Christ’s name, the Holy Spirit opened the hearts and doors for the disciples. All were of one mind, [201] and all felt that their resources must be taxed to the utmost of their ability. A work was before them to preach Christ and Him crucified through the whole world. One subject was the theme for all who should work the works of Christ, as His representatives to as many as would believe on Him. They were of one heart and one mind, and daily they were adding new territories as their fields of labor.

Those who had accepted the influence of priests and rulers, and united with them in opposing the claims of Christ, were now soundly converted to the faith. And what was the design of the Spirit in all this? “He shall not speak of Himself.” “He shall testify of Me.” “He shall glorify Me.” As the Saviour came to our world to glorify the Father by the demonstration of His infinite love, so the Holy Spirit came to glorify Christ.

The world’s eye must rest on Christ as the Creator of man and as the Redeemer of man. The sphere of [that] Man’s influence is to belt the world; He shall convince the world of sin. The work of the gospel message must go forth, to bear the truth before them, to convince the world of sin, the most convincing power that humanity [can exercise] under the influence of heavenly principles.

“The multitude of them that believed were of one heart and of one mind” [[Acts 4:32](#)]. The Spirit of Christ animated and made strong and earnest workers of all [who were] of one heart and of one mind. The Lord was magnified. Now there is just as much necessity for believers to put their whole being in communion with God, pleading the promise, “Ask, and ye shall receive.” “Every one that asketh receiveth.” Here is the connection: Asking, believing, and receiving. All who receive Christ by faith are to be channels to carry the living truth to the world.

[202] What is the promise to those living in these last days? “Turn ye to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee; ... Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field” [[Zechariah 9:12](#); [10:1](#)].

The world must have evidence, and be convinced of sin, and then the Lord will receive the repentant, and condemn the despisers of His mercy. God’s mighty hand is stretched out still to save all who come unto Him. Our people who claim to believe the truth, and all who see and understand, are accountable to God for the knowledge they have of past and future events, and they are to be lightbearers to the world. There is every promise made that they shall receive of Christ, and, filled with His Spirit, work as cooperating with God. He requires everyone who knows the truth to influence the entire church to unity of action, to do the truth.

—~~The absence of a single means which might have been employed~~ and is not, whatever the hindrance, is committing robbery toward God in standing in the way of sinners that might be labored for, and are left out without help. There are those who have kept back workers because it takes money to feed and support them. How much better would it be to devise methods whereby these souls should have the truth that are praying for light? And God has promised the influence of the Holy Spirit to accompany the teacher in any line he may work; but He regards [or “takes note of”] all you that believe and fear your prospects will not stand as favorable if more workers are encouraged.

We see these destitute cities in the South, unworked. What an account will those have to give who have felt at liberty to use means to add building to building, and bring upon themselves the rebuke of God, which is upon every soul that has not done to the extent of his powers to encourage with words and means, workers to go out into the waste places of the Lord’s vineyard!

[203]

Christ had a mission to educate His workers. Christ worked and suffered and died for the world, that it might be saved. He sent forth the Twelve with their commission, two and two; then sent out the Seventy to go before Him whither He Himself would go. They were to proclaim the kingdom of God through Judea, and He taught them [that] piety must be diffusive. Christ abolished the distinction between neighbor and enemy with regard to those who need light and truth.

Not a member of the church is to be an uninterested faction. Life is to be held in their mind as under obligation to do service to Christ in their devising and planning from the first period of their conversion, to consecrate the entire life-influence to unite with Christ in the object for which He gave His life. He would have them patterns of His own love for fallen humanity. They are to love one another, as Christ has loved them. The principles of this kind of labor in love for one another were the badge of their connection with Christ. By this shall all men know ye are My disciples, if ye have love one to another.

His last prayer for His church, was that they all may be one with the Father, “that the world may believe that Thou hast sent Me.”

[204]

I have seen the coming in and increase of selfishness in the working of fields or the non-working of fields. What does it mean, these destitute places left unworked, and so little earnest effort made to put workers into these fields? The Lord Jesus gave His last testimony to John in Revelation: “Write the things which thou hast seen, and the things which are, and the things which shall be hereafter” [[Revelation 1:19](#)]. Here message after message is given.

“Unto the angel of the church of Ephesus write; These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor.” And to the angel of the church in Pergamos write; and unto the angel of the church in Sardis write; and to the angel of the church in Philadelphia write; and unto the angel of the church of the Laodiceans write. [Revelation 3:14-22](#).

These messages Christ did not withhold from His followers—that they must do their work amid trials and exposure to persecution and life itself. But they must not become dim or cease to shine as lights amid the moral darkness, to irradiate the dense gloom of immorality and sin. They are to unite in bearing one another’s burdens. “Ye are the light of the world.”

There was kept before them that His people must be a combined, united power in love and efficiency, to become a light amid the moral darkness. By these combined forces [He] specified that they all may be one. Hear it, every one who is a Seventh-day Adventist; hear it: “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.... 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 17:21, 23](#)].

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The Lord Jesus described the difficulties they should meet. Having called their minds to rise to an eminence, He bids them behold the vast confederacy of evil arrayed against God, against Christ, against all who unite with these holy powers. Christ tells them they were to fight in fellowship with all the children of light; that satanic agencies would combine their forces to extinguish the light of the life of Christ out of their ranks. But they were not left to fight the battles in their own human strength. The angelic host coming as ministers of God would be in that battle. Also there would be the

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eternal heavenly dignitaries—~~God, and Christ, and the Holy Spirit~~—
arming them with more than mortal energy, and would advance with
them to the work, and convince the world of sin.

This is your work. “I left heaven, My riches, My command, My honor, My glory, to save a world from death. If they will take hold of My strength, and make peace with Me, I will make peace with them.”

The great missionary spirit of the church is to be aroused. But the Lord Jesus comes forth yet once again to speak to John, and present the missionary work to be done in our world. He sees that the message, the last message of warning, is not thoroughly understood. The angel with the everlasting gospel did not awaken the people to move them to action. He came personally to John and announced to him the missionary work to be done. [[Revelation 22:10-17](#), quoted.]—[Manuscript 130, 1901](#).

Ellen G. White Estate

Washington, D. C.,

August 7, 1986.

Entire Manuscript.

**MR No. 1213a—E.G. White Material Appearing in
A.T. Jones: From 1888 to Apostasy, by George
Knight**

MR No. 1214—To the Church in Brother Hastings’ House [206]

(Written from Paris, Maine, November 27, 1850, “To the Church in Brother Hastings’ House.” The Hastings family lived at New Ipswich, New Hampshire, about sixty miles northwest of Boston.)

I have neglected writing you for some time. I will now give my reasons. First, I had no time to write for weeks after I received Sister Arabella’s kind and welcome letter, or I should have complied with her request to have answered it within two weeks. I liked the letter very much. We were all interested in the letter and hope my delay will not prevent you from answering this as soon as you read it, and I will not wait so long next time.

James’ and my health is quite good now. Our home is in Paris, at Brother Andrews’, within a few steps of the post office and printing office. We shall stay here some little time. This is a very kind family, yet quite poor. Everything here is free as far as they have. We do not think it right to be any expense to them while here. I want to see you all very much and dear Sister Gorham.

Our conference at Topsham was one of deep interest. Twenty-eight were present; all took part in the meeting.

Sunday the power of God came upon us like a mighty rushing wind. All arose upon their feet and praised God with a loud voice; it was something as it was when the foundation of the house of God was laid. The voice of weeping could not be told from the voice of shouting. It was a triumphant time; all were strengthened and refreshed. I never witnessed such a powerful time before. [207]

Our next conference was in Fairhaven. Brother Bates and wife were present. It was quite a good meeting. On our return to Brother Nichols’, the Lord gave me a vision and showed me that the truth must be made plain upon tables, and it would cause many to decide for the truth by the three angels’ messages, with the two former being made plain upon tables.

I also saw it was as necessary for the paper to be published as for the messengers to go, for the messengers need a paper to carry with them, containing present truth, to put in the hands of those that hear, and then the truth would not fade from the mind, and that the paper would go where the messengers could not go. Other things I saw which will appear in the paper.

How do you all get along? Are you all striving for eternal life? I want to see you very, very much and think I shall before long. Now is the preparation time and I hope we shall all make sure work for eternity. Time looks very short and what we do we must do quickly.

November 20, one week ago, Brother Henry Nichols and self went to Topsham. We had just risen from the dinner table Thursday [November 21], when one of Brother Foey's children came in and said their mother was insensible. We hastened over the river one mile and found our dear Sister Foey dying. My distress was great as I found she did not know me. She continued long in great distress until between three and four o'clock and then breathed her last. She has left a husband and three children to mourn their loss.

[208] Friday morning [November 22], Brother Henry came to Paris for James to shave him to attend the funeral. We had a very solemn, interesting time. The Lord did not leave us but let His Spirit rest upon us. Sister Foey's last days were decidedly her most spiritual and best days. Brother Foey has this to console him, that she died a Christian. He bears up well. God gives him grace to endure the affliction. Oh, how good it is to have a hope in God that will sustain in all scenes of trial and affliction. Praise God for a hope, a good hope. What would you, any of you, give for your hope?

Hold fast the faith. Be strong in God and lean upon His everlasting arm. It will never fail you but will bear you up under every affliction. I hope you will all grow stronger and stronger in the truth. Do not falter but press your way to the kingdom.

One week ago, last Sabbath, we had a very interesting meeting. Brother Hewit from Dead River was there. He came with a message to the effect that the destruction of the wicked and the sleep of the dead was an abomination within a shut door that a woman Jezebel, a prophetess had brought in and he believed that I was that woman, Jezebel. We told him of some of his errors in the past, that the 1335

days were ended and numerous errors of his. It had but little effect. His darkness was felt upon the meeting and it dragged.

I felt that I must say a few words. In the name of Jesus, I got up and in about five minutes the meeting changed. Everyone felt it at the same instant. Every countenance was lighted up. The presence of God filled the place. Brother Hewit dropped upon his knees and began to cry and pray. I was taken off in vision and saw much that I cannot write. It had a great effect upon Brother Hewit. He confessed it was of God and was humbled in the dust. He has been writing ever since that meeting, and is now writing from the same table renouncing all his errors that he has advanced. I believe God is bringing him up and he is calculated to do good, if God moves through him.

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Much love to dear Sister Gorham. Tell her to be strong. God is with her and He will not leave her. Much love to you all. I hope the children will not get sleepy, but will be interested in the truth and be diligent to make their calling and election sure. Write, be sure and write, and do not do as I have done. I love you, all of you. Write.—[Letter 28, 1850](#).

Ellen G. White Estate

Washington, D. C.,

September 2, 1986.

Entire Letter.

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MR No. 1215—Report on Meetings and Other Gospel Work in Oregon and the Washington Territory

(Written June 14, 1880, in Salem, Oregon, to “Dear Children,
Edson and Emma.”)

Our meeting is nearly ended. We have labored hard and we rejoice that some good has been done, but there needs much more to be done than has been [done] in order to bring the people, who have been so neglected, up in working order.

June 16. I was obliged to leave this letter to take the stand. Tuesday was the last day of the meeting, and it was desired I should speak in the evening for the last time. I was unable to sit up yesterday, for with much writing, reining myself up to meet different ones who put in requests for license, speaking in public, and showing the unfitness of different ones to attempt to teach others the truth, it was too much for my strength. I could not attend meetings or remain upon the ground. I stayed all alone in the good home of Sister Donaldson. Last night, weak and trembling, I took the stand, but oh, what a solemn sense of the condition of the people and their unprepared state for the judgment ([Revelation 7](#), commencing with verse nine, to the close of the chapter)! (I here brought in genuine sanctification and the spurious article which is so common.)

I had a sweet, solemn power upon me. The tent was full, and I never realized a more solemn power pervading the entire congregation. Felt sensibly the Spirit of the Lord resting upon me, and I knew it rested upon the people.

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I had spoken once upon the sin of intemperance, and the Methodists sent in a request for me to speak upon that subject in their church. I could not comply with the request because we should leave so soon as this morning.

Elder Haskell has gone that he might have chance to purchase tickets. We were to follow on the noon train. But now there comes

~~in an appeal from outsiders, prominent men, for us to remain over~~
another week. I am disappointed not to go, but there is much work left in an unsettled condition, and my daughter Mary and I consent to stay. We have had no opportunity to consult with Elder Haskell, for he is on his way to Portland and will go at once to Oakland. But this will make no difference; if it seems duty to stay we shall do so, and I hardly dare go now. Our meetings have created great interest. The prejudice is removed, and now we can do something, we think, for our people, who have been sadly neglected, as well as for outsiders.

It is impossible for me to describe the burden which I have borne upon my soul in Oregon and Washington territory. I have spoken already about twenty-six times on this coast, and have written a great number of pages. I have labored most earnestly for individuals, and prayed with them and for them. I can say I am convinced it was my duty to visit this coast at this time. The Lord gave me a testimony that the people needed....

I am astonished that the close, plain testimonies borne to our people by me seem to be the testimonies the outsiders feel the most deeply under, and want more of the same. I cannot write much more. I am so very tired and nervous. I received a letter from Sister Bohler stating [that] the little town of Savoy was visited with storm, destroying the town almost completely. From six to twelve were killed and about forty wounded. They said it was the most heartsickening sight ever witnessed.—[Letter 32a, 1880](#).

Ellen G. White Estate

Washington, D. C.,

October 2, 1986.

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**MR No. 1216—Experience Following the 1888
Minneapolis Conference; The Danger of Legalism;
Emphasizing Religious Liberty**

We found when we reached Battle Creek that some of our brethren and sisters had been preceding us with letters from the meeting of the same character that we had met at the meeting, evidencing that those who made these reports had not received at that meeting the benefit that the Lord designed they should have. There were also a number of delegates who returned to Battle Creek before us who were forward to make reports of the meeting at Minneapolis, giving their own incorrect version of the matter, which was unfavorable to Brethren A. T. Jones and E. J. Waggoner, W. C. White and myself, and the work I had been compelled to do at that meeting. Some who had not seen me since the General Conference in Oakland, California, met me as almost a stranger.

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I knew that the same work that had leavened the camp in Minneapolis had not been confined to that place but had reached over to Battle Creek through letters sent from Minneapolis and by word of mouth of those who preceded us to Battle Creek. Reports had come to Elder Butler that were not correct or true. Those reporting were deceived by the enemy and were in their turn deceiving him, putting a wrong interpretation upon many things. In his weak condition of health he accepted everything as verity and truth, and acted accordingly. He solicited no interview with me and did not come to call upon me although several times he passed almost by the door where I was rooming. He did not ask me if the statements brought to him were true, but accepted all that had been unwisely told him. Have those who made these impressions upon his sick mind been as zealous to remove them as they were to make them? Let them answer this to God, for they must be met in the judgment and answered to there.

—I met with the brethren in the tabernacle, and there I felt it my duty to give a short history of the meeting and my experience in Minneapolis, the course I had pursued and why, and plainly state the spirit which prevailed at that meeting. I told them the position I was compelled to take at that meeting which was not in harmony with my brethren, and the efforts I there made with select brethren to convince them that they were not moving in the counsel of God, that the Lord would not sanction any such spirit as that which prevailed at that meeting.

I told them of the hard position I was placed in, to stand, as it were, alone and be compelled to reprove the wrong spirit that was a controlling power at that meeting. The suspicion and jealousy, the evil surmisings, the resistance of the Spirit of God that was appealing to them, were more after the order in which the Reformers had been treated. It was the very order in which the church had treated my father's family and eight of us—the entire family living in Portland, Maine, were excluded from the church because we favored the message proclaimed by William Miller.

I had been writing out Volume 4 of *Great Controversy*. It was fresh in my mind how those men, upon whom the Lord was moving to bear to the world a message of light and of truth, were treated, and because it did not coincide with their opinions men closed their eyes and ears to the message sent of God. What effect did this resistance and opposition have upon those to whom God had given light to be flashed amid the moral darkness that had been gathering over the church like the pall of death? Did they cease their efforts? No. The Lord had placed the burden upon them: “Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins” ([Isaiah 58:1](#)).

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The Lord was working, and I must be faithful to speak the words given me of God although I was passing through the most grievous trial of my life, for from this hour that confidence which I had hitherto had that God was leading and controlling the minds and hearts of my brethren, was not as heretofore. I had felt that when a call came to me, “We want you at our meeting, Sister White; your influence is needed,” I should not consult my choice of my feelings but would arise by faith and try to act my part and leave the Lord to do the work that was essential to be done. Now a greater burden

falls upon me. From this time I must look alone to God, for I dare not rely upon the wisdom of my brethren. I see they do not always take God for their counsellor, but look in a large degree to the men they have set before them in the place of God.

I tried at the meeting in Battle Creek to make my position plain, but not a word of response came from the men who should have stood with me. [See the chapters “George I. Butler Moves Into the Light,” “Uriah Smith Falls on the ‘Rock,’” and “Still More Confessions,” in *Thirteen Crisis Years*, by A. V. Olson, pp. 87-119.] I stated that I stood nearly alone at Minneapolis. I stood alone before them in the conference, for the light that God had seen fit to give me was that they were not moving in the counsel of God. Not one ventured to say, “I am with you, Sister White. I will stand by you.”

[215] After the meeting [in Battle Creek] several shook hands with me and stated, “I am glad to be here. I am entirely relieved. So many reports came to us from Minneapolis and were told us by those who arrived here before you came, of positions Sister White took and what she had said at the conference, that we really thought that Sister White must be a changed woman; but I feel happy and grateful that I could be at this meeting and hear from her own lips the truth of the matter, that Sister White is not changed, that her testimony has not changed in its character. We recognize the Spirit of the Lord speaking through Sister White as heretofore.”

But there were quite a number who held fast their evil surmisings and clung to the distorted representations made of me, as though these reports were too precious to be given up, although they had not one real vestige of evidence that I had changed. It seemed to be their preference to believe the false reports. I felt deeply grieved that my brethren who had known me for years and had evidence of the character of my labor should continue to remain in the deception they were in and, rather than confess that they had been mistaken, hold on to the same false impressions as though they were truth.

I was invited to speak the next Sabbath in the tabernacle, but afterwards—because the impressions were so strong that I had changed—I think the brother felt a little sorry he had asked me. Two elders visited me on Sabbath morning, and I was asked by one what I was going to speak upon. I said, “Brethren, you leave that matter with the Lord and Sister White, for neither the Lord nor Sister White will

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~~need to be dictated to by the brethren as to what subject she will~~
bring before them. I am at home in Battle Creek, on the ground we have broken through the strength of God, and we ask not permission to take the desk in the tabernacle. I take it as my rightful position accorded me of God. But there is Brother Jones, who cannot feel as I do, and who will wait an invitation from you. You should do your duty in regard to this matter and open the way before him.”

The elders stated they did not feel free to invite him to speak [216] until they had consulted Brother Smith to know whether he would sanction it, for Elder Smith was older than they. I said, “Then do this at once, for time is precious and there is a message to come to this people and the Lord requires you to open the way for the light to come to the people of God.”

I had freedom in speaking to the people the words of life. I was strengthened and blessed of God. But days passed and there came no invitation for Elder Jones to present to the large church in Battle Creek the message given him of God. I sent for the elders of the church and asked again if they designed to give Elder Jones an opportunity to speak to the people. The answer was, “I have consulted Brother Smith and he has decided it would not be best to ask him because he took strong positions, and carried the subject of national reform too far.”

I then felt my spirit stirred within me, and I bore a very plain testimony to these brethren. I told them a little of how matters had been carried [on] at Minneapolis, and stated the position I had taken, that Pharisaism had been at work leavening the camp here at Battle Creek, and the Seventh-day Adventist churches were affected; but the Lord had given me a message, and with pen and voice I would work until this leaven was expelled and a new leaven was introduced, which was the grace of Christ.

I was confirmed in all I had stated in Minneapolis, that a reformation must go through the churches. Reforms must be made, for spiritual weakness and blindness were upon the people who had been blessed with great light and precious opportunities and privileges. As reformers they had come out of the denominational [217] churches, but they now act a part similar to that which the churches acted. We hoped that there would not be the necessity for another coming out. While we will endeavor to keep the “unity of the Spirit”

in the bonds of peace, we will not with pen or voice cease to protest against bigotry.

We see a people whom God has blessed with advanced light and knowledge, and will the people thus favored become vain of their intelligence, proud of their knowledge? Will men who ought to be more closely connected with God think it better to trust in their own wisdom than to inquire of God? There are ministers who are inflated, self-sufficient, too wise to seek God prayerfully and humbly with the earnest toil of searching the Scriptures daily for increased light. Many will close their ears to the message God sends them, and open their ears to deception and delusion.

Such a state of feelings as existed was painful to me. I labored with pen and voice, doing all in my power to change this order of things. A meeting was conducted at Potterville by the Michigan ministers. I was urged by Brother Van Horn to attend the meeting. I was glad to do this, hoping that the prejudice would be removed. The Lord gave me of His Holy Spirit at that meeting. The Lord seemed to be close by my side, and I had freedom when bearing my message to the people. On this occasion, when only our brethren were present in the morning meeting, I spoke plainly, stating the light that the Lord had been pleased to give me in warnings and in reproof for His people.

[218] In leaning upon man—placing so many responsibilities upon one man, as though God had not given intelligence of reason and spiritual strength to other men to bear responsibilities—there is not only danger that they themselves will become weak and inefficient, but they do a serious wrong to the one whom they treat in this manner. Human beings cannot endure this dependence placed upon themselves. Their danger is great that human influence will stand where the Lord should be.

Our brethren separate themselves from God, by reason of the homage they give to human beings. They may esteem themselves, they may esteem others, and look to themselves and to others with that confidence which should be given to the Lord of Israel. The remedy for these things is the heartfelt belief of Bible truth, taking the plainest declaration of the Scriptures. There is great need for all who are placed in positions of trust, who have an influence over other minds, to take heed that, in their positions of trust, they do

~~not prove to be agents through whom the enemy can work, to the~~
detriment of souls. If the weak brother perish, the blood of his soul will be required at your hand.

