

Ellen G. White Estate

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ELLEN G. WHITE

**Manuscript
Releases—Volume Nine
[Nos. 664-770]**

Ellen G. White

1990

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Information about this Book

Overview

This eBook is provided by the [Ellen G. White Estate](#). It is included in the larger free [Online Books](#) collection on the Ellen G. White Estate Web site.

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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Further Information

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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Trustees and their successors became increasingly aware of the potential usefulness to the church of this gold mine of unpublished materials.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. 664—Christ’s High Standard Attainable by His Grace

When the truth is manifested in the daily life, the fruit will be unto righteousness and true holiness. In the life that He lived on this earth, Christ has given us an example of what the lives of those who believe on Him should be. God calls for a depth of piety that many have not yet known.

Christ loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water through the Word. His prayer for the believers is:

Neither pray I for these alone, but for them also which shall believe on Me through their word; That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: That the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.—[John 17:20-23](#).

This high standard Christ has made it possible for us to reach. He will be present in His grace and strength, to help every striving soul not to fall short of His high calling. Our expectations need to be elevated far above that which is seen in the piety of many professing Christians. God calls upon us to reveal the Saviour to the world in works of righteousness. He calls upon us to remember that we are a spectacle to the world, to angels, and to men.—[Manuscript 17, 1906](#), p. 5. (“The United States as an Asylum for Religious Liberty.”)

White Estate

Washington, D. C.,

October 30, 1978.

**MR No. 665—Sabbath Conversation that God
Blesses**

[2]

The Sabbath is holy unto the Lord. Affectionate, personal, private conversation in regard to religious experience will be blessed of the Lord. “Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.” ([Malachi 3:16, 17.](#))—[Letter 8, 1898](#), p. 5. (To Sister Gotzian, February 14, 1898.)

White Estate

Washington, D.C.,

October 30, 1978.

[3] **MR No. 666—Phrenology or the Power of God?**

A certain minister in California was tampering with phrenology, while carrying on the ministry, as a means of making money. He falsified in many respects, and discouraged souls by his course. He even said to some married couples that they were unfitted for each other. God never gave him such a commission.

What I want to know is what kind of a heart have you. The devil had a splendid head, but he had an envious heart. There is no excuse for the rebellious heart that came in Satan, and that iniquity is unexplainable.

This minister said, “I shall have to use phrenology in order to get out of debt,” and he was receiving from \$15 to \$18 per week. I said to him, “I rebuke your spirit in the name of Jesus Christ of Nazareth.” He thought he could do such wonderful things, and he made a young man think the same, and he went home and lived upon the earnings of his poor mother, and has never done that wonderful thing yet. He was going to tell them of themselves. Those who practice this work do a hundred times more harm than good.

Ministers are granted credentials that they may instruct people in the Word of God. And they can overcome their hereditary and cultivated tendencies. The phrenologist would tell them about marriages, etc., and confessions were made by women as they would confess to a Catholic priest.

[4] These things have been opened before my mind, and I can assure you that I have not one particle of faith in phrenology as it is now handled. [Phrenology, in its early development, made important contributions to the emerging sciences of the mind. It was phrenology that gave American reformers in the early nineteenth century their first hope that criminals, the insane, and other mental defectives might not be beyond help. See John D. Davies, *Phrenology, Fad and Science : A 19th-Century American Crusade* (New Haven: Yale University Press, 1955). In Australia, Mrs. White found phrenology being advocated by certain Adventist ministers as a virtual substi-

tute for the power of God in character transformation, as well as a basis for marriage counseling. She and many other religious leaders protested against this.] It has become a fraud. We have a higher work than this. It certainly cannot be said of those who practiced these things, “And thy righteousness shall go before thee; the glory of the Lord shall be thy reward” ([Isaiah 58:8](#)). They do not know what the glory of the Lord is....

Christ is soon to come. We must preach the third angel’s message. Use the Bible, which will transform character.

The wife of the minister who used phrenology as a means to bring in more money, said, “My husband is capable of standing in the highest positions.” It was astonishing the influence that he had over human minds. But he did not walk in the light as God would have him, and today he is selling brushes as a means of making a living.

I said to a Brother Butler [not the minister-phrenologist aforementioned], “God desires that you should preach His truth.” But said he, “Look at my head, I have no power of faith, and I can never go and preach, and I am just as full of infidelity as I can be.”

But I told him that God had shown me that he should go and proclaim the message. He did go, and after he had labored some years he said, “Sister White the hollow in my head is all filled up.” It was because he had been cultivating faith, and working in God’s lines.

You may say it was due to phrenology, but it was due to the transforming grace and power of God. Those who engage in this work of reading character by the head practice all kinds of deception under [the] profession of knowledge. [They] may try to reform character, but they never do it. Preach Christ, and present the pattern, and work in His lines....

In the early days of the first angel’s message, one poor man that [5] was foolish was impressed with the truth, and he went to a learned Elder and repeated the following words, “Elder G____, behold, the bridegroom cometh, go ye out to meet Him.” [Elder G____ said] “Give us your reasons, Brother,” but he presented no reasons, and kept on repeating these words, instead of trying to give proof for the soon coming of the Lord, for he of himself was unable to give any reason. But he repeated the words, “Behold, the bridegroom

cometh, go ye out to meet Him.” And the Spirit of God rested upon them, and Elder G_____ fell on his knees and confessed his pomp and pride before the Lord.

God sent this poor man and brought the learned man to his knees and his position before God.

“Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?” (1 Corinthians 1:20. See also [verses 21-25](#), and [1 Corinthians 2:1](#)). The apostle Paul could meet oratory with oratory, philosophy with philosophy. He could meet people on their own ground. Now he said, “For I determined not to know any thing among you, save Jesus Christ, and Him crucified” ([1 Corinthians 2:2](#). See also [verses 3-10](#)).

God alone can transform character. Jesus Christ came into our world to bring back through the mighty power of the cross of Calvary that which was lost. “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual” ([1 Corinthians 2:12, 13](#). See also [verses 14-16](#).)

- [6] We want you to sense these things. We want you to understand the working of the Spirit of God.—[Manuscript 12, 1893](#), pp. 4-7. (“A Sermon at Camp Meeting in New Zealand,” March 28, 1893.)

White Estate

Washington, D. C.,

November 2, 1978.

MR No. 667—Prophetic Interpretation

[7]

The Book With Seven Seals Contains the History of the World—“And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon” ([Revelation 5:1-3](#)).

There in His open hand lay the book, the roll of the history of God’s providences, the prophetic history of nations and the church. Herein was contained the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations. In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of earth’s history to its close.

This roll was written within and without. John says: [[Revelation 5:4, 5, 8-14; 6:8-11; Revelation 8:1-4](#); quoted.]

The same spirit is seen today that is represented in [Revelation 6:6-8](#). History is to be repeated. That which has been will be again.—[Letter 65, 1898](#), pp. 6-9, 12. (To Brethren Griggs and Howe, August 23, 1898.)

Prophecies of Revelation Repeat Prophecies of Daniel—Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth’s history. The teachings of this book are definite, not mystical and un-intelligible. In it the same line of prophecy is taken up as in Daniel. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence.—[Manuscript 107, 1897](#), pp. 1, 2. (“Search the Scriptures,” no date.)

[8]

White Estate

Washington, D. C.,

November 14, 1978.

MR No. 668—Counsel Regarding the Moving of Workers

[9]

Ministers and Conference Presidents Not to Stay Too Long in One Place—I have some things to give you which were written January 1, 1897:

I have not been able to sleep after one o'clock. Through the night season the light has been given me that it is not wise to keep ministers in the same locality year after year, that it is not right to keep the president of the conference in one place through a succession of years. His position as president should be carefully considered, and changed as soon as God shall open the way for another to take his place. It is not justice to have the burdens that must come upon the president of any conference placed upon one man year after year, for a condition of things will come into existence that will not be for his good, or for the good of the conference. It is in this way that one man's mind and judgment comes to be thought infallible. The work is in the Lord's hands, and He will signify to us when He has a man prepared for the place. Until then we may let our minds rest.—[Letter 87, 1898](#), p. 1. (To N. D. Faulkhead, October 20, 1898.)

Much Prayer to be Offered Before Decisions Are Made—Many men are better off to take care of their little families [and] do what they can by home influence than to extend their efforts and influence in a broader capacity. They are far better adapted to move in a narrow sphere. To uproot them and send them adrift, because they flatter themselves they can do something, is a wonderful mistake. We must have sharp discriminating powers, and there must be much prayer offered before decisions are made. Things are accepted as in God's order that are not in His order. There must be much prayer in every move made, in every man chosen for a particular work. There are mistakes made. Finite judgment, without the counsel of God, makes sad blunders.