Has God given men places in His vineyard? Then let their talents be employed, and let them increase in efficiency by consecrating soul, body, and spirit to God. The mind must be brought under control, its powers educated, disciplined, and strengthened in the same way that the physical powers are brought under control by right exercise. I warned our ministers to put to exercise every spiritual muscle, improving their talent and making the most of their acquirements in the service of God, for I had been shown that in their special meetings but little good was accomplished because they did not have such a living connection with God that He could impress them by His Holy Spirit. When not under the control of the Spirit of God, another spirit had control of their thoughts, words, and actions, and in place of growing in grace and in the knowledge of Jesus Christ they were becoming dwarfs in spiritual things.

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There was a loose, haphazard way of doing the work of God. There was an atmosphere surrounding their souls that was not heavenly, but earthly, common, and cheap. In this atmosphere spirituality could not strengthen, but would decrease. There was laughing, jesting, joking. There seemed to be very little solemnity, very little appreciation of the sacredness of the work. There was much talk, but very little of the mind of Christ. And as long as they carried with them this atmosphere, the gifts and abilities given them of God were misused, and the enemy often employed them in his service. In their blindness they could not discern spiritual things, and under the influence of the great deceiver would take a position to oppose the most sacred things of God.

There must be no deifying of human beings, for this is highly displeasing to God. There must be no rings of men to unite together in unholy fellowship to strengthen each other in ways and ideas that are opposed to the Spirit of God. All these preferences, these ardent attachments for individuals, are not after God's order. It is an injury to all parties, for one thinks he is bound to stand by him who is his fast friend.

But let my brethren consider, is this a sanctified union? I know that it is not. The power possessed over minds leads you to look

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to and trust in each other rather than to trust in the living God. It leads you to consult with each other when you should be on your knees pleading with God, the mighty Counsellor. It leads you to strengthen each other to find things you can question and construe in a way to encourage your unbelief. What one man would not think of by himself, another will supply with his suggestions.

I stated that the course that had been pursued at Minneapolis was cruelty to the Spirit of God; and those who went all through that meeting and left with the same spirit with which they came to the meeting, and were carrying on the same line of work they did at that meeting and since they had come from it, would—unless they were changed in spirit and confessed their mistakes—go into greater deceptions. They would stumble and know not at what they were stumbling. I begged them to stop just where they were. But the position of Elder Butler and Elder Smith influenced them to make no change but stand where they did. No confession was made. The blessed meeting closed. Many were strengthened, but doubt and darkness enveloped some closer than before. The dew and showers of grace from heaven which softened many hearts did not wet their souls.

I went on my way, returning to Battle Creek wearied but blessed of the Lord. I had repeated interviews with my brethren, explaining my position and the work for this time.

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I thought it was my duty to go to Des Moines, Iowa. I hoped to meet most of the ministers in that State. I came near fainting in the cars, but the Lord strengthened me to bear my testimony to those assembled. I wished I had all the conference that I could address, for my heart was full of the Spirit of God, just as it was at Minneapolis. The Spirit of the Lord came into our morning meetings, and many humble testimonies were borne with weeping. I will say to the glory of God that He did sustain me and hearts were touched. I did hope to see some who had taken an active part in Minneapolis bend their proud wills and seek the Lord with their whole heart. I believed this would be done, but although the Lord was manifestly at work upon hearts no thorough confessions were made. They did not fall upon the Rock and be broken, so that the Lord could put His mold upon them. Oh, if they had only yielded their pride, the light and love of God would have come into their hearts!

—There was Brother Leroy Nicola, whom the Lord has blessed with ability. If his will were subdued to God's will, then a work would be accomplished for him that would make him an instrument of righteousness; but just as long as he cherishes doubts, as long as he feels at liberty to criticize, he will not grow spiritually. The dark shadows will encompass him, uncertainty and discouragements will take possession of reason, and he who feels too proud to bend his will is found weak as a child in moral strength and often almost helpless. Why will he not be healed? He has not the consoling consciousness that he has the Spirit and favor of God. He is educating his mind to doubt and criticize.

How my soul longed to see these ministers walking in the footprints of Jesus, pursuing the path He trod, rough and thorny though it may be, but with the assurance that Jesus has traveled it before them and commanded them to follow in His steps. When the will consents to do this, when there is a crucifixion of self, then can they cheerfully take hold of every duty. Then how joyfully is everything begun, carried through, and finished in the name of the Lord God of hosts! Then they can run and not be weary, walk and not faint. Perplexed about the ways and works of God, a cloud of uncertainty hanging over them, and often grievously disappointed and almost loosening the hands to let go, they have but little consciousness of the Lord's presence and are fitful, undecided.

Oh, what a blessed privilege to know that we are entirely submissive to the will of God, that we are walking at all times in the light of His countenance, hearkening to the words that He shall speak concerning us, and not venturing a step without His counsel and His direction. May the Lord move upon the minds of these brethren by His Holy Spirit, and may the thick darkness which has clouded their minds and hung over their souls be rolled back and the Sun of righteousness arise in their hearts with healing in its beams.

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I left Des Moines hoping and praying that these men in responsible positions would be wholly transformed by the grace of Christ, that their labors would not be in vain in the Lord. I was disappointed that no reference was made to the meeting in Minneapolis, no word of retraction of the course pursued there. At the Des Moines meeting an invitation was made by a standing vote for me to attend their conference. I said if it was in the line of my duty, if I was this side

the Rocky Mountains, I would gladly comply with their request. But after many months no line reached me from them, no word came that they desired me.

I wrote them from the Kansas meeting that I had been disappointed that no word had come to me since the good meeting we had had in Iowa. I was much worn from labor. My heart had suffered so keenly since I left California, in passing through the trials of seeing my brethren in the condition they were in spiritually, that I felt every day that I might not be found alive in the morning; and yet I could not cease my labors of reproof, of standing firm for that which I knew was right.

[223] I asked my brethren in Iowa if they deemed it to be their duty to counteract my labors if I attended their meeting, bearing the message the Lord should give me, in case it did not coincide with their ideas. If they felt thus, I could do them no good. Letters were pressing me to go to Williamsport [Pennsylvania, 1889]. I had promised them I would attend their camp meeting but did not know these meetings would be appointed at the same time. I had to choose which meeting to attend.

As not one word came from Iowa I had no chance to know that there had been any change of their feelings, and I decided it could not be my duty to place myself in the atmosphere of resistance and doubt and opposition when there were urgent entreaties for me to attend meetings of those who would receive the testimony given me of God and profit by it because they had not shrouded themselves in an atmosphere of unbelief and proud resistance to the light God had permitted to shine upon them. I cannot believe it to be the will of my heavenly Father for me to tax my strength and lift burdens when those for whom I labor feel no responsibility to lift with me, but feel at liberty to criticize if they think they can do so. We should ever seek to use our ability where we can accomplish the most good, where souls feel their need and are willing to be helped.

Oh, how interestedly is the universe of heaven watching to see how many faithful servants are bearing the sins of the people on their hearts and afflicting their souls; how many are collaborators with Jesus Christ to become repairers of the breach which the ungodly had made, and restorers of the paths which others have sought to obliterate. The path of faith and righteousness must be restored. Our

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salvation is not built upon works of righteousness which we have done, but upon God's mercy and love. We may put all the works of our own righteousness together, but they will be found to be as sliding sand. We cannot rest upon them.

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It is God's purpose that we should be educated by providential experience and be habitual learners, building securely on Jesus Christ, the only sure foundation, which will stand fast forever. The blood of Jesus Christ alone can atone for our transgressions. We must claim His righteousness by living faith, and depend on Him and abide in Him alone. We are always to feel our continual dependence upon God. This will scatter our self-sufficiency, our pride and vanity, to the winds.

[E. G. W. Marginal Note: "Letter to Elder Butler to stay after the week of prayer (December 15-22) comes in here." See E. G. White Letter to G. I. Butler, December 11, 1888 ([Letter 18, 1888](#).)]

This extract from a letter written to Brother Butler expressed the earnest desire of my soul in his behalf, but the answer I received to this letter pained my heart, for I knew he did not understand the work God has given me to do, neither did he understand the spirit which prompted the answer to this letter.

Brother Ballenger became very much distressed in mind. He was almost in despair, and he solicited an interview with me, but I was engaged in other work and could not see him at that time. He tried to obtain an interview with his brethren but he was not favored in this, and then he decided there was no help for him except in God. He began to see that without Him he was in a state of spiritual nakedness and in the dark midnight of despair. He went to the dear Saviour just as He had invited him to come. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." He sought the Lord with earnestness of purpose and he found Jesus was close by him. The atoning death, the sufficient propitiation, was presented to him. He laid hold on Christ by living faith, and the cloud was rolled back and he was clothed in the righteousness of Christ.

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He came into the meeting full of peace and hope, for the Lord had put a new song in his heart, even praise to our God. He then made confession of his great want of spirituality in his labors, and how he had received a view of Jesus and His love, and that this should be his theme in his future labors.

Such experiences as these characterized all our meetings after the first week. One brother bore testimony that he had been a Sabbathkeeper many years but he had felt the great lack of faith in Jesus Christ. Coldness and the want of the love of God and of spiritual fervor had discouraged him. He went to other denominations to find that for which his soul hungered, but he found greater dearth among them than among Seventh-day Adventists. He said he had heard at this meeting just the truth for which his soul hungered. "This," he said, "is the truth, present truth. I accept it. And as I have withdrawn from the church of Seventh-day Adventists, I now want to unite heart and soul with you."

[226] During the week of prayer in Battle Creek [December 15-22] we labored earnestly, speaking at the sanitarium in the early morning, and at the office chapel to the workers in the office, and at the tabernacle. I had reason to give praise to God that strength was given me for this labor. At times the power of God rested upon me in large measure. It seemed at times while I was speaking that the unseen realities of the eternal world were opened to my view, and I know that the Lord was speaking through me to His people. I take no credit to myself. It was all of God, every bit of it, and the Spirit of God rested upon the congregation. I was glad of this for the sake of the people, for I knew that those who had been in doubt had evidence for their faith if their hearts were open to receive the impression of the Spirit of God.

I longed to hear those who had considered it a virtue to brace themselves against light and evidence acknowledge the movings of the Spirit of God, cast away their unbelief, and come to the light. I knew that unless they did this their path would become darker, for light unconfessed and unacknowledged and unimproved becomes darkness to those who refuse to receive it and walk in it. Up to this late date there are souls still in darkness, who know not at what they stumble. And it will be much harder now for them to go back and gather up the rays of light which they have scorned to receive, and to acknowledge the light God graciously gave them to heal them of their spiritual diseases.

The first step taken in the path of unbelief and rejection of light is a dangerous thing, and the only way for those who have taken this step to recover themselves from the snares of Satan is to accept that

~~which the Lord sent them but which they refused to receive.~~ This will be humiliating to the soul but will be for their salvation. God will not be trifled with. He will not remove all reason to doubt, but He will give sufficient evidence upon which to base faith.

If my brethren had sensed their own weakness, their own inability, and had never lost sight of this, they would have humbled their hearts before God, confessed their errors, and come into light and freedom. Are we ready to boast in pride that we are rich and increased with goods and have need of nothing? This has been done and is being done still. The voice of the True Witness is heard: “I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing” ([Revelation 3:15-17](#)). All this boasting is vain. Christ sees to the very center of the soul and tells us just what we are and what we must be in order to be saved.

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The message that was given to the people in these meetings presented in clear lines not alone the commandments of God—a part of the third angel’s message—but the faith of Jesus, which comprehends more than is generally supposed. And it will be well for the third angel’s message to be proclaimed in all its parts, for the people need every jot and tittle of it. If we proclaim the commandments of God and leave the other half scarcely touched, the message is marred in our hands.

There was precious truth and light presented before the people, but hearts that were obdurate received no blessing. They could not rejoice in the light which, if accepted, would have brought freedom and peace and strength and courage and joy to their souls.

The blessings of that week of prayer extended through the church. Confessions were made. Those who had robbed God in tithes and in offerings confessed their wrong and made restitution, and many were blessed of God who had never felt that God had forgiven their sins. All these precious fruits evidenced the work of God, and yet those who had set their feet in the path of doubt and unbelief did not backtrack and confess their wrongs and come to the light. God was at work, but those who had been pursuing a course of their own devising, contrary to God’s word, contrary to His will, in place

[228] of yielding their wills and wishes and permitting their hearts to be melted with thankfulness, felt more confirmed and determined to resist. What shall we name this element? It is rebellion, as in the days of Israel, when they stubbornly wanted their own way and would not submit to God's way and God's will.

We have the example of the children of Israel to warn us off that ground. The Lord wrought in our midst, but some did not receive the blessing. They had been privileged to hear the most faithful preaching of the gospel, and had listened to the message God had given His servants to give them, with their hearts padlocked. They did not turn unto the Lord with all their heart and with all their soul, but used all their powers to pick some flaws in the messengers and in the message, and they grieved the Spirit of God, while those who did receive the message were charmed with the presentation of the free gifts of Jesus Christ.

The Lord forces His blessing upon no one. There will be those who stand in resistance against light and will say the same words as did the Jews, "Work a miracle and we will believe. If this is the message of God, why do they not heal the sick, and then we will believe." Others truly may comprehend that miracles have been wrought far greater than to heal bodily infirmities. Has not the divine power of God taken hearts cold as steel and softened them and subdued them so that they became as little children? Their legal religion was seen as it is in its true light—worthless.

[229] The religious feelings of many were more natural than spiritual, and although they tried to be satisfied they felt an unrest—cold, dark, and Christless. They remained in ignorance of how they stand toward God, ignorant as far as experimental knowledge was concerned of the office work of our Mediator and Intercessor. When they by faith laid hold of Christ, their hearts were contrite and broken. Christ was being formed within, the hope of glory. This was everything to them. It was the intelligence of what constituted the mystery of godliness. The miracle is wrought. The Lord and His Spirit break in upon the soul. Life and joy take possession of the heart. How quickly is the soul made sensible of its deficiency. Everything is laid open before Him with whom we have to do.

But those who close their eyes to evidence God is pleased to give—as did the Jews—and ask for miracles, will be passed by. The

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evidences they refused to receive, others will receive, and others will receive the blessing God tendered to them but which they refused because they were proud, self-sufficient, and self-righteous.

We thank God for every token of His love and of His grace. We will praise God and take courage. We will not sit as criticizers. We will not turn from the heavenly benefits, neither will we sit in judgment to condemn God's ways and God's manner of working because others feel like doing it. They have no reason for saying the things that they do, no reason to resist the Spirit of God.

Jesus upbraided His disciples for their unbelief. Unbelief is the occasion of all sin and is the bond of iniquity. Its work is to make crooked, things that are straight. Faith is the substance of things hoped for, the evidence of things unseen. When we become as little children, sitting at the feet of Jesus, learning of Him self-denial and what it is to live by faith in every word of God, then the soul finds rest and peace.

A woe is pronounced upon all such unbelief and criticism as was revealed in Minneapolis and as was revealed in Battle Creek. By their fruits ye shall know them. Evidence at every step that God was at work has not changed the manifest attitude of those who in the very beginning pursued a course of unbelief which was an offense to God. With this barrier they themselves had erected, they—like the Jews—were seeking something to strengthen their unbelief and make it appear they were right. Therefore they could not drink in the great salvation that the Lord proffered them. The riches of divine grace they refused. The longsuffering of God, His goodness, and His love and wonderful forbearance have not broken their hearts because they have not looked upon it and appreciated these favors. I lay these things open plainly before all, for I know their danger. I have labored earnestly to one end—the good of souls and the glory of God.

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When we see men unconvinced and unchanged, notwithstanding all the marked evidences God has given, we feel sure that they will see no greater evidence. I thought of another thing that I could do—to get out a testimony and set before the questioning, doubting ones general principles, hoping this would bring some to see things in a correct light. I know that it has had an influence upon many minds,

but it seems to be no help to others. They stand ready to block the wheels rather than to help pull the car up the steep ascent.

[231] I have not left anything undone that I have had any evidence it was my duty to do. And as far as Battle Creek is concerned I can do no more than I have done. Those who have not united with me and the messengers of God in this work, but whose influence has been to create doubt and unbelief, I do not judge. Every jot of influence that has been cast on the side of the enemy will meet its reward according to its works. God was working with me to present to the people a message in regard to the faith of Jesus and the righteousness of Christ. There have been those who have not worked in harmony but in a way to counteract the work God has given me to do. I must leave them with the Lord.

We attended meetings in South Lancaster [January 11-22, 1889], and the fruits were good. We had the same spirit and power that attended the first and second angels' messages. I have given you an account of these meetings. The Lord wrought upon all hearts, and many were able to say, "The Lord hath put a new song in my mouth, the matchless love of Jesus." His excellencies were kept before the mind's eye, and souls began to see the delights in Jesus. They could speak of His love and tell of His power. The Sun of righteousness was rising in the hearts of nearly all present. Many were zealous and were repenting of their lukewarmness and complying with the invitation of the Merchantman, "Buy of Me gold tried in the fire," "and white raiment," "and eyesalve." Their testimony was, "I have found the Pearl of great price." Hearts were impressed, confessions were made of wrongs to unbelievers and believers, and restitutions were made.

We inquire, as Christ inquired of the Jews, The preaching of this message, is it of heaven or is it from beneath? Jesus rejoiced in spirit as He saw men who had not had the continuous opportunity and privileges the Jews had had, convicted and converted to the truth. He said, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes" ([Matthew 11:25](#)). The Lord rejoiced that the plan of salvation was so plain that a child in its simplicity could understand it, while those who were not spiritual and humble and willing to learn, who were puffed up in their own self-conceit, could

not see the beauty of the gospel, because it is spiritually discerned. But all who are honest, teachable, childlike, who desire to know the truth, will see the power of God when it is revealed, and will acknowledge it. [232]

Earnest discourses have been given in the power and Spirit of God by His servants, in regard to the hope set before us in the gospel. The love of Jesus and the righteousness of Christ have been presented, and they are so plainly seen the mind grasps them by faith. They have come to many who have long been Christians, as a new revelation. “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.” Oh, this is meat in due season from first to last!

The Jews looked upon a veiled Saviour whom they had never seen unveiled, and many even who claim to be God’s commandment-keeping people are looking upon a veiled Saviour. They have thought so little upon the great plan of redemption, the atoning sacrifice, and the truth that through the shedding of a Saviour’s blood alone the angels could proclaim peace on earth and good will to men. Talk it. Pray it. Without the shedding of blood there is no remission of sins. Then why not dwell upon the necessity of faith in the blood of Jesus Christ?

It is said that Wilberforce once took the great statesman Pitt to hear the celebrated Mr. Scott preach. The preacher’s theme was the way by which a sinner can be saved, and it was presented with great plainness, fervor, and earnestness. At the close of the service Pitt was asked what he thought of the sermon. He replied, “I did not know what he was aiming at.” Spiritual things are spiritually discerned. The things of the Spirit, the preaching of the cross, are “to them that perish foolishness; but unto us which are saved it is the power of God.”

We visited Washington, D. C. [January 24-31, 1889], and labored there, and we saw the same fruits attending the message. We felt to thank God for the evidences of His rich grace. We visited Illinois, and there we saw the work of God. His Spirit was poured out in rich measure. I will here insert a letter written while I was at that meeting. (Insert letter to W. C. White.) [233]

I will pursue this history no further, but I will in a very imperfect manner state [that] the law points to Christ and Christ points to the law. Because man has broken the law, the day in which we live is a period when the law of God is almost universally made void. How few realize their personal responsibility to God. The power of free, independent action may fill us with awe. God speaks. What does He say? He says, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.... This do and thou shalt live” (Luke 10:27, 28).

It is impossible for us to realize the far-reaching nature of God’s law unless we view Christ upon the cross of Calvary—the atoning sacrifice. Through the law is the knowledge of sin. God’s moral law is the sin detector, and how can we have an intelligent knowledge of what constitutes sin unless we acknowledge God’s moral standard of righteousness? He who has the fullest conceptions of the infinite sacrifice of Christ for the sins of the world, and by faith seizes and appropriates the righteousness of Christ as his righteousness, can see the holiness, beauty, and glory in the law of God, and exclaim with David, “O how I love Thy law! It is my meditation all the day” (Psalm 119:97).

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God’s law reaches to the internal as well as to the external actions of men. It is a discerner of the thoughts and intents and purposes of the soul. A man may be guilty of sins which God alone knows. God’s law is indeed a searcher of hearts. There are dark passions of jealousy and revenge and hatred and malignity, lust, and wild ambition that are covered up from human observation, and the great I AM knows it all. Sins have been contemplated and yet not carried out for want of opportunity. God’s law makes a record of all these. These hidden-away, secret sins form character.

The law of God condemns not only what we have done but what we have not done. We will, in the day of final accounts, find a register of the sins of omission as well as the sins of commission. God will bring every work into judgment, with every secret thing. It is not enough that by your own measurement of character you prove you have done no positive wrong. The fact that one has done no positive good will be enough to condemn him as a wicked and slothful servant.

—By the deeds of the law shall no flesh be justified. There is no power in law to save the transgressor of law. If man, after his transgression, could have been saved by his utmost energy to keep the law, then Jesus need not have died. Man could have stood on his own merits and said, “I am sinless.” God will never bring down the law to man’s standard, and man can never lift himself up to answer to its claims of perfection. But Christ comes to our world and pays the sinner’s debt, suffers the penalty for transgression of the law, and satisfies justice, and now the sinner may claim the righteousness of Christ. “Where sin abounded, grace did much more abound” ([Romans 5:20](#)).

But grace does not come in to excuse the sinner in the continuance of sin. God’s grace does not detract from the law, but establishes the law as changeless in its character. Here “mercy and truth are met together; righteousness and peace have kissed each other” ([Psalm 85:10](#)). God looks upon His Son dying upon the cross and is satisfied, and Jesus is called “the Lord Our Righteousness.” Then let the sinner by faith appropriate the merits of the blood of a crucified Redeemer to his own case—“the Lord my righteousness.”