[10]

We should bring God into all our counsels, and not make moves unless we have the enlightenment of God. Plead with God. Impor-

tune Him for light, for wisdom, and for counsel, that every move may be made in God. If this is so, less haphazard work will be done. There will be less to tear down, less to go to pieces, more steady, firm, thorough work done, and more power in what is done. We do not pray in humble dependence one half as much as we should. We cannot afford to make a mistake in this matter where eternal interests are involved.—[Letter 9, 1884](#), pp. 1, 2. (To S. N. Haskell, cir. 1884.)

Any Moves Should Leave a Positive Influence on the Cause of God—After the council meeting [in Stanmore, NSW, Australia] I saw quite a change being made. As I told you, there was a transferring of workers and our Counselor was saying that the same men should not continue a length of time in one place. The health of the Cause and the working out of the plans of God demanded that the same gifts in labor in certain lines of work, should not continue a length of time. There were families with their goods being drawn away to be transported to other places. There was a necessity for this in order to leave a positive influence on the work and the cause of God, and its advancement. I would encourage the movement you suggest, and believe the Lord is in Elder [A.G.] Daniells' moving to Sydney at this time, and the Lord will tell him what to do next.—[Letter 63a, 1898](#), p. 1. (To W. C. White, August 12, 1898.)

[11] **Why God Wants Men Moved Frequently**—A life of monotony is not the most conducive to spiritual growth. Some can reach the highest standard of spirituality only through the breaking up of the regular order of things. It is often necessary to change men into different positions.

God desires human beings to be more closely associated with Him. Therefore He takes them away from their friends and acquaintances. When God was preparing Elijah for translation, He moved him from place to place, that he might leave behind the methods and customs he had previously followed, that he might not settle down on his lees and thus fail of obtaining moral greatness and spiritual soundness. It was God's design that Elijah's influence should be a power to help many souls to a more perfect experience.—[Letter 59, 1901](#), p. 8. (To A. G. Daniells, June 5, 1901.)

Not Too Long in the Same Place—Brother Simpson feels that it is not best for one or two men to continue their labors for too

long a time in the same place, going over and over the same lines in presenting the Scriptures. New talent should be brought into Los Angeles, while those who have worked here so long go to new fields. This is wisdom.—[Letter 241a, 1905](#), p. 3. (To W. C. White, August 13, 1905.)

White Estate

Washington, D. C.,

November 15, 1978.

[12]

MR No. 669—Relation of Faith and Works

Christ said, “If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me” (Luke 9:23). I feel such an intense interest that every soul shall see, and understand, and be charmed with the consistency of the truth. The evidence of our love to Christ is not pretention, but practice....

“If a man love Me, he will keep My words: and My Father will love him, and We will come unto him [“We,” that is, the Father, Son, and the Holy Ghost], and make Our abode with him” (John 14:23). Oh, my brother, walk carefully with God. But remember that there are some whose eyes are intently fixed upon you, expecting that you will overreach the mark, and stumble, and fall. But if you keep in humility close to Jesus, all is well.

[See 2 Peter 1:1-11.] This is the faith which we must have, that works by love, and purifies the soul. There is no place in the school of Christ where we graduate. We are to work on the plan of addition, and the Lord will work on the plan of multiplication. It is through constant diligence that we will, through the grace of Christ, live on the plan of addition, making our calling and election sure. For if ye do these things—“add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity”—“for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ” (2 Peter 1:1, 5-7, 10, 11).—Letter 44, 1893, 4-6. (To A. T. Jones, April 9, 1893.)

White Estate

November 15, 1978.

MR No. 670—Proper Voice Culture

[13]

I have words of caution to give you, which I am repeating to you in the night season. I was saying this: “I have a message for you from the Lord. Cultivate your vocal organs. This is your privilege and duty. The voice is a most precious treasure. You often speak too hurriedly. Words are crowded too quickly upon words, and your utterance lacks the clear distinctness that it should have.”

Speaking to large congregations as you do, it is your duty to give your vocal organs all the relief possible. When speaking, take deep, full inspirations of air. Use the muscles of the abdomen and thus put upon them the burden you are now placing upon the throat and lungs.