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The Lord is not pleased to have man trusting in his own ability or good deeds or in a legal religion, but in God, the living God. The present message that God has made it the duty of His servants to give to the people is no new or novel thing. It is an old truth that has been lost sight of, just as Satan made his masterly efforts that it should be. The Lord has a work for every one of His loyal people to do to bring the faith of Jesus into the right place where it belongs—in the third angel’s message. The law has its important position but is powerless unless the righteousness of Christ is placed beside the law to give its glory to the whole royal standard of righteousness. “Wherefore the law is holy, and the commandment holy, and just, and good” ([Romans 7:12](#)).

A thorough and complete trust in Jesus will give the right quality to religious experience. Aside from this the experience is nothing. The service is like the offering of Cain—Christless. God is glorified by living faith in a personal, all-sufficient Saviour. Faith views Christ as He is—the sinner’s only hope. Faith takes hold of Christ, trusts Him. It says, “He loves me; He died for me. I accept the sacrifice, and Christ shall not have died for me in vain.”

[236] We have not only lost much to our own souls, but as ministers [we] have neglected the most solemn part of our work in not dwelling upon the blood of Jesus Christ as the sinner's only hope for eternal life. Tell the story of Christ's leaving the heaven of bliss and the coming to our world, practicing self-denial and self-sacrifice, calling for all to come and learn of Him, for He is meek and lowly of heart, and promising that they should find rest to their souls if they would wear His yoke and lift His burden. Oh, how many will have to have their false props swept away—their self-congratulation, their self-esteem! Nothing will God accept of you but an indwelling Jesus; Christ alone, Christ all and in all.

The conversion of souls has been made mysterious and complicated. Oh, tell the sinners, "Look and live." Study and practice Christ. "Thy gentleness," said David, "hath made me great" ([Psalm 18:35](#)). Just open the door and let Jesus come in, and He will abide in the soul temple, and we may abide in Christ and rejoice in His love.

Bible religion is not made up of theological systems, creeds, theories, and tradition, for then it would not remain a mystery. The worldly would understand it through their own natural abilities. But religion, Bible religion, has a practical, saving energy, elements proceeding wholly from God—a personal experience of God's power transforming the entire man.

[237] Many are ignorant of the deception which palms off falsehood for truth. They entertain ideas that men may be saved by their own merit. A false religion has come in among us, a legal religion. We will not keep silent. The church must be roused. We will secure halls in the cities and put out handbills and the people shall be enlightened. God has sent a message of warning. We must soon wrestle with the powers of the land, and we have every reason to fear that falsehood will gain the mastery. We shall call upon our churches in the name of the Lord to view this struggle in its true light. It is a contest between the Christianity of the Old and New Testaments and the Christianity of human tradition and corrupt fables.

This contest is to decide whether the pure gospel shall have the field in our nation, or whether the popery of past ages shall receive the right hand of fellowship from Protestantism, and this power prevail to restrict religious liberty. The struggle is right upon

~~us. We are years behind, and yet men in responsible positions~~ will in their blindness keep the key of knowledge, refusing to enter themselves and hindering those who would enter. The message must go broadcast, that those who have been imperceptibly tampering with popery, not knowing what they were doing, may hear. They are fraternizing with popery by compromises and by concessions which surprise the adherents of the papacy. But let us hope it is not yet too late to do a work that our people ought to have done years before this.

God has children, many of them, in the Protestant churches, and a large number in the Catholic churches, who are more true to obey the light to the very best of their knowledge than a large number among Sabbathkeeping Adventists who do not walk in the light. The Lord will have the message of truth proclaimed, that Protestants may be warned and awakened to the true state of things and consider the worth of the privileges of religious freedom which they have long enjoyed.

This land has been the home of the oppressed, the witness for liberty of conscience, and the great center of Scriptural light. God has sent messengers who have studied their Bibles to find what is truth, and studied the movements of those who are acting their part in fulfilling prophecy in bringing about the religious amendment which is making void the law of God and thus giving ascendancy to the man of sin. And shall no voice be raised of direct warning to arouse the churches to their danger? Shall we let things drift, and let Satan have the victory without a protest? God forbid.

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The Lord Jesus understands the pressure that is brought to bear against those who are loyal and true to Him, for He has felt the same in the highest degree. Those who witnessed a good confession in behalf of truth in the Reformation counted not their lives dear unto themselves, that truth might be vindicated. God and angels are looking on as witnesses from their holy dwelling place, and marking the earnestness and zeal of the defenders of the truth in this age. What do they defend? The faith once delivered to the saints. Then let the message go to all nations, tongues, and people.

Stand out of the way, Brethren. Do not interpose yourselves between God and His work. If you have no burden of the message yourselves, then prepare the way for those who have the burden of

the message, for there are many souls to come out of the ranks of the world, out of the churches—even the Catholic church—whose zeal will far exceed that of those who have stood in rank and file to proclaim the truth heretofore. For this reason the eleventh hour laborers will receive their penny. These will see the battle coming and will give the trumpet a certain sound. When the crisis is upon us, when the season of calamity shall come, they will come to the front, gird themselves with the whole armor of God, and exalt His law, adhere to the faith of Jesus, and maintain the cause of religious liberty which Reformers defended with toil and for which they sacrificed their lives.

[239] The watchmen must sound the alarm. If men are at ease in Zion somebody must be awake to give the trumpet a certain sound. Let the blaze of the beacon light be seen everywhere. Let the ease-loving awake, the tranquil be disturbed, and let them labor for religious liberty. And after we have done all we can, then leave our Lord to do His work.

There was at last an opening made for Brother Jones, but it was not pleasant to fight every inch for any privileges and advantages to bring the truth before the people. The message borne had a wonderful effect on those that heard it. There were many not of our faith who were deeply stirred with the importance of doing something and doing it now, in the struggle for religious freedom. Many were awakened to see what this religious amendment meant—turning from a “Thus saith the Lord, the seventh day is the Sabbath of the Lord thy God.” A spurious sabbath is presented to be legislated into power, compelling the observance of a sabbath which God has not enjoined upon man.

The persecutions of Protestants by Romanism, by which the religion of Jesus Christ was almost annihilated, will be more than rivaled when Protestantism and popery are combined. The darkest pages of history will be opened in that great day when it will be too late for wrongs to be righted. Registered in the book are crimes that have been committed because of religious differences. We are not ignorant of the history. Europe was shaken as though with an earthquake, when a church, lifted up in pride and vanity, haughty and tyrannical, devoted to condemnation and death all who dared

MR No. 1216—Experience Following the 1888 Minneapolis Conference; The Danger of Legalism; Emphasizing Religious Liberty 201
to think for themselves, and who ventured to take the Bible as the foundation of their faith.

Our own land is to become a battlefield on which is to be carried [240]
on the struggle for religious liberty to worship God according to the dictates of our own conscience. Then can we not discern the work of the enemy in keeping men asleep who ought to be awake, whose influence shall not be neutral but wholly and entirely on the Lord's side? Shall men cry peace and safety now, when sudden destruction is coming upon the world, when God's wrath shall be poured out?

And shall there be with the people of God the cropping out of the very same spirit which they have condemned in the denominations, because there was a difference of understanding on some points—not vital questions? Shall the same spirit in any form be cherished among Seventh-day Adventists—the cooling of friendship, the withdrawal of confidence, the misrepresentation of motives, the endeavor to thwart and turn into ridicule those who honestly differ with them in their views? I have in my last few weeks' experience learned what little dependence may be placed in man, for these things must be met. Alienation and bitterness give evidence that if possible Satan will deceive even those who claim to believe the truth for this time, showing that they have need to study the character of pure and undefiled religion. God forbid that Satan shall do this.

Godliness, which the gospel enjoins, never bears briars and thorns, never—because all do not see exactly alike—breaks the closest links of association, dividing those who have been one in faith, one in heart, in their relationship. But a difference in the application of some few scriptural passages makes men forget their religious principles. Elements become banded together, exciting one another through the human passions to withstand in a harsh, denunciatory manner everything that does not meet their ideas. This is not Christian, but is of another spirit.

And Satan is doing his utmost to have those who believe present [241]
truth deceived on this point, for he has laid his snare to overcome them, that those who have accepted unpopular truth, who have had great light and great privileges, shall have the spirit that will pervade the world. Even if it is in a less degree, yet it is the same principle that when it has a controlling power over minds, leads to certain results. There is pride of opinion, a stubbornness that shuts the soul

away from good and from God. Warnings have been scorned, grace resisted, privileges abused, conviction smothered, and the pride of the human heart strengthened. The result is the same as with the Jews—fatal hardness of heart. It is not safe for the soul to rise up against the messages of God. All who are handling sacred truth are only mortal men.—[Manuscript 30, 1889](#).

Ellen G. White Estate

Washington, D.C.,

October 2, 1986.

Entire Manuscript.

**MR No. 1217—A Message of Comfort, Pointing to
Christ Our Righteousness**

[242]

(Written April 23, 1890, from Oakland, California, to “Dear
Brother Samuel Fulton.”)

My much respected brother in the Lord, I am afflicted as I learn of your affliction. But our only hope is in Christ our righteousness. You may trust in the Lord with all your heart. He will never fail you.

The precious promises of God are full and rich and free. Oh, how precious they are to you in your affliction, when heart and flesh fail! It is true that all have not the same boldness and confidence when brought into deep affliction. And again, I am so glad that feelings are no criterion. The promises rich and full are yours. You can say in your sickness, “The anchor holds.” Faith and hope in the promises of God are steadfast.

You have the pledged word of Jehovah: “Lo, I am with you always, even unto the end of the world.” Only rely with trusting faith as a child relies in the promises of his faithful parent. Here is simple, earnest faith and confidence in Jesus, who loves you, and has paid a dear price for your redemption.

In the weak state of your body, the enemy may try to make his voice heard that the Lord does not love you. Oh, He does love you. “Like as a father pitieth his children,” so the Lord pities those who put their trust in Him.

Your life may look to you to be full of mistakes; but what if there are mistakes? Jesus knows all about the trials, the weaknesses of humanity, and He has placed on record the most precious promises: “If any man sin, we have an advocate with the Father, Jesus Christ the righteous;” “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

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I have evidence—the very best—that God loves you. He will not thrust you from Him in your weakness, for He loves you. Do not worry yourself out of the arms of Jesus, but just repose in restful

quietude in His love. His grace will be all-sufficient for you when heart and flesh shall fail. He will give you His peace and His grace. Gather to your soul God's promises, for Jesus is your constant, unfailing friend.

Try as hard as you will, you cannot manufacture a righteousness for yourself. Christ has woven in heaven's loom the robe of His righteousness, and He will put the same upon you. And your sins—your old, defiled citizen's garments—will be taken away. He points you to the fountain of living waters, whereby you may drink and drink again, and be refreshed. He bids you come unto Him with all your griefs, your pains, your weakness, and He says you shall find rest. Only believe that Jesus is your personal Saviour, that He pardons all your transgressions, and then rest in His love.

Do not let the smallest doubt come into your soul, for all your feelings of guiltiness must be laid at the foot of Calvary. Jesus says, "I have taken your sins. I have imputed to you My righteousness. Your weak faith will I strengthen." Then, trust in Jesus. He extends to you free pardon. He makes you a member of the "royal family." Put your hand in the hand of Jesus, and He will hold to you more firmly than you can hold to Him.

[244] Let your soul be comforted by the brightness of the "Sun of Righteousness."

The cloud may appear dark to you at times in itself, but when filled with the bright light of Jesus, it is turned to the brightness of gold, for the glory of God is upon it.

May the Lord bless these words to you, is my prayer. Love to your faithful, watching wife, and all dear friends.—[Letter 31, 1890](#).

Ellen G. White Estate

Washington, D.C.,

October 2, 1986.

Entire Letter.

**MR No. 1218—Counsel to Provide Adequate
Facilities for Water Treatments; Eliminate Use of
Poisonous Drugs; Reforms Needed**

[245]

At a council meeting held last Thursday forenoon, it was decided that Brother Thompson should look over the plan which had been drawn up for the hospital [Avondale Health Retreat], and cut out four feet, thus lessening the expense. I disliked very much to do this, but money matters have become a serious question with us, and I felt forced to confess that I knew of no other way to do. But during the silent hours of the night, when I was by myself, the structure of a building rose before me, and my attention was directed to it. I said, That building is disproportionate; it is too tall and narrow; it is not symmetrical. I pointed out its disagreeable appearance, and the answer was, “That is the very form of the structure you intend to build.”

There should be no contracting [i.e., reduction in size] in the plan for the hospital. Let your minds take in the situation, and then erect the building you really need, putting the cost of the verandahs into the main building. The tread, tread that will be heard in the verandahs will be annoying to any person, sick or well. We can better do without them than contract the plan. If a small building is erected, after a time you will have to enlarge. These additions cost too much to run the risk of now limiting the building.

The bathroom should be a room where massage and other treatments can be given. This part of the building should in no case be crowded out. There should be two bathrooms, one for lady patients, the other for the men. A special building should be prepared for those who have typhoid fever and other contagious diseases, who may come right among us. There should also be a bathroom for those who minister in word and doctrine, who need toning up and rest. Rooms should be ready for persons who are not invalids, but who will be unless they take more care of themselves.

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In every place where we have a church, there should be some place specially fitted up where treatments can be given—a bathhouse with appropriate rooms. This is as the Lord designs it should be. There are few families so situated that they can accommodate in their dwelling-houses the one needing treatment, and thus help to prevent disease. In every place a building, even though rude and inelegant, should be erected. It should be plainly and comfortably furnished with springbeds, easy chairs, et cetera. Treatment ought not to be given in sleeping rooms.

In the bathroom there should be a bench of suitable height, covered with mattress, oilcloth, and woollen blanket. On this the patient can be given packs, and colds broken up. Thus a great deal of money may be saved which would otherwise be spent on doctors' bills. When workers in the cause of God fail in health, the central sanitarium may not be within their reach. Every teacher of the Word can learn how to treat himself, with the aid of a helping brother. Instruction has been given on this point.

Physicians need to be instructed by the great Physician. They need to learn in the school of Christ. They receive their diplomas as competent physicians, but have they learned from the Chief of physicians the lessons contained in the first four and the last six commandments—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind, and thy neighbor as thyself"?

[247]

There is to be a sanitarium in Australia, and altogether new methods of treating the sick are to be practiced. Drug medication must be left out of the question if the human physician would receive the diploma written and issued in heaven. There are many physicians who will never receive this diploma unless they learn in the school of the great Physician. This means that they must unlearn and cast away the supposed wonderful knowledge of how to treat disease with poisonous drugs. They must go to God's great laboratory of nature, and there learn the simplest methods of using the remedies which the Lord has furnished. When drugs are thrown aside, when fermented liquor of all kinds is discarded, when God's remedies—sunshine, pure air, water, and good food—are used, there will be far fewer deaths and a far greater number of cures.

—Christ never planted the seeds of death in the system. Satan planted these seeds when he tempted Adam to eat of the tree of knowledge, which meant disobedience to God. Not one noxious plant was placed in the Lord's great garden, but after Adam and Eve sinned, poisonous herbs sprang up. In the parable of the sower the question was asked the master, "Didst not thou sow good seed in thy field? From whence then hath it tares?" The master answered, "An enemy hath done this." [Matthew 13:27, 28.] All tares are sown by the evil one. Every noxious herb is of his sowing, and by his ingenious methods of amalgamation he has corrupted the earth with tares.

Then shall physicians continue to resort to drugs which leave a deadly evil in the system, destroying that life which Christ came to restore? Christ's remedies cleanse the system. But Satan has tempted man to introduce into the system that which weakens the human machinery, clogging and destroying the fine, beautiful arrangements of God. The drugs administered to the sick do not restore, but destroy. Drugs never cure. Instead, they place in the system seeds which bear a very bitter harvest. [248]

The Lord sees that great reforms are needed in this country. The people must be educated in right lines. In this work trials will come, but everything that possibly can be done must be done to keep our special work among ourselves, as far as the outlay of means is concerned. We are not to place ourselves as the helpless prey of the powers of darkness. Those who believe in Christ will be tried. Their faith and love, patience and constancy, will be proved. But God is their helper.

Our Saviour is the restorer of the moral image of God in man. He has supplied in the natural world remedies for the ills of man, that His followers may have life and that they may have it more abundantly. We can with safety discard the concoctions which man has used in the past. [See footnotes on [Selected Messages 2:289](#) of *Selected Messages*, book 2.]

The Lord has provided antidotes for disease in simple plants, [See footnotes on page 289 of *Selected Messages*, book 2.] and these can be used by faith, with no denial of faith; for by using the blessings provided by God for our benefit we are cooperating with Him. He can use water and sunshine and the herbs which He has

caused to grow, in healing maladies brought on by indiscretion or accident. We do not manifest a lack of faith when we ask God to bless His remedies. True faith will thank God for the knowledge of how to use these precious blessings in a way which will restore mental and physical vigor.

[249] The body is to be carefully cared for, and in this the Lord demands the cooperation of the human agent. Man must become intelligent in regard to the treatment and use of brain, bone, and muscle. The very best experience we can gain is to know ourselves. Let the soul be cleansed from all impurity. Then will be seen the necessity of reform in many other respects in order that the high standard of virtue and holiness may be reached.—[Manuscript 65, 1899](#).

Ellen G. White Estate

Washington, D. C.,

October 2, 1986.

Entire Manuscript.

MR No. 1219—The Marketplace and Cathedral in [250]
Cologne

(Fragment of a letter written May 27, 1887, from Cologne,
Germany.)

Well, I must stop. Of all the sights I have seen, this is the greatest—of market women. They come, young women and old, gray-headed women, with heavy baskets upon their heads, full of vegetables and fruits. They have every kind of produce. Their dresses are tucked up, formed about them, for it is raining. Hundreds of women have passed, and now comes another crowd. One girl of about eighteen has a very large basket on her head and two heavy baskets on one arm and still another basket on the other arm. She is as straight as an arrow, and looks not to the right or left.

A woman of about fifty years has just passed us with a large, loaded clothesbasket on her head, then upon the top of this is a large marketbasket, and in her hand a tray of beautiful roses—half-opened buds. They make much of flowers. Every market woman has vegetables, fruit, and abundance of flowers for sale. They sell a very nice bouquet of pinks and roses for two pennies. I wish I could enclose one in a letter, but this I cannot do.

We are seated in the depot at Cologne. This place has a cathedral, commenced in 1232. The spire is five hundred thirty-two feet, and the church is five hundred thirty-two feet. There are more than five thousand pinnacles, and this building is not yet completed. This building is fairly bristling with pinnacles. There are services held every day, and people go to the confessional. This is the second, or equal to any cathedral in the world. If I can get a picture of it, will send it to you.—[Letter 89, 1887](#).

Ellen G. White Estate

Washington, D. C.,

October 2, 1986.

**MR No. 1220—Holding Meetings in Cologne;
Dogged by Illness**

[251]

(Written May 28, 1887, from Wohwinkel, Germany, to “Dear Children.”)

The night we left Basle, we—Sister Ings and I—had a compartment wholly to ourselves, until we changed cars next morning.

We rode until ten o’clock, when we came to Cologne, where we had to wait several hours in the depot. The only waiting room was in the dining hall, which was filled with tables prepared for those who wished to eat. I had not the slightest inclination to eat, although I did relish my breakfast. That is the only meal I have enjoyed since leaving home. The old sickness follows me.

We found much more comfortable quarters than we expected to find, but we have no more sunshine here than we had in Basle. It is cold and cloudy and damp all the time. The midday, the sun tries to shine, but it is a feeble, sickly, weak shining. There were the same crowded little rooms for meeting that we have found generally. The meeting room was a dwelling room in a private house.

The people are intelligent, and in every way different from those in Italy. But Satan has been, and still is, at work here to set the believers at variance one with another. Our meeting all day yesterday was to help the believers. I spoke in the forenoon, and then Elder Conradi said they had never had a social meeting. I told him now was the time to break them in. We had a very good social meeting. The meeting did not close until past one o’clock. It commenced at ten.

In the afternoon Brother Conradi held a meeting three hours long, and I think labored hard. I lay down. At eight o’clock I spoke again to the people and then left Elder Conradi to finish the meeting, seeking to adjust difficulties.

[252]

It is now five A.M. and I am writing sitting up in bed. I have had a miserable time of it thus far, weak and sick and yet compelled to

labor. I think my symptoms are more favorable this morning. There is a great deal of coughing here, and all feel badly because of the cold and the want of sunshine.

The people here are all neat and clean, but I soon perceived musty smells in the bed chamber, and far worse in the little parlor we occupy. I learned the cause. From the cellar came the bleating of goats, so I think that occasioned the smell. I can have all the goats' milk I want. They have two goats and a kid, but my taste is not now such [that] I enjoy milk. I eat but very little of anything.

Today we mean to see something of their weaving. Men and women are weavers of lace and silk.

My cold made me feel real sick yesterday, but I think I am going to feel better today. I shall speak once today, then we take the cars early for another place about one hour's ride, and speak to the few in that place, and Tuesday go on to Copenhagen.

Friday night I had quite a remarkable dream, especially appropriate for this place.

[253] I hope, Mary, you will not think of laying off your flannels this summer. I hope you will be blessed with the sweet sunshine and be out in it as much as it is possible. You must not be venturesome. You are too much so. I hope to hear that you are improving in health. I am glad you are not here with Mabel, although had we sweet sunshine I think you would have gotten along very well with the accommodations.

I am sorry, very sorry, you could not accompany us in this journey, but it may be all for the best. We find small houses are being owned by our brethren for the reason that they were compelled to do this or suffer oppression. Some houses are occupied by three families from the garret down, but all are poor here and have to do as they can. With much love, Mother.—[Letter 83, 1887](#).

Ellen G. White Estate

Washington, D. C.,

October 2, 1986.

Entire Letter.

**MR No. 1221—Counsel to Sow Seeds of Faith, not
Seeds of Skepticism**

[254]

(Written May 31, 1887, from Wohwinkel, Prussia, to “Dear Brother Oyen.”)

I learn that Cecelia has decided to go to Battle Creek and connect with you in the work. I had written you something in this point some months ago, which I will send you now. I am distressed to learn of this matter. I know God is not in this.