The Lord would not have you injure your vocal organs by a long, continuous strain. Your words will be much more forcible if you give your lungs more air and speak fewer words. When you are speaking, you need to give time to taking full, deep inspirations. Bring the muscles of the abdomen into action. Stand straight, breathe deep, and speak your words with as much force as you please.

I was taught this lesson when my throat and lungs were so much affected that I could not breathe without suffering. No human friend gave me any hint of what to do in order to improve, but the great Medical Missionary, whom I love and obey, told me what to do. The directions given me, I give you. The importance of voice culture was impressed upon me, and ever since I have tried to impress this upon others. Let our ministers speak slowly, taking in full inspirations of air, and there will be a melody in their voices that is now heard in the voices of but few, because it is hard to change wrong habits for right ones.

[14]

God would have His workers treat their vocal organs with special care, as a precious gift from Him. These organs are not to be abused by over-taxation. Let great care be shown in their use. Then the discourses given will be more impressive, and those who speak will be enabled to do more work for the Master. There are men who

have gone down to the grave because they did not take pains to be in harmony with nature's laws in their use of the vocal organs.

The Lord would have His messengers guard sacredly their health and strength. They are not to sacrifice their God-given organs by misusing them. One organ is not to be overstrained, made to bear a burden of abuse that will bring disease and cut short the usefulness of the worker.

The Lord would have you improve in speech by placing the burden where it belongs, upon the muscles of the chest and abdomen. The throat is only the channel for the words. Speak slowly and breathe deeply. This will enable you to throw out your words with distinctness and volume, while the throat and lungs, instead of being injured, will be strengthened to resist consumptive tendencies.

It is your privilege to take lessons in voice culture, if possible. Voice culture is a study that should find a place in every institution for the education of the youth. Especially is this study essential for those who are preparing themselves to labor as teachers or ministers. In every study the importance of speaking slowly and distinctly, and of placing the burden upon the muscles of the abdomen, should be made prominent. This line of work should be made a specialty in every school. The students should be taught to stand straight, to breathe deep, and to give the proper emphasis to important words and sentences.

[15] I am deeply interested in your work in Southern California. I am so anxious that you shall not break down under the strain of long, continuous effort. Let someone connect with you who can share your burdens. This is the plan that was followed by the Great Teacher. He sent His disciples out two and two.

Think of these suggestions. Give them due attention, for the preservation of your life demands this. The human agent is to do all in his power to preserve his health and strength. The minister of the gospel should give the organs of speech special care, giving the throat every advantage, so that it shall not become irritated. He must take time to rest. Then his vocal organs will not be so overworked that they will become diseased beyond remedy.

I must urge you to exercise discretion. You talk hurriedly, and the throat and lungs become wearied and irritated. Elder [C.W.] Sperry was a man of great ability. I did my best to persuade him

to be careful of his health, but he would not follow my advice. He said that he could not enjoy freedom in speaking if he kept the rules which he knew to be essential to the health of his vocal organs. The force of habit was so strong that he did not change. When he was dying, he sent for my husband and me to come and pray for him. While we were with him, he said, “Oh, Sister White, I need not now be dying had I heeded the warnings that you gave me.”—[Letter 367, 1904](#), pp. 1-3. (To. W. W. Simpson, September 18, 1904.)

White Estate

Washington, D. C.,

November 15, 1978.

[16] **MR No. 671—Pacific Press Branch Office in Mexico**

In reference to the establishment of a branch office in Mexico, I cannot see why this work should not be entered upon. I cannot see why, when we are the helping hand of God, when we have been given instruction in regard to the part the publishing work is to act in carrying the message of present truth, this opportunity should not be improved. It is through the publication of our literature that light is to shine forth to many places. Our books and tracts and papers will go where we cannot go. As these messengers are sent on their way, they will give their message. No one can enter into controversy with them, for they cannot answer back. They stand as dumb, but powerful witnesses for the truth.—[Manuscript 81, 1901](#), pp. 6, 7. (Talk given by Mrs. E. G. White to Board of Directors of Pacific Press, August 21, 1901.)

White Estate

Washington, D. C.,

November 15, 1978.

MR No. 672—Go Apart and Rest Awhile

[17]

When you get so weary that you feel full of care and worry and self-pity, just go apart and rest awhile. Do not worry yourself out of the arms of Jesus....