I have been laboring for months to break up this ensnaring wile of Satan, this undue attachment between married men and young girls, and I see more and more the power of the enemy to weaken moral power and lead on, almost unconsciously at first, until the barriers are broken down. I cannot sanction this arrangement. I cannot see that God is in it.

Now, my brother, Cecelia has not moral strength to withstand an atmosphere of skepticism. The seeds of doubt have already been planted in her soul, and I consider her upon the very verge of ruin. Your wife has not faith. She has cherished unbelief and questioning. If the husbandman sows corn, he reaps corn; if he sows thistles and weeds, he shall reap thistles and weeds. If we sow the corruptible, we shall reap the corruptible; and if we sow the imperishable, we shall reap the imperishable. The seed sown produces the harvest.

The Lord would have us constantly sowing good seed, and not constantly be seeking some peg upon which we can hang a doubt. Yielding the soul to the darkness of skepticism and unbelief will produce for us a harvest of unbelief to reap, and the power to exercise faith becomes weaker and weaker.

We have a heaven to gain, my brother. You have not, at all times, sown the seeds of faith, and the enemy will make most determined efforts to overcome you, but do not yield to his temptations.

[255]

The Lord has a work for you to do. Be wholly on the Lord’s side, and have no association with those who would entangle your soul

in doubts and questionings, because you are weak in this direction and need to fight constantly the fight of faith. War the good warfare, lay hold on eternal life. Press through difficulties to the mark of the prize.

May the Lord help you and strengthen you, is my prayer.—[Letter 63, 1887.](#)

Ellen G. White Estate

Washington, D. C.,

October 2, 1986.

Entire Letter.

MR No. 1222—The Wise and Unwise Use of Money [256]

(Written September 28, 1896, at “Sunnyside,” Cooranbong, N.S.W.)

[[Revelation 1:3, 7, 8](#); [Ephesians 6:11-18](#); [1 Timothy 6:9-12](#), quoted.]

The Lord has need of thee. The Lord has a work for thee to do for Him. Place yourself under the blood-stained banner of Prince Immanuel. You need to have the words in the last clause of [1 Timothy 6:12](#) true in your case: “And hast professed a good profession before many witnesses.” When the charge from God comes to you, [[verses 13-19](#), quoted].

My brother, I write these things to you, which is the word of the Lord to you. Temptations surround you. The Lord has committed to you talents to be used to His name’s glory. To be entrusted with the use of money is a talent from God not to be demerited, not to be misapplied, to be an injury to the user by selfishly and unwisely appropriating these trusts to administer to selfish ends, but to be wisely employed to confer its benefits to the saving of souls for whom Christ has died.

A selfish use of riches proves one unfaithful to God, and unfits the steward of means for the higher trust of heaven. So far from an inactive life in heaven, those who prove themselves faithful in this life shall be stewards of much higher responsibilities. [Says God], “If, therefore, ye have not been faithful in the unrighteous mammon, if ye have not used the worldly goods that I have committed to your trust to advance my interests as one of the firm, who shall commit to your trust the true riches?” Riches are not ours. All is God’s.

Those who invest the Lord’s goods in expensive buildings, in extravagant adornment, in furniture, in dress, in needless ornaments of show or display, are embezzling our Lord’s goods that are only lent us for a time to prove what is in our hearts, to see if we will individually appreciate the responsibilities entrusted to our hands to advance the interests of the firm of which the Lord has honored us [257]

by taking us in connection with Himself as partners. And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

There are many advantages Satan manages to place in our way to enamor the mind, to lead to extravagance in the indulgence of appetite, to create false surroundings which are dangerous to the spirituality of the soul. These opportunities to advantage one's self are a temptation from Satan to entangle the human agent into gratifications of hurtful practices, in intemperance and hurtful lusts that destroy the sense of the value of their own souls.

When Satan works to ruin souls, he comes clothed like an angel of light, as a friend, and representing himself as Jesus Christ. We need divine enlightenment at every step. There is no safety for our souls unless we commit the keeping of our souls to God in faith and earnest supplications.

As money is a snare, made so by the greed after it, we need to be guarded on every side. We are put into possession of money for a little while to try us individually. The soul has its test—whether money stands as having greater power over us than God and His requirements. Our Saviour says, "Ye cannot serve God and mammon."

[258] If the human agent acts wisely in the use of means which comes into his possession, he evidences that money is not his god. Mammon is not his master. In the hands of faithful stewards it shall be made to serve the purpose of God always. Then will the entrusted talents be so wisely employed as to gain for the steward a rich experience, directly and indirectly, and enable him to be rich in good works, blessing his fellow men. He is not required to part with his money in large sums and thus shift his responsibility upon other men. He is to acquire wisdom to stand as [a] faithful steward, dealing with his Lord's goods with wisdom and discrimination.

There has not been all that wisdom exercised that the Lord requires of His stewards. Large investments have been made. This was not the wisest thing to do in trading upon our Lord's entrusted goods, for temptation has come in consequence of doing this, placing out of their power means which they afterwards see they could use in various lines as the necessity of the cause of God shall present itself to them as the standard of Truth is raised in new fields, and in places where the standard of Truth is to be planted.

Churches need to be built to accommodate those who have moral courage to accept the truth when the whole world is opposed to its principles and will use every opportunity to hedge up the way of God's commandment-keeping people.

There must not be a moving by impulse. There should not be a pressure brought to bear upon those who have means that they will virtually shift their responsibility upon other men. Every man and woman who is under rule to God is to listen to His counsel. The workings of the arch-adversary of souls will be revealed in various ways. The deceitfulness of riches oft ensnares the soul.

There is a positive necessity for the steward of God to pray much that he may not be deceived in anywise in handling the Lord's goods. He is a steward, a partner in the firm, and if he moves not by impulse but from a sense of conviction that he must invest his Lord's goods to advance the glory of God in the work of saving souls to Jesus Christ, then [he] himself will be benefited eternally, if he holds fast his confidence and faith and trust in God firmly unto the end. [259]

The improvement of our God-given talents composes a strong feature in our probationary state in the development of character. Now we are on test and trial to reveal Christian character. If we are unguarded now, if we let time pass and act indifferent to the requirements of God, if we misuse our talent of reason, of intellect, if we fritter away upon amusements and self-gratifications our precious opportunities and talents, we are being conquered by the enemy in this life and depriving God of the service due Him, and are imperiling our interests for eternity.

If individually we recognize and accept our responsibilities, if we seek the Lord as did Daniel, if we have the moral courage, we will conquer, and the eternal benediction will be ours. Satan works himself in to make the Lord's entrusted talents of means a source of evil to corrupt the whole man, by keeping his heart fastened upon his earthly treasures, and ignoring God and destroying himself physically, mentally, and morally. Satan has usurped the title as god of this world. He is not thus, only as man shall choose him to be thus.

He was represented as Barabbas when placed beside Jesus, who made the world and all things that are therein. The opportunity was given to man to choose. "Whom shall I release unto you, Barabbas

[260] or Christ?" The roar of voices was like wild beasts: "Barabbas, Barabbas, Release unto us Barabbas." Here was Satan personified, chosen before Christ, the Son of God. What exaltation had Satan on that occasion! What exaltation he has on every such occasion!

Now in our world the choice is being made. "Barabbas, Barabbas." "But what shall be done with Christ?" "Crucify Him." This is being repeated in our world today. Whom are we individually choosing? We are demonstrating our choice.

Money has a great value because it can do great good. Absolute necessities are met, and the faithful steward to God can bring relief at a time when help is needed. Money may be withheld from the treasury "that there may be meat in Mine house." The Lord's money is misused in extravagance, in indulgence of appetite. This entrusted capital should be used to relieve human suffering, to clothe the naked, to feed the hungry, to advance the truth, to build up the kingdom of God in our world.

There are constant tests, constant temptations, constant trials; but if the agent will bring himself under the control of God, and to wise men, everyone who acquires a competence more than is sufficient to sustain frugal living and supply his personal wants is thrown upon his own responsibility to acknowledge God as the beneficent giver, and to keep his heart with all diligence to do righteousness.

"And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said unto him, Thou hast answered right: this do, and thou shalt live" [[Luke 10:25-28](#)].

[261] This entire chapter is worthy of careful study, but the lesson I wish you to take in and understand is contained in [verses 25-37](#). When God is loved supremely, then property of any description will be looked upon as talent loaned to be used with wisdom, to take its proper place subordinate to the eternal interests. Sanctified judgment is to be exercised as to how to appropriate the goods of trust to best advance the glory of God.

Money cannot confer happiness without the Lord's name is glorified with its use. When money charms the heart because it is [in]

the hands of the human agent, it is a snare; it is a master, not an agent for accomplishing the greatest amount of good. It is regarded above the favor of God, takes the place of an idol, and is worshiped as such. But when property, money, or any other thing interposes itself between man and his obedience to God, that money is ruinous to the eternal interests of the soul. We cannot serve God and mammon.

When men allow property to get too strong a hold on the mind, it is a snare. When one uses the property lent him in trust to gratify any passion, it becomes a snare, for it fosters pride and leads its possessor into extravagance in its outlay, and his soul is imperiled, serving lust. To serve God with the heart and mind and affection, we must work for His name's glory, and use His entrusted gifts as one who must give an account to God as to how he has used his Lord's goods.

We are ever to consider that no amount of property can make us independent of God. He gives us intellect, He gives us life and health; if we will obey His sovereign will, His blessing will abide with us. His word is our assurance. There is no dependence to be placed on property, and wealth cannot keep us in peace. We may depend upon it, but it cannot be our physician to heal or restore us from infirmities. [262]

But when prosperity comes to the human agent, does he give glory to God? Does he honor God with thanksgiving? Does it increase his faith and love to God and his fellow men, or does he trust in his riches and expect to be favored and honored for his riches? Does he become impatient of restraint? Unless heart, mind, and soul are daily consecrated to God, and unless he renders thanksgiving to God for his entrusted gifts, thankful that the Lord has placed His talent in his hands to do good, to advance His cause, to bring in his gifts—tithes and offerings to the Lord's treasury as property accumulates—there will be a turning of these talents into wrong channels, where they will do positive harm to the human agent, and prove a temptation to allure and harm souls for whom Christ has died.

We may make the Lord's entrusted gifts just what God designed they should be—a blessing to the needy. Read [2 Corinthians 9:11, 12](#): “Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration

of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God.” The whole chapter is a lesson to be practiced.

[263] If we manifest that we acknowledge God as the Giver to whom we must give an account, there will be a watchfulness to make wise investments in the expenditure of means, with an eye single to the glory of God. Thus our will will be brought into conformity to the will of God. The world, its habits, its practices, and its customs, will not be the standard. Our own inclinations will not lead to extravagance in the outlay of means, but we will conform to the rules of Christian principles—to be of greatest benefit and usefulness to our fellow men.

The Lord is soon to come. We are to do our best as laborers together with God, exerting our God-given faculties to a good purpose; helping others by our carefulness to practice economy; teaching our children that we live not to please ourselves; teaching habits of industry, and not dressing for display; teaching all with whom we come in contact to develop better faculties and to form their characters after the character of Christ; and teaching that whether we eat or drink or whatsoever we do, to do all to the glory of God. By using the money to advance God’s glory, all such work may be accomplished, and indolence will not be encouraged.

Giving to advance the truth, because it is the truth as it is in Jesus, increases our love for the truth. To give to the Lord’s cause that which He has entrusted to us to bestow wisely at times when the cause and work of God needs help, provides a fund from which to draw to sustain the work in its different branches, and this giving will be a personal benefit in uplifting and strengthening the one who invests. When one shows his special interest in this way, that action will react upon himself in this world, and the deed lives in the record of heaven to bring its reward in the future eternal world.

There are schools to be established for the education and training of youth in science and in the knowledge of the Scriptures, which is the true Bible science, to prepare young men and women to become intelligent in the Scriptures and prepare them for earnest missionary work in communicating the light that God has given them.

[264] The humblest child of God may act a part in this grand work. They should have the privilege, even if it requires self-denial and

self-sacrifice, to contribute according to their ability. The education of youth should be of a different order than that which has been in the past. The word of the Most High, who is infinite in wisdom, will, if carefully studied, become enlarged and continually enlarging in light and interest. The welfare of children and youth in all parts of the world demands far more in their interests and welfare than has been given them.

The religious affections need to be educated and trained and enlisted in revealing the principles of the Word of God by being brought into practical life, and will evidence in gifts and offerings made to extend the knowledge of the truth. We have the last message of warning, the last call of mercy, to give to our world, and this message will be far-reaching in its influence. And if we have an abiding Christ, our words and works will tell in its beneficial action upon ourselves, and be an active agent in the saving of souls and in glorifying God.

What will be the gratitude of souls that shall meet us in the heavenly courts as they understand the interest and sympathy and love which have been revealed for their souls? They felt the burden to labor and to invest means to place souls in positions where they could learn the truth, and in their turn become channels of light. Receiving the light from the Word of God, they communicated that light to others and became a part of the Lord's firm, co-partners with Jesus Christ in saving souls ready to perish. While all praise, all honor, and all glory will be given unto God and to the Lamb as our Redeemer, there will be no detracting from the glory of God in expressing gratitude to the instrumentality God has employed for the salvation of the souls ready to perish. [265]

Those redeemed by the blood of the Lamb will meet there and know the very ones who called their attention to [the] uplifted Saviour. What blessed converse they have with these souls. "I was a sinner," they say, "without God and without hope in the world, and you came to me and drew my attention to the precious Saviour as my only help, and I believed in Him. I repented of my sins and was made to sit together in heavenly places in Christ Jesus."

And other redeemed ones rejoice as they meet those who have had a burden in their behalf. They say, "I was a heathen in heathen lands. You left your friends and comfortable homes, and came to

teach me how to find Jesus, and believe in Him as the only true God. I demolished my idols and worshipped God, and now I see Him face to face, saved, eternally saved, to ever behold Him who I now love. I then saw Him only by an eye of faith, but now I see Him as He is. I now can express my gratitude to Him who loved me, who gave His own life for me, with a pure, immortal tongue, for His redeeming mercy.”

[266] Others will express their gratitude to those who fed the hungry, who clothed the naked. “When despair bound my soul in unbelief, the Lord sent you to me to speak words of faith and hope and comfort. You brought me food for my physical necessities. You treated me as a brother. You sympathized with me in my sorrows, and restored my bruised and wounded soul, that I could grasp the hand of Christ that was reached out to save me. You taught me patiently in my ignorance that I had a heavenly Father who cared for me. You read to me the precious promises of God’s Word. You inspired in me faith that He would save me. My heart was softened, subdued, broken, as I contemplated [that] Christ gave His life for me. I became hungry for the word of life, and the truth was precious to my soul; and I am here, saved, eternally saved, to ever live in the presence of Him, and to praise Him who gave His life for me.”—[Manuscript 25, 1896](#).

Ellen G. White Estate

Washington, D. C.,

October 30, 1986.

Entire manuscript.

MR No. 1223—The Parable of the Ten Virgins

[267]

[[Matthew 25:1-13](#), quoted.]

A special message has come to our world in the messages of the first and second angels. [[Revelation 14:6-8](#), quoted.]

Under the proclamation of these messages, the midnight cry was made, and the believers in the messages were compelled to go out from the churches because they preached the second appearing of Christ in the clouds of heaven. The whole world was to hear that message, “Behold, the Bridegroom cometh; go ye out to meet Him.” Here is the parable of the ten virgins.

When the ten virgins went forth to meet the bridegroom, their lamps were trimmed and burning. Five of these virgins were wise. They anticipated delay, and filled their flagons with oil, prepared for any emergency. From those flagons their lamps were supplied, and not left to go out. But five of their number had not this foresight. They made no provision for disappointment or delay.

The second call is made, and the ten virgins are still watching for the bridegroom. Hour after hour passes. Their eyes are anxiously looking for the appearance of the bridegroom. But there is a delay, and the weary, watching ones fall asleep. But at midnight, at the very darkest hour, when their lamps are most needed, the cry is heard, “Behold the bridegroom cometh.” The sleeping eyes are opened. Everyone is astir. They see the procession they are to join moving on, bright with torches and with music. They hear the voice of the bridegroom and the voice of the bride. The five wise virgins trim their lamps from the oil in their flagons, and their lamps burn brightly.

[268]

“But five of them were foolish.” These had made no provision wherewith to replenish their lamps, and when aroused from their slumbers they found their lights going out. Their flagons were empty.

Their first thought was to borrow of their neighbors, and they said to the wise virgins, “Give us of your oil, for our lamps are going out.” But the answer comes back, “Not so; lest there be not enough

for yourselves and for us. Go ye rather to them that sell, and buy for yourselves.” And while they went to buy, the procession moved on and left them behind. The bridal train entered within the house, and the door was shut. When the foolish virgins reached the banqueting hall, an unexpected denial was given them. They were left outside in the blackness of the night. The door was shut.

All the Christian world is represented in this parable. The bride constitutes the church that is waiting for the second appearing of our Lord and Saviour Jesus Christ. Some who have a nominal faith are not prepared for His coming. The oil of grace is not feeding their lamps, and they are not prepared to enter in to the marriage supper of the Lamb. The representation is such as to call forth our earnest study, that we may know what preparation we who are living in the last days are to make, that we may enter in and partake of the marriage supper of the Lamb. We are to accept the last message of mercy given to a fallen world: “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.”

[269]

There is a delay in the coming of the Bridegroom in order that all may have an opportunity to hear the last message of mercy to a fallen world. The first and second angels’ messages are all united and complete in the third: “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.”

John was shown these things in holy vision. He saw the company represented by the five wise virgins, with their lamps trimmed and burning, and he exclaimed in rapture, “Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.”

Many who heard the first and second angels’ messages thought they would live to see Christ coming in the clouds of heaven. Had

all who claimed to believe the truth acted their part as wise virgins, the message would ere this have been proclaimed to every nation, kindred, tongue, and people. But five were wise and five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join that company who walked in the light that had come to them. The third angel's message was needed. This proclamation was to be made. Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third angel's message, the last testing message to be given to the world. [270]

A similar work will be accomplished when that other angel, represented in [Revelation 18](#), gives his message. The first, second, and third angels' messages will need to be repeated. The call will be given to the church, "Come out of her, My people, that ye be not partakers of her sins." "Babylon, the great, is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.... Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remembered her iniquities" [[Revelation 18:2-5](#)].

Take each verse of this chapter, and read it carefully, especially the last two: "And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. A time will come when the door will be shut. We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say, who are wise and who foolish. There are those who hold the truth in unrighteousness, and these appear outwardly like the wise.

Said Christ, "Every plant, which My heavenly Father hath not [271]

planted, shall be rooted up.... Those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man” [Matthew 15:13, 18-20].

It is impossible for men to read the human heart, for the tares so closely resemble the wheat. It is not given to human beings to try to separate them. But the angels of God know them, for their fruits declare their character. Have they not been commissioned to counterwork the work of those who fight against the truth of God’s word? These angels will never make a mistake in gathering the wheat from among the tares.

[Matthew 7:15-23, quoted.]

This is the test. Those who are counted among the wise virgins will let their light burn in good works. There are many who will not remain at the feet of Jesus, and learn of Him. They have not a knowledge of His ways. Let none rest in the idea that baptism has saved them, while they give no evidence that they are conformed to the image of Christ, while they cling to their old habits, while they exert their influence on the side of the world, and weave their fabric with the threads of worldly ideas and customs. These have not kept the oil in the vessels with their lamps. They are not ready for the Bridegroom. The oil is the holy grace that is sent from heaven, and there must be an inward adorning with that grace, that they may be enabled to stand when He appeareth.

[272] The parable of the talents is given to represent the kingdom of heaven, and to show the necessity of an accurate use of the endowments that God has entrusted to us. It is of the highest importance that we understand these parables and know wherein they have any bearing upon us individually. The ten virgins are represented as watching in the evening of this earth’s history. They represent the church of professed Christians. This lesson should fill our minds with serious thought, and drive us to our Bibles, the Word of the living God. It should lead us to most earnest supplication that God will lead us into all truth.

Said Christ: [Matthew 7:24-27, quoted].

The apostle says: [Jude 1:20-25, quoted].

We must not stand in a neutral position. Our position must be one of strong and living faith. We are to rear our houses for eternity, as is represented in the parable of the hearers and the doers of the Word. Those who are superficial in their piety may be willing to take the name of Christians, but they will not comply with the conditions laid down in the Word of God. They do not conform their characters to the Word of God and to the pattern He has given. All are hearers of the word. They comment upon that which they hear, but some, while they assent to the message sent by God to them, do not have the faith that will enable them to place the word of God in their hearts. God knows full well that if self does not die, it will become a controlling power in the soul. When the transforming power of God works upon the hearts of men, then they are represented by the wise virgins.

There are many who profess to be the sons and daughters of God who have no connection with Him. But God sees every spot and stain that is upon the characters of those who profess to follow Him, and He will prove every soul. He says: [[Malachi 3:1-3](#), quoted].

God has commanded His people: “Thou shalt love the Lord thy God, and keep His charge, and His statutes, and His judgments, and His commandments, always” [[Deuteronomy 11:1](#)]. [[Verses 13-15, 19-23; 27:1-10](#), quoted.]

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The five wise virgins represent those who have perfected a Christian character, who have washed their robes and made them white in the blood of the Lamb. God’s message to His people is: [[Revelation 3:3-5](#), quoted].

A great price has been paid for the redemption of man, and none who are untruthful, impure, or unrighteous can enter the kingdom of heaven. If men do not make Christ their personal Saviour, and become true and pure and holy, there is only one course for the Lord to pursue. He must destroy the sinner, for evil natures cannot inherit the kingdom of God. Thus it is that sin, if not destroyed, will destroy the sinner, just as Satan designed it should.

As God made man, he was perfect, reflecting the moral image of God. He was left free to choose good or evil. If he should decide to choose the evil, he must have the evil. And man abused the high prerogative of his nature. Christ gave His life to make it possible for all to be wise virgins, partakers of the divine nature, that they

might become complete in Jesus Christ, perfect, without spot, and blameless. Thus through Jesus Christ human nature was placed on vantage ground with God, before the heavenly universe and the fallen world.

[274] But the Lord does not release men from responsibility. “Work out your own salvation,” He says, “with fear and trembling. For it is God that worketh in you both to will and to do of His good pleasure.” Here is a cooperation of God with man and man with God. Here is encouragement for the most earnest, noble strivings. Christ declares that the life is more than meat, and the body than raiment. “What shall it profit a man,” He says, “if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” [[Mark 8:36, 37](#)].

Christ has made it possible for man to rise in moral value with God. By resisting all wrong, by subduing the evil temper, selfishness, and pride, he may attain to the righteousness of Christ. Man is to become one with Christ in God. Sin is degrading, and there is no place for it in heaven. It is our privilege to have the power of self-control, and if we do not have it we reveal that sin still reigns in our mortal bodies. In Christ is all sufficiency for a self-directed life. “Let him take hold of My strength, that he may make peace with Me,” He says, “and he shall make peace with Me” [[Isaiah 27:5](#)].

The ten virgins all claim to be Christians, but five are true and five are false. All have a name, a call, a lamp, and all claim to be doing God service. All apparently watch for His appearing. All started apparently prepared, but five were wanting. Five were found surprised, dismayed, without oil, outside the wedding banquet, and the door was shut. There are many who cry peace, peace, when there is no peace. This is the most perilous belief for the human soul to entertain. Christ speaks to all who bear His name, who claim to be His followers, to eat His flesh and drink His blood, else they can have no part with Him. Be not like the foolish virgins, who take for granted that the promises of God are theirs, while they do not live as Christ has enjoined upon them. Christ teaches us that profession is nothing. “He that will come after Me,” He says, “let him deny himself, and take up his cross daily, and follow Me” [[Luke 9:23](#)].

[275] Let no one take for granted that he is saved. Sanctification is the work of a lifetime. Said Christ, “Whosoever therefore shall break

one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” [Matthew 5:19, 20].

When we stand the test of God, in the refining, purifying process, when the furnace fires consume the dross, and the true gold of a purified character appears, then we may say as did Paul, “Not as though I had already attained, either were already perfect; but I follow after.... This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus” [Philippians 3:12-14].

These parables were spoken after the solemn lessons given in the twenty-third and twenty-fourth chapters of Matthew, when Christ dwelt particularly upon His second coming, and revealed things which would transpire before His second appearing in the clouds of heaven. “O Jerusalem, Jerusalem,” Christ said, “thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not” [Matthew 23:37].

In this lamentation over Jerusalem is given the assurance of protection to all who will come unto Christ. He will accept and protect them, poor, defenseless, dependent, even as the hen spreads her protecting wings over her brood. If her chickens wander from her, the hen has a peculiar call by which she warns them of peril or storm. If they will heed the danger signal, and can reach their mother’s protecting wings, they find warmth and safety, for she will defend them while she has any life. She forgets herself, and will give her life in defending her helpless little flock.

What a touching figure is this! What an idea it gives us of the watchful care of Christ for all who trust in Him. Christ longed to gather Israel under His mediatorial wings. He longed to hear their voice calling upon Him, and saying: “Hold up my going in thy paths, that my footsteps slip not. I have called upon Thee, for Thou wilt hear me, O God: incline Thine ear unto me, and hear my speech. Show Thy marvelous loving kindness, O Thou that savest by Thy

right hand them which put their trust in Thee from those that rise up against them. Keep me as the apple of the eye, hide me under the shadow of Thy wings” [Psalm 17:5-8].

[Psalm 36:5-11, quoted.]

“I will abide in Thy tabernacle for ever: I will trust in the covert of Thy wings” [Psalm 61:4].

But Christ could not do for Israel all that He desired to do, because they would not respond to His invitations. “Ye would not,” He said. Their will was stubborn and unyielding. His last words to the impenitent nation were, “Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord” [Matthew 23:38, 39].—Manuscript 92a, 1898.

Ellen G. White Estate

October 30, 1986.

Entire Manuscript.

MR No. 1224—The Church is the Bride of Christ [277]

God calls the church His body. The church is the bride, the Lamb's wife. God is the Father of the family, the Shepherd of the flock. But a mere outward connection with any church will not save a man. It is personal faith in a personal Saviour which brings the soul into spiritual union with Christ. This truth Christ plainly teaches in the sixth chapter of John.—[Manuscript 121, 1899, 17.](#)

Ellen G. White Estate

Washington, D. C.,

October 30, 1986.

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MR No. 1225—Church Leaders to Respect One Another, and Work for Souls

(Written in 1898, probably at Cooranbong, N.S.W., to “Those on the Avondale School Ground.)

Paul wrote to Timothy, his son in the gospel, “Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ” [[2 Timothy 2:1-3](#)].

These words were written to a youth. Paul tells Timothy that he is not to be a weakling, but strong in the grace of God; that it is his privilege to have power and grace. Timothy is to show that he has given attention to the things which have been communicated to him by his father in the gospel. He is to treasure up those truths and commit them to faithful men, who shall be able to teach others also. This was his charge. His special work was to gather up the fragments of all he had heard, and commit them to others.

This scripture is fraught with important meaning. It plainly shows us that our love will be tested and proved. In the providence of God we shall be associated with those who are inexperienced. The humblest child of God, who needs the most help, may at times try the patience of those who are connected with him. Be careful, my brother, be careful, my sister. “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” [[Matthew 18:10](#)].

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What nearness, then, to God there is in doing our appointed work. It is for the glory of God that souls are saved and not left to perish. They are ransomed by the life, sufferings, and death of the Son of God. “God so loved the world that He gave His only begotten

Son, that whosoever believeth in Him should not perish, but have everlasting life” [John 3:16].

God calls upon us to cooperate with Him in saving perishing souls. He would have every soul saved. But the churches are asleep. We who are situated on the Avondale school ground, that will call into the school and into the manufacturing work a large class of men and women, shall we seek to help each other? There must be a great deal of patience, a great deal of prayer. Christ met and worked with all classes of human beings, seeking to save that which was lost. Will you who shall connect with men of different organisms and different temperaments, put on Christ, and respect each other as you desire to be respected?

The ministering angels are watching every line of the work. They are beholding either your unity and order, or your disunion and disorder. They feel very sad when they have to carry to heaven, as they have had to do in the past, a report that there is dissension, that criticism is studied as a fine art, that you weigh your brethren and neighbors in your finite scales, and pass your opinion upon them, treating them as though they were not God’s purchased possession.

God is not pleased with the men who have composed the school board. They should have worked in a way altogether different from what they have done. The God of heaven is weighing these men in scales that are accurate. He has signified that His name is dishonored, that different men must compose the board. Two or three or four men are not enough. The Lord calls for men who will work in an altogether different way, with an altogether different spirit, who will respect one another, who will not condemn, who will respect position and intelligence, and will give place and room for others.

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God has put into operation every conceivable plan that the value of the human soul should be appreciated. He would lead all to see what souls are worth. Christ died to save every man. He desires that every effort shall be made to save perishing souls. He sends out evangelists and missionaries, and causes religious periodicals to be circulated. The press is brought in to help to reach souls in darkness. Those who are on this ground must not put on their citizen’s dress, but the wedding garment. They have been married to Christ, and the robe of His righteousness is to clothe them. The church is the bride

of Christ, and her members are to yoke up with their Leader. God warns us not to defile our garments.—[Letter 123a, 1898](#).

Ellen G. White Estate

Washington, D. C.,

October 30, 1986.

Entire Letter.

**MR No. 1226—Giving Exposure to Differing
Doctrinal Viewpoints; Disapproval of D. M.
Canright's Actions**

[281]

(Written April 5, 1887, from Basle, Switzerland, to “Dear Brethren
[G. I.] Butler and [Uriah] Smith.”)

I have sent copies of letters written to Brethren [E. J.] Waggoner and [A. T.] Jones to Elder [G. I.] Butler in reference to introducing and keeping in front and making prominent subjects on which there are differences of opinion. I sent this not that you should make them weapons to use against the brethren mentioned, but that the very same cautions and carefulness be exercised by you to preserve harmony as you would have these brethren exercise.

I am troubled; for the life of me I cannot remember that which I have been shown in reference to the two laws. I cannot remember what the caution and warning referred to were that were given to Elder [J. H.] Waggoner. It may be that it was a caution not to make his ideas prominent at that time, for there was great danger of disunion.

Now, I do not wish the letters that I have sent to you should be used in a way that you will take it for granted that your ideas are all correct and Dr. Waggoner's and Elder Jones's are all wrong.

I was pained when I saw your article in the *Review*, and for the last half hour I have been reading the references preceding your pamphlet. [Elder Butler's 85-page pamphlet bore the title, *The Law in the Book of Galatians: Is It the Moral Law, or Does It Refer to that System of Laws Peculiarly Jewish?* It was distributed to the delegates who attended the 1886 General Conference session.] Now, my brother, things that you have said, many of them are all right. The principles that you refer to are right; but how this can harmonize with your pointed remarks to Dr. Waggoner, I cannot see. I think you are too sharp. And then when this is followed by a pamphlet published of your own views, be assured I cannot feel that you are

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just right at this point to do this unless you give the same liberty to Dr. Waggoner.

Had you avoided the question, which you state has been done, it would have been more in accordance with the light God has seen fit to give to me. I have had some impressive dreams [See [Testimonies for the Church 5:571-573](#).] that have led me to feel that you are not altogether in the light. Elder [D. M.] Canright was presenting his ideas upon the law, and such a mixed up concern I never heard. Neither of you seemed to see or understand where his arguments would lead to.

You seemed to be sitting in a boat in a shadow, and Elder Canright was turning the light down lower and lower.

And then someone said, "We have had enough of this. All this is as the shadow of night; it is the work of Satan."

Next he started up uneasy, groaning, and seemed to be like a man paralyzed, and declared he would leave the boat. He saw one that was sailing faster, and all on board apparently were happy. [There was] music and singing. He said, "I am going into that boat. I think this boat will go to pieces."

The Captain stood firmly and said, "I know every piece of timber in the ship, and it will outride every storm. But that boat has worm-eaten and decaying timbers. It will not endure the tempest."

[283] I thought he said, "I am going on that boat if I perish with it."

Now, my brethren, I do not feel very happy and reassured when I think you have encouraged Elder Canright in giving lessons to the students in the college, and in pouring into the *Review* such a mass of matter as though he were bishop of the Methodist Church.

And then when that objectionable article came out, even if it did come out while Elder [Uriah] Smith was not present, who of you laid this matter open before him?

It seems I had to write him and speak plainly on this point. And he has used every check put on him by myself as a cause to throw himself.

I think if you had done your duty, I should not have been called upon to write to him. I have been shown and have told him that he was a loose writer, that he was ever seeking to be original, and that he gave assertion for proof; that he did not live and walk with God so that he could be a safe writer.

—I advised his books to be suppressed, especially the one on the law, the very subject he was conversing with you in regard to. If that work is what I believe it to be, I would burn every copy in the fire before one should be given out to our people.

And after his apostasy, [Canright left the Seventh-day Adventist Church permanently in February, 1887.] why need you say the things in regard to him you have? God did not treat apostates in this way, and if you had anything to say, say it without putting such things in the paper. I tell you, brethren, I am troubled when I see you take positions that you forbid others to take and that you would condemn in others. I do not think this is the right way to deal with one another.

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I want to see no Pharisaism among us. The matter now has been brought so fully before the people by yourself as well as Dr. Waggoner, that it must be met fairly and squarely in open discussion. I see no other way, and if this cannot be done without a spirit of Pharisaism, then let us stop publishing these matters and learn more fully lessons in the school of Christ.

I believe now that nothing can be done but open discussion. You circulated your pamphlet; now it is only fair that Dr. Waggoner should have just as fair a chance as you have had. I think the whole thing is not in God's order. But, brethren, we must have no unfairness. We must work as Christians. If we have any point that is not fully, clearly defined, and [that] can bear the test of criticism, don't be afraid or too proud to yield it.

I hope nothing I have sent you will be used to do a work the very opposite of that which I designed it should do. May the Lord help us, for the days of peril are upon us.

I cannot tell you how contemptible the course of Elder Canright is in my eyes. I can see farther in this matter from that which the Lord has shown me, than you can. But his course, his sudden change, speaks for itself. I believe we will have to have far more of the Spirit of God in order to escape the perils of these last days.

My brethren, we want self and pride in us to die. Self will struggle hard for an existence and for the mastery, but nevertheless it must die and we become as little children, or we shall never see the kingdom of heaven. We want to be imbued with the Spirit of Christ.

We see more and greater need of close communion with God and greater need of unity. Let us devote much time to seeking for

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heavenly wisdom. Let us be much with God in prayer. We want Bible evidence for every point we advance. We do not want to tide over points, as Elder Canright has done, with assertions.

What we want in every conflict is not words to condemn but the sword of the Spirit. We want the truth as it is in Jesus. We want to be filled with all the fullness of God, and have the meekness and lowliness of Christ.

We have a wily foe who will seize your sword and turn it against you unless you know how to use it skillfully. But let none feel that we know all the truth the Bible proclaims.

Elder Canright's course is contemptible, and do not seek to palliate it with soft words or smooth speeches.

I do not lose my faith in God nor in you, my brethren; neither do I consider that you are above temptations, but you are liable to make mistakes. One thing I do know: God will help us if we will seek Him most earnestly.

The gospel is not all peace. I have many conflicts; I have many wakeful hours; but I try to cast all my cares and burdens on Jesus. Painful doubts and fears assail me lest I shall not be faithful in the discharge of my every duty.

We will move steadfastly on, looking to Jesus, learning of Jesus, obtaining the love of Jesus, our hearts melted in tenderness toward each other.

[286] The religion of Christ, I testify, is not one of gloom but of gladness. But when the gloom comes, then we must battle. Fight every inch by faith until we can triumph in faith. While we have cause to grieve over the sinfulness of others, we must pray more and cling more firmly to the promises.—[Letter 13, 1887](#).

Ellen G. White Estate

Washington, D. C.,

October 30, 1986.

Entire Letter.

**MR No. 1227—The Use of Natural Remedies in the
Treatment of Illnesses; Challenging the Church to
Reach the Entire World with the Gospel**

[287]

(Written April 6, 1899, from “Sunnyside,” Cooranbong, NSW, to
Dr. J. H. Kellogg.)

I have just read your letter. This, with the enclosures, was the only mail I received this month. I am very much better in health. I can accomplish a large amount of writing, and I find there are many things to engage my mind.

I wish I could see you face to face, but as I cannot I will write. Thank you for your prescription. I will be careful. The Lord help me, is my prayer, and I pray that the Lord may help you, my brother, that you may not take on too many burdens, and by so doing disqualify yourself for the management of them.

Should you be removed by sickness or death, who is there prepared to carry these responsibilities? The physicians under you may have an interest in this large and broad work, but they have not the long experience you have had. While you are in a position to educate, you should select a number of men, and train them to carry the responsibilities. Under your education, united with you, they may learn to do the work you have been doing by the help God has given you.

The influence you have gained in the medical profession is large and broad, and in some respects it has been as God would have it. You have caused the light God has given you to shine forth to others, and this light has influenced others to labor in the different lines of the medical work. But according to the light the Lord has given me, something of the spirit of Freemasonry [The Freemasons are a secret society based on the principles of brotherliness, charity and mutual aid. Apparently Ellen White saw a parallel between the spirit of the close-knit medical fraternity and that of the Freemasons.] exists, and has built a wall about the work. The old, regular practice has been

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exalted as the only true method for the treatment of disease. And to a large degree this feeling has leavened the physicians connected with you. They have resorted to drugs in cases of fever—to break it up, as they have thought. This method has broken up fevers and other diseases, but in some cases it has broken up the whole man with it.

The Lord has been pleased to present this matter before me in clear lines. Fever cases need not be treated with drugs. The most difficult cases are best and most successfully managed by nature's own resources. This science, fully adopted, will bring the best results, if the practitioner will be thorough. The Lord will bless the physician who depends on natural methods, helping every function of the human machinery to act in its own strength the part the Lord designed it to act in restoring itself to proper action.

[289] Dr. Kellogg, God has given you favor with the medical fraternity, and he would have you hold that favor. But in no case are you to stand as do the physicians of the world to exalt allopathy above every other practice, and call all other methods quackery and error; for from the beginning to the present time the results of allopathy have made a most objectionable showing. There has been loss of life in your sanitarium because drugs have been administered, and these give no chance for nature to do her work of restoration. Drug medication has broken up the power of the human machinery, and the patients have died. Others have carried the drugs away with them, making less effective the simple remedies nature uses to restore the system. The students in your institution [Battle Creek Sanitarium] are not to be educated to regard drugs as a necessity. They are to be educated to leave drugs alone.

The medical fraternity, represented to me as Freemasonry, [See footnote on page 288.] with their long, unintelligible names which common people cannot understand, would call the Lord's prescription for Hezekiah quackery. Death was pronounced upon the king, but he prayed for life, and his prayer was heard. Those who had the care of him were told to get a bunch of figs and put them on the sore, and the king was restored. This means was taken by God to teach them that all their preparations were only depriving the king of the power to rally and overcome disease. While they pursued their course of treatment, his life could not be saved. The Lord diverted

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their minds from their wonderful mysteries to a simple remedy of nature.

There are lessons for us all in these directions. Young men who are sent to Ann Arbor to obtain an education which they think will exalt them as supreme in their treatment of disease by drugs, will find that it will result in the loss of life rather than restoration to health and strength. These mixtures place a double taxation upon nature, and in the effort to throw off the poisons they contain, thousands of persons lose their lives. We must leave drugs entirely alone, for in using them we introduce an enemy into the system. I write this because we have to meet this drug medication in the physicians in this country, and we do not want this practice, as in Battle Creek, to steal into our midst as a thief. We want the door closed against the enemy before the lives of human beings are imperiled. [290]

Dr. Kellogg, I am perplexed to know what to do for means, but I do not ask you to take this burden upon you. God forbid that you should have any unnecessary burdens to bear. One thing I shall do: I shall make appeals to every church, irrespective of any persons in responsible positions. There is a work to be done in this country, and the people who have had the benefit of my husband's labor and my own in building up the work on the Pacific Coast and in Battle Creek must understand how hard we have labored, and help us. I do not call on the conference. I come to the people and appeal to them for help. If we can once get established, we shall work without assistance, but we must have help now. We cannot do without it.

You write that the conference [brethren] say that Australians had more means than any other place. That may be, but as long as the providence of God opens new fields for us, shall we refuse to enter them and refuse to establish in this new world a working force that will send laborers into other fields? How can the people hear without a preacher, and how can he preach except he be sent? We mean, by the help of God, to warn the world, to carry our testimony to regions beyond.

We are called upon by the Lord to preach the truth without delay. All the country between the places where interests are already established, is calling for the truth. We have the third angel's message, the commandments of God and the faith of Jesus, and this truth is to encircle cities and towns. We are to carry the message from point to [291]

point, establishing in each a little community of missionaries. The workers in Australia are directed to enlarge the sphere of their labors by sending help to the unpromising fields in regions beyond, where the standard of truth has never yet been lifted.

We do not propose to colonize, to build up strong centers to the neglect of other fields. But we are to enlarge the circle of our operations, as those who believe they are giving the last message of warning to the world, as Christ gave to His disciples just before His ascension ([Matthew 28:19, 20](#); [Mark 16:19, 20](#)). God's professed people in America should have been awake to do this work. In the place of centering so many interests in Battle Creek, plants should have been made in city after city. If they had been filled with zeal for the truth, they would have let their light shine to others, and would have labored to prepare a people to stand in the day of the Lord.

We may have had more means than some other places, but we have a showing for all this. Progressive work has been done. New fields have been entered, and still there are more opening around us. The word comes, Add new territory. We are to traverse all parts of Australia. Missionaries are needed who will come to this country to do earnest work for the Master. May the Lord arouse His people who know the truth to impart the knowledge they have. Let us pray each day the prayer, so full of meaning, that Christ gave His disciples: "Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."

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Aggressive warfare is before all who believe the truth. We are to make unbounded progress and improvement in carrying forward the work that mortal man is privileged to do under the command of the great General of armies. God sends His angels as ministering spirits to go before the true worker, and unite with him. The truth is to work our hearts by the Holy Spirit's power. We are to call upon those who know the truth to enter into the work of cooperating with the angels of God. We are to be discouraged at nothing. We are to hope for everything in moral advancement, in spreading the knowledge of God and Jesus Christ our Lord. We are to call upon the Lord in every emergency, at every step.

Living principles are laid down in the Word of God. Why do not believers read to a purpose and obey? Why do they not appoint themselves missionaries? We need families in Australia, not men

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and women who wish to be carried, but workers, wise men who can manage. We want those who can lift with us.

Our duty to the world is broad and deep. We are to do unto others as we would they should do unto us. The truth must go everywhere, and we want those who can plead with the Lord in prayer, who will bend the knee before God, abolishing the fashion which has come in among our people and has been transported by our workers to other countries, of standing like the Pharisees and praying to be heard of men. We want all who know God and Jesus Christ whom He has sent, to bow low at His footstool, and pray that the world may hear the message of warning, that it may be caught up by those who hear it, and carried to those who know it not.

Let us kneel before God with humble hearts, and give expression to our reverence for Him. All pride, all pomposity, must be laid in the dust. Make known your desires to God. The sincere, truehearted worker will not fail nor be discouraged, for God from His high and holy place looks upon the contrite one, and He will empower him at every step. He will set in action almighty agencies to warn the world to prepare to meet its God. [293]

The human instruments through whom God works are not to stand, as now, in discord and variance. Those who have faith in Christ as their all-sufficient Saviour will be in perfect unison with Him. When self is hid with Christ in God, there will be no disunion, no variance, no strife. All will be in perfect sympathy with Christ to save the world in God's appointed way. God calls upon His church to minister for Him and with Him in the saving of perishing souls. Then in the place of drawing away from Christ and from one another, the workers will seek to keep the breath of life in the church. They will trim their lamps with the holy oil which the two olive branches will, through the two golden pipes, communicate to them. Light will be imparted by the two anointed ones who stand by the Lord of the whole earth.

God will test every church in our world. Those who know the truth but are not doers of the word are the worst stumbling blocks we could have in our work of advance. God calls upon His people to arouse and trim their lamps. Never till Zion travails for perishing souls can she see the working of the Holy Spirit in sinners born again. Christ is waiting to be gracious to those who will labor with

[294] one spirit and one mind to minister the truth for this time. Christ has appointed the Christian ministry and the various means of grace comprehended in the ministry. When unity in Christ is revealed, when Jesus is acknowledged by precept and practice, the Holy Spirit will reveal the willingness of the two anointed ones to empty the golden oil out of themselves into the vessels prepared to receive it.—[Letter 67, 1899](#).

Ellen G. White Estate

Washington, D. C.,

December 4, 1986.

Entire Letter.

[2 Kings 6:15-23, quoted.]

When the people of God are brought into strait places, when apparently there is no escape for them, the Lord alone must be their dependence. There is, you think, a need to meet Picton. If you do meet him in controversy, to vindicate the truth, be sure that the Lord identifies His interest with you. Nothing should lead you into debate with men who have no honor for God or for man. Always refuse to enter into such a contest. If the honor of God demands that the truth be vindicated in a discussion, put self out of sight, and let Christ alone appear. Nothing can then befall you as a representative of Christ but that will redound to His name's glory. Open the heart in contrition to God. Do not follow your opponent, but cast the seeds of truth, leaving a present Christ to take care of the question.

“How shall we do?” [The question asked by Elisha's servant in 2 Kings 6:15.] Stand upon the platform of eternal truth, and see the salvation of God. Bear in mind that we are praying for you. Do not let self manifest a spirit of retaliation. Guard your words, that they may drop as silver and gold. Never for a moment lose the consciousness that you are Christ's ambassador, speaking in Christ's stead.

The object of all ministry is to keep self out of sight, and to let Christ appear. The exaltation of Christ is the great truth that all who labor in word and doctrine are to reveal. At our late meeting men and women have been stirred. Thoughts that are strange and new have taken possession of human minds. Men are musing in their hearts, Are not these words sensible and true?

Every thought of this kind is the result of the Holy Spirit's working on the human mind. And if the advocates of these new themes and doctrines are sustained by the Word, if their spirit and actions make them witnesses for God, if the true light shines through them in clear, bright beams, if they reveal a patient, kind, forbearing spirit, the efforts made by the adversaries of truth, as in Christ's day, will

be powerless. If these misapply truth, as they surely will, if they misinterpret and wrest the Scriptures in order to sustain error, if they make personal threats that they may stir your passions to retaliate, as they certainly will do, keep your words pure and calm. Remember that Jesus is by your side to help you to reveal His Spirit and not your own natural temperament.

You are God's delegated messenger. You are to act in His place. Then represent Christ, and not your individual, rash temperament. Angels of God are close beside you, and they will keep you in peace, and will give you words to speak which will be as a sweet odor. This will show that you have the Spirit of Christ and of the truth. It is not by your show of knowledge or of superior talent or philosophy that you reveal Christ, but by keeping your own soul emptied of your natural self.

“Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the lord of the whole earth” [[Zechariah 4:11-14](#)].

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These empty themselves into the golden bowls, which represent the hearts of the living messengers of God, who bear the word of the Lord to the people in warnings and entreaties. The word itself must be as represented, the golden oil, emptied from the two olive trees that stand by the Lord of the whole earth. This is the baptism by the Holy Spirit with fire. This will open the soul of unbelievers to conviction. The wants of the soul can be met only by the working of the Holy Spirit of God. Man can of himself do nothing to satisfy the longings and meet the aspirations of the heart.

Keep Jesus constantly in view, telling of One mightier than yourself. God would have His own people true to principle, servants of a great Creator, doing their work as shepherds of the flock of God, ever presenting the greater Shepherd, that the eyes of their hearers may be attracted to the fountain of light, and that Christ our Lord shall be exalted in word, in manner, in spirit, in calm self-possession.

Let the watchword be, “Behold the Lamb of God, which taketh away the sin of the world.”

“Then the angel that talked with me answered and said unto me, knowest thou not what these be? And I said, No, my lord.... This is the word of the Lord unto Zerubbabel, saying Not by might, nor by power, but by My Spirit, saith the Lord of hosts.” The work before every soul who has the light of Bible truth is to allow himself to be worked by the Holy Spirit. God’s people are appointed to prepare the world for the great event of the coming of our Lord.

Teachers of truth need always to remember that the church militant is not the church triumphant. The servants of God must not strive for the mastery, [nor] seek to be recognized as great men, but as good men. Envy and jealousy have corrupted many souls to their ruin. God’s servants must learn to lean upon no human support. They are not to be dependent on human praise or deference, or [to be] depressed by human censure. Neither are they to look for human recompence. Their record is not kept by human figures, but kept by One on high. [298]

Bear in mind, ye ministers of God, that you must keep your own spirit free and uncontaminated by the alloy of human devising. There is a high and holy standard for you to reach. Let the peace of God calm and soothe your minds and hearts. Then with Paul you can say, “It is a very small thing that I should be judged of you, or of man’s judgment” [1 Corinthians 4:3].

My message to you, my brother, is that the great cause of truth is not to be imperiled by wayward human impulse or caprice. Let your shining not be as the meteor flash, to go out in darkness. Let your light be the reflected light of the Sun of Righteousness. Let the bright and morning Star appear shining steadily above you in changeless glory.

Often the very best men, those whom God uses to His name’s glory, are unrecognized by human wisdom, but not for one moment are they forgotten by God. When John was exiled to the Isle of Patmos, there were many who thought him to be past service, an old and broken reed ready to fall at any time. But the Lord saw fit to use him in that lonely island home where His servant was imprisoned. The world and the bigoted priests and rulers rejoiced that they were at last rid of his ever fresh testimony. [1 John 1:1-3, quoted].

[299] This whole chapter is full of brave courage, of hope and faith and assurance. It was because of this testimony, so amazing to those who wished to forget Christ, who hated the crucified Redeemer, whom they had rejected, that they wished to get that voice beyond their hearing, that his testimony might no more be a witness against their wicked deeds in crucifying the Lord of glory. But they could not put him in any place where his Lord and Saviour Jesus Christ could not find him.

Christ's servants who are true and faithful may be unrecognized and unhonored by men who may be united with Seventh-day Adventists, but the Lord will honor them. They will not be forgotten by God. He will honor them by His presence because they have been found true and faithful. Those who have grown old in the cause and work of God have an experience of great value for the church. God honors His servants who have grown old in His service. The most glorious truths concerning the last chapters of this earth's history were given to the aged disciple whom Jesus loved.

How vain are the devices of man against God! Man may propose and plan and devise, but the Lord disposes of all matters to His own name's glory. Let us bear in mind that one of the most painful occurrences connected with religious controversy is the too-often ungenerous, unrighteous bearing of self in those who are engaged in it. They speak sharp things which are only reflected back to injure themselves. All controversies are to be shunned, for they seldom advance the truth. Human passion should never appear in religious controversy. We are not to silence and humiliate, but to convince men of the truth as it is in Jesus. Evil is to be overcome with good.

[300] The Lord will take in hand all who are unreasonable and wicked and deceiving. "Vengeance is mine: I will repay, saith the Lord." Let no movement be made that will discourage inquiry or examination, but meet all opposition with meekness of wisdom. Let not one hard stone be thrown to hit an opponent. In the course he pursues he is deciding his own eternal destiny.

Hard references, personal applications, charging upon an opponent, are not the work given to any mortal who is in Christ's service. We must be true as steel to principle, true to our loyalty to God, all the while considering that he who opposes the truth is opposing the counsel of God against himself. Let your heart melt with pity for

the one whose heart is enclosed with the meshes of Satan. While supposing that he is doing God service, he is fighting against the truth. He cannot discern this to be truth, because he will not come to the truth to search for the truth with unprejudiced mind. The love of Christ should be in our hearts.

All who advocate the truth should have that faith that works by love and purifies the soul. There is to be no compromise of the truth. Steadfast principle is to be maintained by Christ's followers who love the truth. They must show what the truth has done for them in transformation of character, making them kind and courteous peace lovers and peacemakers. Such shall be called the children of God.

We who claim to believe the truth should reveal its fruits in our words and character. We are to be far advanced in a knowledge of Jesus Christ, in the reception of His love for God and for our neighbor, in order to have the sunlight of heaven shining in our daily life. Truth must reach down to the deepest recesses of the soul, and cleanse away everything unlike the spirit of Christ, and the vacuum be supplied by the attributes of His character who was pure and holy and undefiled, that all the springs of the heart may be as flowers, fragrant with perfume, a sweet-smelling savor, a savor of life unto life.—[Manuscript 109, 1897](#).

Ellen G. White Estate

Washington, D. C.,

January, 1987.

Entire Manuscript.

[301] **MR No. 1229—An Appeal to a Self-Centered Wife
to Repent and Reform**

(Written March 23, 1890, from Chicago, Illinois, to “Dear Brother Craig,” with internal messages to Mrs. Craig and her mother.)

I hoped the change which seemed to take place in your wife at the meeting in Chicago would be lasting, and was so grateful to our heavenly Father when I heard her confession, for I thought that a most severe task was lifted from my shoulders; but the burden is still upon me. I know that she is not changed for the better. The dangers and difficulties which she will create if her whims are gratified are almost incredible to those who do not understand the spirit which actuates her. Her early education has been so neglected by her mother that she has no sense of the duties which devolve upon her as a wife. She feels under no obligation to love and obey her husband or to yield to the authority of God. She does not know what true love is. She has not been educated to self-control. Her life experience and education have been such as to disqualify her for the position of a wife.

[302] She is a terrible burden to her husband, for she does not try to make herself useful or bear her share of life’s responsibilities. If she would reason, she would see how unjust it is for her to expect him to labor for her support while she gives herself up to annoy, perplex, and harass him. She adds nothing to the family income, yet thinks it her privilege to spend as she pleases. At the same time she feels at liberty to give way to her feelings like a spoiled child, taking offense at nothing, and indulging in outbursts of passion until life is a burden to him. When away from her husband she is cheerful, and appears to be well, as long as she can have her own way.

When she wants to do a thing, she can endure what many women would think a heavy tax upon their physical powers. But when desired to do anything which is distasteful to her, she assumes the air of a martyr, and is incapable of any exertion. Much of her

illness is feigned, in order to create a sensation. She is angry with her husband because she cannot make him submit to her control, because he has tried to preserve his identity, and not yield up his God-given manhood.

She thinks that everyone must do as her mother and others have done—indulge her and consult her wishes; and she is determined to bring them to it. Should her husband yield to her, he would lose his manhood; and should those whom God has placed over the Chicago mission pet her and gratify her wishes, they would be unfaithful to their trust. Should her spirit be allowed to have the ascendancy in the mission, evil angels would become the ruling power.

However earnestly her husband may endeavor to pursue a straightforward course to serve God, she will be his evil angel, seeking to lead him away from righteousness. In her own estimation she is the idol he must worship; in fact, she is Satan's agent, seeking to occupy the place where God should be. She has followed the impulses of her own unconsecrated heart until Satan has almost complete control of her.

Sister Craig has never been trained to self-control. She has but very slight depth of mind, and little ability to discern sacred things. She does not enjoy the self-denying, self-sacrificing part that all must learn who enter heaven. But she is sharp enough in carrying out her own will and in making a false impression upon her husband's mind. She can indeed be very courteous and pleasing if everything goes to suit her, but there is no solidity to her character. She has well learned the secret of acting for effect, of creating a sensation to call attention to her small self. I have seen but few persons as successful in making self the center of attraction when there was so little sweet, noble, genuine attractiveness in the character. [303]

But unless she changes her course, this acting for effect, this desperate maneuvering to force the attention of her husband and gain his sympathy, will finally be repeated once too many times, and God will give her fully into the hands of Satan. Unless there is a change, a time will come soon when this lower nature in the wife, controlled by a will as strong as steel, will bring down the strong will of the husband to her own low level. His will would then be merged in that of the impulsive, inconsistent, insane wife. He would no longer be a man, for the satanic mold upon the character of the

wife would be upon him also. His sympathies would no longer be pure and uncorrupted, like fine gold, but they would be deteriorated. His energies would be enfeebled, his life distorted.

Brother Craig has felt that it was his duty to fight her battles, become as inconsistent in her behalf as she is herself, see through her eyes, and contend for her rights; for unless he does this, she will indulge in those awful outbursts of passion. Her oft-repeated assertions draw upon his sympathies, and a continual burden is cast upon him by her manufactured physical disabilities. In her mother's house her will was law. However inconsistent and perverse her course, it was regarded as resulting from a physical condition for which all allowance must be made. It was thought that her every demand must be met.

[304] But the folly of the mother and other relatives must not become the folly of the husband. Should he follow in their footsteps, his life and hers also would be wrecked. Better would it be had they never been born. As it is, she is a fit subject for the insane asylum; for God has shown me that she throws herself wholly into the hands of Satan, soul, body and spirit, and his power through her is deadening the fine sensibilities of right and integrity in her husband.

If she were a child, she could be treated as such; these outbursts of temper could be punished as those of a self-willed, passionate child. But she is a woman, and her husband cannot force her perverse will to be reasonable. Never will this exacting temperament be improved by yielding to it. Her tragical performances are enacted to frighten her husband into complying with her demands, and he must yield or have a scene. As Satan sees how he can work through her when she thus casts soul and body into his hands—that he can use her as he pleases—he will throw her into these paroxysms more and more, whenever her will is crossed. In this case it is not the woman whom Brother Craig is dealing with, but a desperate, satanic spirit.

The Lord has a work for Brother Craig to do, but if he is overcome by these outbursts on the part of his wife, he is a lost man, and she is not saved by the sacrifice.

His best course with this child-wife, so overbearing, so unyielding, and so uncontrollable, is to take her home and leave her with the mother who has made her what she is. Though it must be painful, this is the only thing for him to do if he would not be ruined spiri-

tually, sacrificed to the demon of hysterics and satanic imaginings. Satan takes entire control of her temper and will, and uses them like desolating hail to beat down every obstruction. Her husband can do her no good, but is doing himself incalculable harm, and robbing God of the talents and influence He has given.

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God has placed the husband at the head of the family; and until Sister Craig shall learn her place and duties as a wife, it will be best for him not to be connected with her in any way. The wife is to respect and obey; but if she utterly refuses to keep the marriage vow, she will be more and more the sport of Satan's temptations; and if her husband consents to keep her by his side, to wear out his life, he will become discouraged and unfitted for the Lord's service. He is under no obligations to keep one by his side who will only torture his soul. I was shown that he has already been losing his manhood, and has been influenced and molded by his wife. Their marriage was a snare of Satan.

Sister Craig is determined to rule or ruin. I was shown that she has so thoroughly yielded herself into Satan's hands that her husband fears for her reason, but he will make one of the gravest mistakes of his life if he permits himself to be controlled by Satan through the device of his wife. I tell you plainly, she is controlled by demons, and if these evil spirits have their way, your liberty, Brother Craig, your manhood are gone; you are a slave to her caprices. If you yield to her sway, she will surely be an instrument in the hands of Satan to separate you from God. She will suggest evil surmisings and suspicions that will break up the harmony and confidence between you and those in the mission with whom you should be in perfect union. The fact that persons have been called of God to fill positions of trust in the mission awakens no respect for them in her heart if they interfere with her likes and dislikes.

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Distrust, unjust criticism, and insubordination will be the fruit of the satanic spirit that dwells in this child (for she is nothing but a child)—indulged, petted, and determined to control everyone in the household. But this must not be allowed in the mission. The Lord would have Brother Craig be His faithful servant, a steward in the mission, a growing man, strengthening in intellect, becoming better and better qualified to do the work of the Master.

Sister Craig must have a thorough transformation of character or she will never enter heaven. She now studies herself, pleases herself. She will pursue any course to secure admiration of self. If her wishes are not gratified, she works herself up into a perfect fury. If she continues in this way, Satan will so work through her that even the life of her husband will be unsafe. She cares not for God, heaven, or hell. Jesus looks upon her with sorrow—that one for whom He has sacrificed His own life should value her soul so lightly as to give it into the hands of Satan.

If, through the grace of Christ, Sister Craig would bend her determined will to the work of putting away the wicked spirit which controls her, and would use the knowledge she has to good purpose, then she might be a blessing rather than a curse to her husband. But if she will not heed the counsels of God, I have been shown that the only course for her husband to pursue is to leave her with her parents, that her mother may bear the affliction which her own mismanagement has caused. Had she in her youth been made to feel the rod of correction instead of receiving unwise sympathy and indulgence, her husband would not now be placed in so great peril as he is.

[307] Whatever course Brother Craig takes now, he will be censured. If he continues to live with her, she will make their married life a reign of terror. Unless he permits her to pervert his senses, to poison his mind against his brethren, he will have to maintain constant warfare. Not only will his manhood be sacrificed, but he will lose his integrity, and all to please a woman who is so determined to rule her husband, both mind and body, that she will give to Satan her soul, body, and spirit, in order for him to accomplish the work she would see done. She is just as much possessed by a demon as was the man who tore and cut himself when Jesus cast out the devils.

Brother Craig is sorely afflicted by these exhibitions on the part of his wife; but never, never must the power of Satan exercised through her, or through him on her account, be allowed to control the mission. Better by far let her stay in her mother's home till her character is transformed and the demon is dispossessed; until she shall be willing to receive counsel and help, sitting meekly at the feet of Jesus, learning precious lessons in the school of Christ.

I was shown that we must do all that is in our power to open Sister Craig's eyes to her wrong course; and if this fails we must try to open the eyes of Brother Craig that he may not be betrayed into error through her perverted vision, and the wisdom of God be taken from him.

If Sister Craig continues her present course, the time is not far distant when it will be impossible for her to break this power at will. Already Satan holds almost complete control of her will, her mind, and her judgment. No one through whom he works in such a manifest manner should be connected with God's work.

There are but few men strong enough to resist, day after day, week after week, such a will as that of Sister Craig, and she can create a scene whenever her will is crossed, or whenever the wicked one will play upon her, which is coming to be a common occurrence. But in this Brother Craig must let Satan rage, and not allow himself to be cut off from religious privileges because his wife desires it. If she runs away, let her go. Even if she threatens to take her own life, do not yield to her wicked demands. Even if she should carry out her threat, it would be better to look upon her silent in death than to allow her to murder not only her own soul but that of her husband, and be the means of destroying many others. [308]

Brother Craig, you have been terrified by the violence of your wife, but the course for you to pursue is the straightforward path of truth, righteousness, and wisdom, having the fear of God always before you. Satan is already exulting over his success.

Sister Craig, I would not present this matter as I do were there not another life so closely bound up with yours, and [were not] that the life of one whom God has chosen to be His servant. This marriage ought not to have been, but the step has been taken, and for your husband the work of overcoming is now tenfold more severe than if he had never seen you. Will you think seriously over this question, whether his usefulness shall be destroyed and his life become a failure because of your course? I warn him that if he praises or pets you, it will only increase your self-satisfaction. You are seeking to bend his will and conscience to your pleasure; and the more you are indulged, the stronger and more determined your self-will becomes. What do you propose to do? What course will you pursue?

I was presented with a view of the errors of your past life, and [309]

was brought down to the present time. All along are seen the sure results of the injudicious training of your unwise mother who was not a practical doer of the Word. The discipline of children is a very nice work, one freighted with eternal responsibilities. Your mother's religious life has been marred by her worldly spirit and worldly associations. She has had a knowledge of the truth, but how little influence have Bible principles had upon her life and character! The mother's characteristics have been transmitted to you, who have less experience and less power to control them than she had.

With a will like granite, you are a bundle of false ideas—false views of life, false views of your husband, of yourself, of everyone whose will you cannot bend to your own. Instead of being a modest, God-fearing, humble woman, you are bold, exacting, tyrannical. Thank God, you have no children to reproduce your characteristics.

Your mother needs to repent before God of her disregard of His word in the education and training she has given you. Did she not know that the mold of character she was giving you, one of the younger members of the Lord's family, was disqualifying you to become a member of the Lord's family in heaven? Did she not know that by her indulgence she was encouraging a will that would attempt to rule or ruin all who came in contact with it? Did she not know that the character forming under her hands was preparing her daughter to disregard the wishes of others and to dishonor God, to follow the impulse of her own unsanctified will?

[310] In the fear of God I would address a few words to the mother. Take to your own home the wayward child you have petted and indulged. I can never describe to you how offensive to God is your work in the formation in your child of a character that will ruin the life of a man whom God loves, whom God claims as His steward. You have made a great mistake in dealing with her, and you should be the one to carry the burden of her distorted character. All your neglected duty God has recorded in His book, and you must meet it again. Your daughter is an offense to God, for she is insulting Him by a course of action that, if continued, must ruin her own soul, and that tends to drag her husband down to her low level. Her influence tends to hinder the spiritual advancement of all with whom she comes in contact.

Parents should be impressed with their solemn obligation to do God's will in the education and training of their children. How important that they lay aside their own will and inclination and take hold of their work in the fear of God!

Sister Craig, what did you expect of your husband when you married him? Did you expect to take the reins of government in your own hands, and bring his will into harmony with that perverse, stubborn will of yours? How much rest, contentment, peace, and joy has your husband realized in his married life? But very little. Married life is not all romance; it has its real difficulties and its homely details. The wife must not consider herself a doll, to be tended, but a woman, one to put her shoulder under the real, not imaginary, burdens, and live an understanding, thoughtful life, considering that there are other things to be thought of than herself.

Do you think it is no disappointment to your husband that he finds you what God has shown me you are? Did he marry you with the expectation that you would bear no burdens, share no perplexities, exercise no self-denial? Did he think that you would feel under no obligation to control self, to be cheerful, kind, and forbearing, and to exercise common sense? [311]

Real life has its shadows and its sorrows. To every soul troubles must come. Satan is constantly working to unsettle the faith and destroy the courage and hope of everyone. Your husband has had a horrible awakening as he has seen what is the nature of her whom he has vowed to love and cherish till death do you part. He sees himself fastened to one who cares for no one but herself. Your imaginary trials, your manufactured physical disabilities, make the outlook most discouraging. You have scarcely any knowledge of practical life and duty. A life of principle is almost unknown to you. Self-pleasing bounds your world.

When the grace of Christ dwells in the heart it will make the manners gentle and subdued. There will be no deception, no pretense, no self-admiration, no reckless association with worldlings. There will be a far greater sense of pain at praise than at censure. The thought that Christ has died for sinners should be ever present, for it will have a tendency to subdue and expel every vestige of self-love, of self-seeking, of idolatry of self. On the part of every soul that loves God there will be earnest, continuous study of His Word, and

earnest prayer. Instead of being earthly, and carnally minded, the trembling believer will turn to the Stronghold as a prisoner of hope.

[312] I entreat you, my poor, weak, erring sister, to accept the strength that is waiting your demand upon it. Though you have felt the movings of the Spirit of God on your heart, you know nothing as yet of practical religion. The life of the soul, like that of the body, is affected to a great degree by the food which sustains it. The soul that finds in Christ and His matchless love the Bread of life will have a sound, solid experience; but he who is satisfied with this world, its customs, its sayings, and its doings, will be worthless in this life, and will fail of gaining the future life. Your mind is almost wholly absorbed in those things that are of no value, those things that amuse the mind but give it no spiritual strength. Before Christ who paid the redemption money for your soul, you show yourself unworthy to have your name retained in the book of life; for you set your heart upon earthly things and that earthly wisdom which is foolishness with God.

Will you, my sister, look well to your worthless life, and not think it sufficient when you do get a glance at it, to mourn over it and then forget all about it and go on doing worse than ever? Will you see the false gods at whose shrine you worship? "The prayer of the upright is His delight," but the unstable shall not receive anything from the Lord. Will you, dear child, separate yourself from the world, and cease to love its society? Bring Christ into all your associations; then the dark, sinful soul will have chapters of the love of Jesus open to its contemplation. When you partake of Christ, His goodness, His way, become yours, His will subdues your will. The words that come from your lips now you think to be smart, but oh, how painful they are to the heart that loves Jesus! If they were written out as you speak them, you would see a medley of nonsense, of foolishness, of bitterness, wrath, envy, malice. Festivals, lectures, concerts are the food you relish, with a little so-called religion mixed in as flavor.

Whom has your life blessed? What kind of worker are you in your Master's vineyard? What fruit are you bearing to the glory of God?

[313] There will necessarily be many who want to receive in the mission an education for the work of God. Your husband's position leads the new ones in the faith, and those who are connected with

him in the mission, to suppose you to be a Christian, and not the frivolous-minded, irreligious person you are. Your influence is such as will lead souls away from Jesus. Therefore your example is a detriment to the mission. If there is not a decided change in you, the sooner you are separated from the mission the better, for the Lord is not pleased with you.

Your husband should not merge his identity in you. The marriage vow that binds the husband to the wife must remain unbroken, but he has vows to his Lord, to love Him with the whole heart, the undivided affection. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; ... This do, and thou shalt live.” It is his duty to place himself where he can honor God with mind, soul, body, and spirit, even if he never looks upon your face again. By your endless talk of cheap, earthly, carnal things, and your outbursts of passion, you are constantly creating a condition of things that tends to absorb his thoughts, to divert his mind from God, and to disqualify him for his work.

He has one duty before him—to preserve himself from being compelled to come to your level, by giving himself to some branch of the work of God. He belongs to the Creator in the highest sense; Jesus has bought him with His own blood, and requires him to be wholly united with Him in the work He has for him to do. If your influence interposes between him and the Lord, he could [should?] place you in a position where you will be as little hindrance to him as possible. He must not allow you to spoil his usefulness by mingling your carnal, earthly foolishness with all his experience.

You can, my sister, be made better by your husband’s influence; [314] but if you are not, he will most assuredly be hindered by the atmosphere that surrounds your life. How difficult for him to perfect a religious character while constantly breathing this atmosphere! How hard for him when in your company to elevate his soul to pure, spiritual thoughts! How difficult to keep in mind fruitful subjects of meditation! How often he is perplexed to know just what course he should pursue toward you! You are a stumbling block to him, whether he sees it or not.

God, who searches the heart, takes notice of its desires. He will forgive your past life of frivolity, your pretense, your deception, if

you will now repent and seek His grace, that you may live unto Him and Him alone. “The Lord looketh upon the heart.” “He remembereth that we are dust.” “I will bring evil upon this people, even the fruit of their own thoughts, because they have not hearkened unto My words, nor to My law, but rejected it.” This need not be your case, but it will be unless you turn square about.

You cannot make this change yourself, but Jesus can, and will do this if you ask Him and submit yourself wholly to Him, not seeking your own will but God’s will, no longer trying to please self but educating yourself to be useful. Your time is golden and should be spent in seeking to lay up a treasure in the heavens. You must forget your darling self. Live no longer to please yourself, but to please God.

[315] But if you will not do this, then your husband must remember that he is God’s property, the purchase of the blood of Christ. The Lord has a work for him to do, and if the enemy works through you to thwart His purpose, there is but one course for him to take—to go forth to his work independent of your influence, and give himself wholly to God. If he does this, he will, through the grace of Christ, save his own soul, and through this course may be the means of saving your soul. But he is not now doing the work which God requires him to do. He is not to indulge your unconsecrated desires by his means or consent, but should restrain them.

My sister, is eternal life of any value to you? If so, you should make this manifest. Where is the humility you should feel because of your deficiencies? The only real, unequivocal proof that we are true Christians, is that, being branches of the living Vine and deriving our nutriment from Jesus, we bear fruit, fragrant fruit, of which the Spirit is the source. Then we shall have a beautiful character, a good, unselfish heart. Our words, our actions, our very thoughts will bear a continual testimony that we are branches of the true and living Vine. There is not conjecture; the divine credentials are manifest, testifying that we are in Christ and Christ in us.

If your spirit, my sister, were in harmony with that of Christ, you would not suggest one word of envy or suspicion to your husband’s mind. No thought of evil would germinate and spring up to bear fruit and result in separating you and him from the work. “Every branch in Me that beareth not fruit He taketh away, and every branch

that beareth fruit, He purgeth it, that it may bring forth more fruit.”
Seek the Lord with all your heart before it shall be too late.—[Letter
34, 1890.](#)

Ellen G. White Estate

Washington, D.C.,

January, 1987.

Entire Letter.

[316] **MR No. 1230—Cooperation with God and Fellow
Workers Necessary for Success in Fulfilling Gospel
Commission**

(Written August 29, 1878, from Ballardvale, Massachusetts, to
“Dear Brethren in Switzerland.”)

For several weeks past I have felt anxious to address you by letter, and do not dare to delay longer. Although in the midst of interesting meetings, I feel so exercised that I am constrained to write you. The Lord was pleased to come very near me while I was in Oregon. I had a very marked experience. I was brought into a sacred nearness to God. He revealed to me many things. I was shown missionary fields, and that the angel of mercy was flying swiftly with the light of truth to these new fields in Europe. I was shown that many more in Switzerland might have been brought to believe the truth, but those who first accepted the Sabbath have themselves been hindrances to the onward movement of the truth among them.

God has sent you two of his ministers in Brethren Bourdeau and Andrews. These are men of marked experience and conscientiousness. Especially is this the case with Brother Andrews. But you have not cooperated with them as God would have you. You had your peculiar ideas, and because our American brethren did not meet your ideas in some particulars, you were jealous of them, and have not assisted them in many instances when you might have done so. The more extensive experience of these men in the workings of the cause of God demanded your respect and a willingness on your part to be instructed by them. You are responsible for making their work very much harder than it would otherwise have been. Unfortunately, Elder Bourdeau became unbalanced, which greatly injured his influence. This has been felt by you.

[317] You have not been willing to be led. You have not comprehended the wants of the cause in all its bearings. Your views have been very limited. Many of you have been conceited and self-righteous, and

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your own course has hedged up the way for the advancement of the
precious cause of present truth.

God put it into the hearts of the American brethren to give of their means to spread the truth in Europe. Brother Andrews left his aged mother, an only brother (his brother he will not meet again until he meets him around the great white throne), and many friends in America, to obey the call of God and enter this new missionary field. He came to you at quite a sacrifice. You have received him with distrust, with doubt and jealousy. You have not taken him into your hearts as a true servant of Jesus Christ. In this you have grieved your Saviour. You have slighted Jesus in the person of His saints.

I was shown that a very much greater work might have been done had you been humble and teachable, and had you heartily cooperated with those who have been sent to you. You have failed to do this ignorantly. Nevertheless, had you stood in the light you would have recognized the voice of Jesus in His servants whom He has sent to you. This slight and distrust and withdrawal of sympathy have been as though manifested toward the Master Himself.

Brother Ademar Vuilleumier was cherished in America as one of the servants of Jesus Christ, but he has not responded to the efforts made in his behalf. He added to the difficulties of Brother Andrews' work by not correctly interpreting his words. He thus made Brother A's remarks appear objectionable. Had Brother V possessed the true missionary spirit, he might have made Brother A's work much easier.

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There are others, whom I have never seen, who have not cooperated with Brother A but have rather made the brethren afraid of him. This is a bad work which will stand against you in the day of God unless you repent of this great sin and put it away. You have spiritual pride. Your ideas are narrow, and you will always be a hindrance to the advancement of the cause of present truth unless you assume a different attitude.

Jesus is our example in all things. His influence was broad and extended. No teacher ever placed such signal honor upon man as did our Lord and Master. He was known as a "friend of publicans and sinners." He mingled with all classes of society that all might partake of the blessings He came to bestow. He was found in the synagogues and in the marketplaces. He shared the social life of His countrymen, gladdening with His presence the households of all who invited Him.

But He never urged His way uninvited. He was active to relieve every species of human misery that was brought to Him in faith for relief; but He did not bestow healing power indiscriminately where there was manifested an independence and selfish exclusiveness that would give no expression to their sorrows nor ask for the help so much needed. All who came unto Him in faith He was ready and willing to relieve. Sorrow fled at His presence; injustice and oppression withered beneath His rebukes; and death and hell, the cruel spoilers of our sinful race, humbled themselves before Him and obeyed His commands.

[319] 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 found fault with Him because He ate with publicans and sinners.

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.

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

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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. [320]

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 light, comfort, and peace found in the acceptance of the truth of God. They should take for [their] 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.

Our adorable Redeemer left the royal courts of heaven because He saw that men needed His presence upon the earth, and that they could not come to a correct knowledge of the truth without it. He brought divine power and infinite knowledge to man. But "wonder O heavens, and be astonished O earth!" Men refused to accept the light brought to them from heaven by Jesus Christ, choosing their own ways, their own defective knowledge. And when the Majesty of heaven came to the earth as a teacher, the Jews wanted to instruct Him, and were filled with envy, jealousy, and madness because He [321]

would not accept their traditions and the manner of their teachings. Had they received the Messenger of heaven, what a vastly different history would now be recorded of them! They made their own history. The hearts of men are perverse.

The life of Christ is a life well worthy of study. And the strong, noble character of many who have followed His example are worthy of imitation. But of many of the race of mankind it may be said that their lives have been almost entirely useless. They have striven to have their own way, and carry out their own purposes. They have lived for self, and died without having laid up for them a jeweled crown.

[322] How many, even in Switzerland, have stood directly in the way of the work God sent His servants to perform! How much greater work might have been accomplished with their cooperation than without it! Those who have hindered the work are responsible for it. You may inquire, How have we hindered? By your envy, your jealousy, your distrust, your unwillingness to take hold and move when God was saying, Go forward; but your standing still and doing so little when you should have been the most earnest, interested workers with the servants whom God had sent you from America. Your American brethren have given liberally of their means to sustain the missionary work in Europe. God is grieved with you for your willingness to let them do this while you neglect to do what you might do were you consecrated to God and not wrapped up in your own selfish ideas and plans.

Many of you have hindered the work of God in your own country, as the Pharisees hindered the advancement of the kingdom of Christ when He was in their midst. I saw God looking upon you with displeasure. There might have been an army of Sabbathkeepers in your own country, had you received God's messengers as you should and given them your sympathy, your confidence, and your love. You have not deserved their labors in your midst. You know but little of the discouragements, sadness, and grief you have brought to the hearts of Brethren Andrews and Bourdeau, but especially to that of Brother Andrews, who was placed at a disadvantage because he did not understand your language.

You sent Brother Ertzenberger to us as a child of God, to be qualified to enter the missionary field in Europe. We took him

in, a stranger, and spared no means to educate him in the English language. We all tried to be his instructors. We took no advantage of his ignorance of our language and our customs, but we labored in our work for God to qualify him for his work. He was humble, hopeful, and God was with him. He returned to you, and there were those who felt jealous that he was bringing too much of American knowledge with him. You thought him lifted up. His testimony was not accepted, and he became very much discouraged. Satan finally succeeded in overcoming him with temptations, and he was lost to the cause of God for years. But the eye of infinite compassion was upon him; and God in mercy let him see the fearful position he was in, and said, "Return unto Me, and I will return unto thee, and heal all thy backslidings." And yet this dear brother should walk carefully and tremblingly before God. Just so long as he will cling to the arm of infinite power he will be shielded; but if he trusts to himself, he will surely fail.

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Brother Ademar Vuilleumier came to us, and we tried to do our duty to him. But when he returned to Switzerland, and when Elder Andrews visited that country, he did not do by Elder A as we had done by him. He did not help Elder A as we had a right to expect he would. He created suspicion and jealousy of Elder A. He did not give the correct translation of his teachings, but made some of his remarks to be regarded with disfavor because they were made stronger than Elder A designed them to be.

If our brethren in Switzerland had received Elder Andrews and cared for him as the American brethren had cared for those who came to us from Switzerland, Elder A need not have suffered one-twentieth part as much as he has in that new field. You have failed greatly in your duty. You have disregarded the counsel and advice he has given you because he loved you and which I have been shown was for your interest to follow; but refusing to do this, you have been the losers.

Elder Andrews is a conscientious servant of Jesus Christ, and your neglect of him was neglect of the Master who sent him. You might have instructed Elder A in some things, might have aided him with your sympathy, your love and cooperation; yet God did not send these men to be taught of you in regard to the best manner of managing His work. You should have been willing to be taught by

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Brother A, as one having a more mature experience in the cause of God. But instead of this, he was allowed, by you, to be placed in the most unpleasant positions, a stranger in a foreign country. You failed greatly in your efforts to make his mission a success. You did not faithfully do all in your power to cause him to feel as little as possible the marked change from the habits and customs of American to European life. God looks upon all these things. He calls upon you in Switzerland to be as self-denying, as teachable and self-sacrificing, to sustain the work among you as the people of America have been to get the truth before you.

Calls came to us from Europe for help. We sent you the ablest man in all our ranks; but you have not appreciated the sacrifice we made in thus doing. We needed Elder Andrews here. But we thought his great caution, his experience, his God-fearing dignity in the desk, would be just what you needed. We hoped you would accept his counsel, and aid him in every way possible while he was a stranger in a strange country. But he has had to make his way himself, while you have stood by to question and cast doubts in reference to his suggestions and plans, when you were unprepared to take hold yourselves and move the car of truth onward.

Your means have been supplied by the American brethren; but it is not for your best good to let it remain thus. Many of you can do much if you have a willing mind. You are losing much by standing back and casting hindrances in the way of God's servants. You manifest a spirit of independence to carry out your own way and follow your own plans. Many of us hold back the arm of infinite power when Jesus stands ready to help us in all our wants, because [325] we are desirous of being helped in our own way rather than in God's way. God chooses instruments to do His work of mercy in the salvation of man; but infinite mercy waits for the consent of human hearts, and the help of human hands, to make the work wholly beneficial to them. If those professing to be Christ's followers will not exercise the power and ability God has given them, the work which might have been accomplished will remain undone.

Jesus might have spoken the word at the grave of Lazarus, and the stone would have rolled away. He could bid the mountains depart and the hills remove, and they would obey His voice. But He stands before the sepulcher as one of the weakest of all that

company, and says to His disciples, ~~“Take ye away the stone.”~~ He does not propose to exhibit His divine power unless the feeblest, the most helpless and afflicted, shall show their interest and faith by their works, and thus prepare the way. As the mighty Lifegiver is about to perform His crowning miracle, the faith of the afflicted ones fails them. Objections are urged, and hindrances are presented. Their limited faith and short vision suggest impossibilities. They dread the revolting sight of decay which will meet their eyes. “Too late,” says unbelief. “He has been dead four days, and the body is corrupted.”

The stone is not moved by feeble humanity, but still bars the way to Christ’s work. A word from Christ could cast it into the depths of the sea, but He waits for man, finite man, to prepare His way. Jesus reasons with them, and again requests them to submit their wills to His will, and let Him help them in His own way. “Take ye away the stone,” is the requirement which Christ has made, and which must be obeyed before Christ shall work for them.

The stone is finally rolled away. Now man has done all that was required of him, and the way is prepared for Christ to do His work. The Prince of life calls for the kingdom of death to give up its captive and permit this new subject to return to life. He commands, the dead obeys His voice, and Lazarus awakes to full consciousness.

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Now, again, human hands can do something. Jesus bids them loose the bands, unwind the sheet which is wrapped about Lazarus’ body, and let the ransomed-from-the-grave go. This request is quickly obeyed, and Lazarus is one among them again, free from every taint of disease.

It is upon similar conditions that Jesus still performs His mighty works for man. There is much for human hands and human faith to do before those who are bound in death-like slumber, in carnal security, shall be reached by the voice of the Son of God, and those who hear shall live.

Jesus has stood in your midst in Switzerland, in assemblies and congregations, ready to speak the life-giving word and make the spiritually dead alive by His power; but He has been hindered in this work by your questionings and doubts. Your jealousies, your suggestions, have many of them been prompted by a disposition to have your own way and will. You entreated the Lord to send you

help. He heard your cry and came to your relief by sending His servants. And He has been waiting for you to roll away the stone of unbelief from the door of your own hearts before He can do His work.

[327] Christ's followers in Switzerland are far behind the providence of God. If they will only have faith in His providence and in His power to save, He will work mightily in their behalf. In many cities, as of old, Jesus is waiting to carry forward His work of dispelling darkness by the light of truth. But His own professed followers stand in the way. Their unbelief and numerous plans and projects of their own hold back the arm of infinite power. If they would humble their own proud hearts, and submit their wills and ways to the will of God, they would see sinners converted and the believing strengthened by a more correct knowledge of the whole truth.

It is not money alone, nor talent, nor learning, nor opportunities, which the church needs so much as simple, earnest, confiding faith. Possessing this, and working in faith and love wherever they can find anything to do, the followers of Christ may fulfill His great commission to speed the gospel to all nations. Neither the arguments of most able men who are wise in this world, the opposition of the skeptic, the bold revilings of the scoffer, nor the cold, carnal security of the world, will be able to stand before the truth presented in meekness and in the power of Christ. The toil and sacrifice of a united, consecrated church, laboring in faith and love, will advance the truth and have a transforming power upon the world.

The cause in Switzerland might be self-sustaining today if all had moved wisely, making their temporal interest second to that of Christ's kingdom. He was rich, yet for our sakes He became poor, that we through His poverty might be made rich. He now appeals to your hearts, "What hast thou done for Me?" "I gave My life for thee, My precious blood I shed, That thou might'st ransomed be, And quickened from the dead. I gave, I gave My life for thee; What hast thou done for Me?"—[Letter 2a, 1878](#).

Ellen G. White Estate

Washington, D. C.,

January 23, 1987.

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MR No. 1231—The Vineyard

“Hear another parable,” Christ said, “There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance” [[Matthew 21:33-38](#)].

The householder is designed to represent God: the husbandmen the Jewish nation, whom God had appointed to cultivate His vineyard, the world. The servants whom God sent to receive the fruits of the vineyard were the prophets and teachers through whom God had called Israel to render to Him His dues. Had God’s professed people been heeding the word of the Lord, it would not have been necessary to remind them of this and call them to a sense of their responsibility. But they had become selfish and covetous, and they were systematically robbing Him of the means and facilities He had entrusted to them for the carrying on of His work.

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God had wrought mighty wonders before Pharaoh to show that He was the ruler of the whole earth. He designed that His church should be composed of the very ones who were bondmen in Egypt. By His mighty power He delivered them out of the hand of Pharaoh, and made them His church which was a representation of His church in all ages. Christ had purchased this people, they were His property. All that they held in trust was the Lord’s. But they were misappropriating their talents, so that others could not be benefitted by the riches and grace of God.

God had taught them that His kingdom embraced the whole world. He was definite in all His arrangements, and positive in all His requirements. His kingdom was to succeed all other kingdoms, and cover the whole earth. It was never to be transferred to another ruler. This kingdom was God's peculiar treasure, and its principles were to test and purify His subjects, and fashion them after the image of God.

The lessons of Christ in the parables preceding the parable of the vineyard present the Jewish nation as unfaithful in their stewardship. Men of God's appointment had come to the vineyard for fruit, and had found none. Christ compared them to the barren fig tree, which while laden with luxuriant foliage and apparently flourishing, was destitute of fruit. Christ searched from the topmost branch to the lowest bough, but He found nothing but leaves, and He cursed the unfruitful tree. "Let no fruit grow on thee henceforward forever," He said.

Christ had declared, The kingdom of God is not meat nor drink. Form and ceremony do not constitute the kingdom of God. Ceremonies become multitudinous and extravagant as the vital principles of the kingdom of God are lost. But it is not form and ceremony that Christ requires. He hungers to receive from His vineyard fruit in holiness and unselfishness, deeds of goodness, mercy, and truth.

Gorgeous apparel, fine singing, and instrumental music in the church do not call forth the songs of the angel choir. In the sight of God these things are like the branches of the unfruitful fig tree which bore nothing but pretentious leaves. Christ looks for fruit, for principles of goodness and sympathy and love. These are the principles of heaven, and when they are revealed in the lives of human beings, we may know that Christ is formed within, the hope of glory. A congregation may be the poorest in the land, without music or outward show, but if it possesses these principles, the members can sing, for the joy of Christ is in their souls, and this they can offer as a sweet oblation to God.

"If ye keep My commandments, ye shall abide in My love," Christ says. God looks for the fruit of obedience. "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep my commandments ye shall abide in my love;

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even as I have kept my Father's commandments, and abide in His love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you" [John 15:8-12]. Who among us realize these things, and cultivate love one for another?

[331] A fashionable religion that consists of ceremony and pretention is not acceptable to God; for the love of God is not there. A church with such a religion can call forth no response from the heavenly angels; for their hearts are not receiving the rich currents of love which are flowing from heaven to earth, and which make glad the hearts of God's people. When the love of Christ in the soul flows forth in pure, rich currents to those who need tenderness and kindness, it is like a draught from the river of God which flows from beneath His throne to refresh the parched and thirsty soul.

These are the fruits that Christ would have from His vineyards, and from His saints who assemble to worship Him from year to year. Obedience to God's commandments makes our souls precious in His sight. The church is very dear to the heart of God. He would have His people sing with the heart and with the understanding also: "Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it." "Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein.... The vineyard of the Lord of hosts is the house of Israel" [Psalm 80:8; Isaiah 5:1, 2, 7].

Let songs pour forth from lips that the live coal from off the altar has touched. Lift up your voices in the words of the 121st, 125th, and 126th psalms. The angelic host will join with those who sing with the spirit and with the understanding also.—[Manuscript 123, 1899](#).

Ellen G. White Estate

Washington, D. C.,

January 23, 1987.

Entire Manuscript.

[332] **MR No. 1232—Health Teachings Not To Replace
The Third Angel’s Message**

(Written May 27, 1896, From Cooranbong, N.S.W., to Dr. J. H. Kellogg.)

I have been much perplexed in regard to some matters that have been presented before me concerning the condition of things in some of our institutions. I sent you a copy of letters sent to Elder Olsen. I have been shown that you also are in danger of making serious mistakes. You feel a deep interest in the circulation of the health publications, and this is right; but that special branch is not to be made all-absorbing. The health reform is as closely related to the third angel’s message as the arm to the body; but the arm cannot take the place of the body. The proclamation of the third angel’s message, the commandments of God, and the testimony of Jesus, is the burden of our work. The message is to be proclaimed with a loud cry and is to go to the whole world. The presentation of health principles must be united with this message, but must not be independent of it or in any way take the place of it.

[333] I was shown that the strong presentation of the health line of work is causing it to absorb more attention than should be given to any one branch. There must be a well-balanced, symmetrical development of the work in all its parts. You, my brother, should not press workers to handle the health books as the *Bible Readings* was handled. Matters are now taking that phase. The glowing impressions given to the canvassers in regard to this one branch result in excluding from the field other works that must come before the people. You know I would have the health books occupy their proper place, but they are only one of many lines in the great work to be done.

Canvassers should not be taught that one book or one class of books is to occupy the field to the neglect of all others. Among the workers are always some who can be swayed in almost any direction.

Those who have charge of the canvassing work should be men of well-balanced minds, who can discern the relation of each part of the work to the great whole. Let them give due attention to the circulation of health books, but not make this line so prominent as to draw men away from other lines of vital interest. It is my prayer that you may not move unadvisedly in this matter and exercise an influence that shall lead men to dishonor God by neglecting the very things essential to come before the people at this time. My brother, you are in danger of self-exaltation; I caution you to walk humbly with God. Seek wisdom from Him, that you may be guided in safe paths.

There is need of a much closer study of the Word of God. Especially should Daniel and the Revelation have attention as never before in the history of our work. We may have less to say in some lines, in regard to the Roman power and the papacy, but we should call attention to what the prophets and the apostles have written under the inspiration of the Spirit of God. The Holy Spirit has so shaped matters, both in the giving of the prophecy, and in the events portrayed, as to teach that the human agent is to be kept out of sight, hid in Christ, and the Lord God of heaven and His law are to be exalted.

Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust. God alone is represented as great. In the vision of the prophet He is seen casting down one mighty ruler and setting up another. He is revealed as the monarch of the universe, about to set up His everlasting kingdom—the Ancient of days, the living God, the Source of all wisdom, the Ruler of the present, the Revealer of the future. Read and understand how poor, how frail, how short-lived, how erring, how guilty, is man in lifting up his soul unto vanity.

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The Holy Spirit through Isaiah points us to God, the living God, as the chief object of attention—to God as revealed in Christ. “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](#)].

The light that Daniel received direct from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon have come to pass.

[335] Consider the circumstances of the Jewish nation when the prophecies of Daniel were given. The Israelites were in captivity, their temple had been destroyed, their temple service suspended. Their religion had centered in the ceremonies of the sacrificial system. They had made the outward forms all-important, while they had lost the spirit of true worship. Their services were corrupted with the traditions and practices of heathenism, and in the performance of the sacrificial rites they did not look beyond the shadow to the substance. They did not discern Christ, the true offering for the sins of men. The Lord wrought to bring the people into captivity, and to suspend the services in the temple, in order that the outward ceremonies might not become the sum total of their religion. Their principles and practices must be purged from heathenism. The ritual service ceased in order that heart service might be revived. The outward glory was removed that the spiritual might be revealed.

In the land of their captivity, as the people turned unto the Lord with repentance, He manifested Himself unto them. They lacked the outward representation of His presence; but the bright beams of the Sun of Righteousness shone into their minds and hearts. When they called unto God in their humiliation and distress, visions were given to His prophets which unfolded the events of the future—the overthrow of the oppressors of God’s people, the coming of the Redeemer, and the establishment of the everlasting kingdom.

In giving the light to His people, God did not work exclusively through any one class of men. Daniel was a prince of Judah. Isaiah also was of the royal tribe. David was a shepherd boy, Amos a herdsman, Zechariah a captive from Babylon, Elisha a tiller of the soil. The Lord raised up as representative men the prophets and princes, the noble and the lowly, and by inspiration taught them truths to be given to His people.

The revealed will of God must stand forth distinct as a lamp that burneth. Those who, like yourself, are in responsible positions, we thank God can be a power for good if they are not perverted by

prosperity. But in order that our work may be a success, we must cooperate with the heavenly messenger that is to lighten the whole earth with his glory. The Lord calls upon you, as upon Daniel, to enlist all your God-given powers in revealing Him to the world. The interest and effort of physicians are to be given, not to the health question alone, but to making known the truths for these last times, truths that are deciding the destiny of souls.

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Daniel and his three companions had a special work to do. Although greatly honored in this work, they did not become in any way exalted. They were scholars, being skilled in secular as well as religious knowledge, but they had studied science without being corrupted. They were well-balanced because they had yielded themselves to the control of the Holy Spirit. These youth gave to God all the glory of their secular, scientific, and religious endowments. Their learning did not come by chance; they obtained knowledge by the faithful use of their powers, and God gave them skill and understanding.

True science and Bible religion are in perfect harmony. Let the students in our schools learn all they possibly can. But, as a rule, let them be educated in our own institutions. Be careful how you advise them to go to other schools, where error is taught, in order to complete their education. Do not give them the impression that greater educational advantages are to be obtained by mingling with those who do not seek wisdom from God. The great men of Babylon were willing to be benefited by the instruction that God gave through Daniel, to help the king out of his difficulty by the interpretation of his dream. But they were anxious to mix in their heathen religion with that of the Hebrews. Had Daniel and his fellows consented to such a compromise, they would, in the view of the Babylonians, have been complete as statesmen, fit to be entrusted with the affairs of the kingdom. But the four Hebrews entered into no such arrangement. They were true to God, and God upheld them and honored them. The lesson is for us. “Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you.”—[Letter 57, 1896](#).

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Washington, D. C.,

January 23, 1987.

Entire Letter.

**MR No. 1233—Earnest Labor to be Bestowed on
the Erring**

[338]

(Written April 21, 1887, from Basel, Switzerland, to Elder G. I. Butler.)

There is not the mingling of the elements of character that bring justice and mercy and the love of God into beautiful harmony. There is altogether too much talking, too many strong words and strong feelings that the Lord has nothing to do with, and these strong feelings influence our good brethren. I am compelled to deal plainly, and rebuke sin, and then I have it in my heart, placed there by the Spirit of Christ, to labor in faith, in tender sympathy and compassion, for the erring. I will not let them alone; I will not leave them to become the sport of Satan's temptations. I will not myself act the part of the adversary of souls, as is represented by Joshua and the angel. Souls cost the price of my Redeemer's blood. When men, themselves liable to temptation—erring mortals—shall be free to pronounce upon another's case, who is humbled in the dust, and shall take it on themselves to decide by their own feelings or the feelings of their brethren just how much feeling the erring one should manifest to be pardoned, they are taking on themselves that which God has not required of them.

When I know that there are those who have fallen into great sin, but we have labored with and for them, and God has afterward accepted their labors, when these have pleaded for me to let them go and to not burden myself for them, I have said, "I will not give you up; you must gather strength to overcome." These men are now in active service. [Either] this course toward them was wrong, or the course that is now pursued is not that which Jesus would pursue under similar circumstances.

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If our hearts were more fully imbued with the Spirit of God, we should have His melting love, and should work with spiritual power to restore the erring and not leave them under Satan's control. We

need good, heart religion and divine wisdom to deal with human minds, that we shall not only reprove, rebuke, exhort with all long-suffering and doctrine, but we shall take the erring in our arms of faith and bear them to the cross of Christ. We must bring them in contact with the sin-pardoning Saviour.

I am more pained than I can express to see so little aptitude and skill, [so little] self-denial and self-sacrifice, to save souls that are ensnared by Satan. I see such a cold Phariseeism cherished, holding off at arm's length the one who has been deluded by the adversary of souls, and then I think, What if Jesus treated us individually in this way? Is this spirit of coldness and lack of sympathy to grow among us? If so, my brethren must excuse me; I cannot labor with them. I will not be a party in this kind of management.

I call to mind the shepherd hunting the lost sheep, and [the story of] the prodigal son. I want those parables to have their influence upon my heart and mind. I think of Jesus—what love and tenderness He manifested for erring, fallen man; and then I think of the severe judgment one pronounces upon his brother who has fallen under temptation, and my heart becomes sick. I see the iron in hearts, and think we should pray for hearts of flesh. Oh, how I long for Jesus to come! How I long for Him to set things in order! Come, Lord Jesus, and come quickly, is my prayer.—[Letter 16a, 1887](#).

Ellen G. White Estate

Washington, D. C.,

April 6, 1987.

Entire Letter.

MR No. 1234—An Appeal to Evangelize the Iowa Conference

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(Written in 1902 at “Elmshaven,” St. Helena, California. It is addressed “To the Iowa Conference: My dear brethren and sisters.”)

[1 Peter 4:7-11, quoted.]

The churches in Iowa are in need of far greater spiritual life. When we separate from God, we assert our own independence, and raise the standard of revolt. Men desire to govern their fellow men, to gain jurisdiction over them. But it is impossible for man to exercise authority over his fellow men without making himself liable to collide with their interests, which should be carefully guarded. Every man is to remember that every other man has an identity, which must not be submerged in any human being.

Supreme love for God is the great principle that keeps men close to one another in unselfish fellowship. The love of Christ leads man to see the good there is in his fellow beings. But he who is absorbed in correcting his neighbor neglects to give attention to his own defects, and loses God out of his reckoning. He does not appreciate God enough to seek to be like Him, and he loses the power to bring forth the fruits of righteousness. He watches for the defects in his brother, forgetting that he is the purchase of the blood of Christ.

For three years the disciples had before them the wonderful example of Christ. Day by day they walked and talked with Him, hearing His words of cheer to the weary and heavy laden, and seeing the manifestations of His power in behalf of the sick and afflicted. When the time came for Him to leave them, He gave them power to work as He had worked. He bestowed on them His grace, saying, “Freely ye have received, freely give.” They were to go forth into the world to shed abroad the light of His gospel of love and healing. The work He had done they were to do.

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And this is the work that we also are to do in the world. In sympathy and compassion we are to minister to those in need of help, seeking with unselfish earnestness to lighten the woe of suffering humanity. As we engage in this work, we shall be greatly blessed. And by it souls will be won to the Redeemer; for its influence is irresistible.

The practical carrying out of the Saviour's commission demonstrates the power of the gospel. This work calls for laborious effort, but it pays, for by it perishing souls are saved. Through its influence men and women of talent are to be brought to the cross of Christ.

Man has a body as well as a soul to save. Both are to be restored to health by God's simple but efficacious methods, which appeal to men and women of intelligence. As the health of the body is restored, the powers of the mind are put forth to grasp the great truths of the gospel. And through a belief in the truth, souls are awakened to their need of a preparation for life's duties.

The denominational churches in our land are doing something in the line of Christian help work. Some are working actively, walking in all the light they have. They would do much more if they understood the truth. And many of those who know the truth, who claim to believe that the last message of mercy is being given to the world, are fast asleep. Many, like the sluggard, are folding their hands in inactivity.

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The Lord has a work for everyone to do. There are those who suppose that they can be saved by merely assenting to the truth. But this cannot be. True conversion acts like leaven, permeating every part of the being, filling man with a desire to serve Christ. Received into the heart, the truth transforms the entire being, bringing it into conformity with the Spirit of Christ. There is a development of all the powers, for the heart is changed.

Man can increase in knowledge without experiencing a change of heart, but this does not bring salvation. Paul declares, "Though I ... understand all mysteries, and all knowledge, ... and have not charity, I am nothing," "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." It is not position or profession that makes a man of value in God's sight; it is being good and doing good.

Christ says, “Except a man be born again, he cannot see the kingdom of God.” He who has only an emotional religion is controlled by “another spirit,” not the Spirit of Christ. Flighty and sentimental, he is a burden to the church. At times his imagination soars high, but it goes down correspondingly when the cause of excitement is removed.

By the death of His only begotten Son, God has made it possible for man to reach the high ideal set before him. We can do God no greater dishonor than to remain in indolence and indifference, caring not to save the souls perishing in sin.

Is Christ your personal Saviour? Do you depend on Him for your acceptance with the Father? He says, “Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me.” There is power in Christ to enable us to gain the victory over the enemy.

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I am carrying a burden for the Iowa Conference. The Lord has instructed me that as a conference you are living far beneath your privileges. Although you have been greatly blessed with a knowledge of the truth, many of you have not realized your duty to give this advanced light to others. In the Judgment, God will call you to account for the way in which you have used the light given you.

In the Iowa Conference there are many precious souls who would make good workers. These need to be awakened to the necessity of taking hold of the Lord’s work and doing something for Him. They should be educated and trained, that they may go forth to labor for others. Let them gain an experimental knowledge in seeking to save those who are perishing around them.

God has appointed to every man his work. While so many men and women in the towns and cities round about us are perishing for lack of knowledge, how can God’s people sleep on in indifference? If those who know the truth realized fully the fearful peril of their fellow men, they would be aroused to work for the Master. Going out into new fields they would, by the power of a godly example, lead others to unite with them.

Let married men and women who know the truth go forth to the neglected fields to enlighten others. Follow the example of those who have done pioneer work in new fields. Wisely work in places

[344] where you can best labor. Learn the principles of health reform, in order that you may be able to teach them to others. By reading and studying the various books and periodicals on the subject of health, learn to give treatment to the sick, and thus to do better work for the Master. Many who now rest in their graves would today be alive had they been careful to improve precious moments in seeking to obtain a knowledge of the light upon health reform that God has given for their benefit. Wilfully ignorant of the laws of their being, they have died for lack of knowledge.

Let every member of the churches in Iowa carefully study the instruction given in the fifty-eighth chapter of Isaiah and in the third and fourth chapters of Malachi. Will my brethren consider these scriptures? In the fifty-eighth of Isaiah there is light for those who rejoice in the hope of the soon-coming morning. The Lord desires to send us the reviving, healing beams of His sunshine. "The fashion of this world passeth away," but the fashion of the world to come will endure forever. With that infinite bliss will the righteous be rewarded! What boundless joy will be theirs!

Christ has gone to prepare mansions for those who are faithful. To the immortal inheritance those who love God and keep His commandments have a clear title—a title that will never be questioned. Those who by faith take God at His word have an everlasting life-insurance policy. Those who now by faith enter the kingdom of God and hold fast their profession of faith, will possess the kingdom forever and ever.

[345] To the brethren and sisters of Iowa, those who claim to believe in Jesus as a personal Saviour, I would say: Remember that you are not your own; you are "bought with a price: therefore glorify God in your body, and in your spirit, which are God's." I beseech you to consider your individual responsibility. In view of all that you are to receive and enjoy in the world to come, why, oh why, do you not rise above the sordid influences of this world, putting away all earthliness?

[1 [John 2:1-7](#), quoted.]

The church is the bride, the Lamb's wife. She should keep herself pure, sanctified, holy. Never should she indulge in any foolishness, for she is the bride of a King. Yet she does not realize her exalted position. If she understood this, she would be all-glorious within.

The world does not acknowledge that, at an infinite cost, Christ has purchased the human race. They do not acknowledge that by creation and by redemption He holds a just claim to every human being. But as the Redeemer of the fallen race, He has been given the deed of possession, which entitles Him to claim them as His property. “He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name” [John 1:10-12].

The Lord is ready to do a great work for every church in the Iowa Conference. In order that the world may be left without excuse, He desires His representatives properly to bear witness of Him. Will those who have named the name of Christ be as clay in the hands of the potter? Will they submit to be molded and fashioned into vessels unto honor? Thus they may be qualified to stand in their lot and in their place. By their unselfish lives they may give to the world an illustration of practical Christianity.

The churches in this conference have a work to do. Plans should be made to advance the Lord’s cause. The Master is calling for men who will do His work with humility of heart. He works through those who have a contrite spirit. The clear light of truth should shine forth from the churches. Every church should be as a city set upon a hill, the light of which cannot be hid.

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The psalmist says, “Thy word is a lamp unto my feet, and a light unto my path.” In these days of test and trial, we should take the Bible as our counselor and our guide, that we may make straight paths for our feet. The beautiful, glorious light of heaven is shining from the precepts of the law, clearly lighting up the pathway leading to the gates of the New Jerusalem. Those who walk in this light will never go astray.

The Lord’s people should often come together to engage in earnest supplication for divine blessing, that they may better understand where and how to work. Let no selfishness or jealousy be manifested. Let the laborers knit their souls with Christ and with their brethren. Let them unitedly use their powers in doing genuine advance work, bearing to others the light of present truth.

In Iowa there are many places to be worked. As a general rule, the conference laborers should go out from the churches into new fields, using their God-given ability to a purpose in seeking and saving the lost.

An Appeal for the Barren Fields

[347] My brethren and sisters, I wish to present before you the necessities of the destitute fields in your sight. In His great mercy the Lord has furnished these fields with laborers who have precious talents. Means is now needed to carry forward the work. I present this matter before the churches in Iowa, praying that the Lord may impress hearts with the needs of His work, that gifts for these barren fields may flow into His treasury. Our neglect of the fields ripe for the harvest is our condemnation.

God is calling upon His people to give to Him of the means that He has entrusted to them, in order that institutions both small and large may be established to glorify His name. By giving of their substance to sustain His work, God's people show in a practical manner that they love Him supremely and their neighbor as themselves.

I have a message to bear in regard to the Southern field. We shall have to work this field. Its present condition is a continual rebuke to all who claim to be followers of Christ. The outlook is not pleasant. In some sections of this field the nominal churches have done a good work in gospel ministry and by establishing schools for the people. But as a whole, the field has scarcely been touched. If the words of the gospel commission had been studied and obeyed by our people, the South would have received its proportionate share of ministry. If those who have received light had walked in the light given them, they would have realized that they should cultivate this long-neglected vineyard.

Many of the Southern cities have never been worked. Look at the destitution of this field. Consider the ignorance, the poverty, the misery, the distress of many of the people. What do they know in regard to the Bible? They are not acquainted with the Lord Jesus Christ. And yet this field lies at your door! How selfish and inattentive you have been to your neighbors! You have heartlessly

passed them by, doing little to relieve their suffering. The condition of this field is a condemnation of our professed Christianity.

It is too late now to cling to worldly treasures. Soon, unnecessary houses and lands will be of no benefit to anyone, for the curse of God will rest more and more heavily upon the earth. The call comes, “Sell that ye have, and give alms.” This message should be faithfully borne—urged home to the hearts of the people—that God’s own property may be returned to Him in offerings to advance His work in the world. [348]

God calls for men who will educate. During the time that has passed into eternity many should have been in the South, laboring together with God by doing personal work and by giving of their means to sustain themselves and other workers in that field.

My dear brethren and sisters in Iowa, the Lord is calling upon you to come to your senses. Awake to a realization of your responsibilities. God has given to every man his work. You have a most earnest work to do. You may live lives of usefulness. Learn all that you can, and then be a blessing to others by imparting a knowledge of truth. Let every one do according to his several ability, willingly sharing in the bearing of burdens.

Let us in the name of the Lord press perseveringly forward in the race for eternal life. We have a great work to do in enlightening our own souls and in living up to a higher standard. Let us place a proper estimate on the preciousness of a knowledge of the truth. Then we shall have a clearer understanding in regard to God’s goodness to us and our obligations to others. While seeking to save the lost, let us keep our minds constantly uplifted in prayer for divine guidance. We are not to look to men, but are to behold Jesus. Let us not lose our spirituality. Christ desires His people to be greatly revived by the Holy Spirit.

Although we are now passing through the night of tribulation, we need not be discouraged by the darkness that surrounds us. The Lord desires us to exercise faith, with spiritual vision looking beyond the gloom to the scenes of the morning so soon to dawn. In faith and hope we may confidently say, The morning cometh, when there will be no more night. Soon we shall see the dawn of the eternal day in all its glorious beauty and splendor.—[Letter 136, 1902](#). [349]

Ellen G. White Estate

Washington, D. C.,

April, 1987.

Entire Letter.

**MR No. 1235—Processed as Manuscript Release No.
1253**