Look away from yourself unto Jesus, who is the author and the finisher of your faith. Be of good courage, and He will bring it to pass. You are not to be weaklings. When you feel thus, take an entire rest. Talk courage, talk faith, and you may create an atmosphere of hopefulness and brightness.—[Letter 187, 1901](#), p. 3. (To Brother and Sister S. N. Haskell, December 29, 1901.)

White Estate

Washington, D. C.,

November 15, 1978.

[18]

MR No. 673—Refuge for Jewish Converts Encouraged

Refuge for Jewish Converts—I have just had an interview with Brother [F.C.] Gilbert, the converted Jew. He is looking much better in health than when I saw him last, and his wife looks well. He had much to say in the short time he was with me, and he spoke clearly and distinctly. He always has a very interesting history to relate. He certainly is doing a good work. I hope he will be able to raise money for the place he has just purchased. How thankful I would have been if I could have given him something for this enterprise, but I was unable to do this.—[Letter 62, 1908](#), p. 1. (To G. W. Reaser, February 2, 1908.)

Fresno Church Encouraged to Take Special Offering for Refuge for Jewish Converts—I was much pleased to have some conversation with Elder [F.C.] Gilbert and his wife. What he told me of his work was very interesting. I believe that if he will hold on patiently his work for the Jewish people will be successful. I greatly desired to help him with money in properly fitting up the place he has purchased. I wish the church at Fresno might be induced to make an offering to his work, that the Jews who accept Christ, and because of this are cut off from their people, may have a place of refuge. Elder Gilbert is using his God-given powers in a noble work. I pray that through his efforts many of the seed of Israel may be grafted into the true stock, Christ Jesus....

[19]

I ask you to study this whole chapter [[Romans 11](#)] carefully. There is a great work to be done for the Jewish people. In seeking to do this work, Brother Gilbert has placed himself in a trying position, and at times his life has been endangered. But the Lord has wonderfully preserved him, and has blessed his efforts in giving him converts to the faith. Now that he has purchased a farm where he can make a home for these converted Jews, I trust that our people in Fresno will help him in this work. I am in fullest sympathy with this work, and I desire to solicit an offering from the Fresno church for

its support. I trust that no hindering influence will come in to turn their hearts from giving. Not only will this home serve as a refuge to those who accept Christ, but it will be a place where they will learn how to work for their own people.—[Letter 60, 1908](#), pp. 1-3. (To S. N. Haskell, February 3, 1908.)

White Estate

Washington, D. C.,

November 16, 1978.

MR No. 674—Not Processed

MR No. 675—Ellen White’s Desire To Labor For [20]
Non-SDA’s

I do not think that my labors should be mainly for our own people, but for those who have not yet had the light of truth.—[Letter 195, 1904](#), p. 3. (To A. G. Daniells, June 13, 1904.)

White Estate

Washington, D. C.,

December 7, 1978.

[21] **MR No. 676—Now Is the Time to Prepare for the Hereafter**

Eternity is before us. All improvements we make here of our mental powers, all the high attainments we make in refining and elevating ourselves by connecting closely with heaven, will be translated with us, while if we dwarf our capabilities by inaction, if we deteriorate our talents, which are susceptible of the highest cultivation, we cannot in the better world redeem that past neglect of self-culture, that great loss.

Some may be saved as by fire. Their useless life has brought to them infinite loss. We should make improvement in this life, all that we can by the help and grace of God, knowing we can take these improvements with us into heaven. We will glorify our Father in heaven in proportion as we purify and perfect our characters here. The greatest possible good we can do to our fellow men is to overcome our own faults and improve our characters, making them as excellent and symmetrical as possible. Then our influence upon our fellow men will be more effectual than even the pulpit labor of the most learned ministers without their seeking to improve the character and purify the life. Let your light so shine before men that they, in seeing your good works, may glorify our Father which is in heaven....

[22] Oh, that the people of God would take this to heart! That they would consider that not one wrong will be righted after Jesus comes! Not one error of character will be removed when Christ shall come. Now is our time of preparation. Now is our time of washing our robes of character in the blood of the Lamb. If we go on excusing our errors and trying to make ourselves believe we are about right we deceive our own souls and will find ourselves weighed in the balance and found wanting. Many profess the truth but are not sanctified through the truth.—[Manuscript 5, 1874](#), pp. 4-7. (“Testimony Concerning Brother Stockings,” circa 1874.)

White Estate

Washington, D. C.,

December 29, 1978.

[23] **MR No. 677—Fanny Bolton’s False Claims Refuted**

I tell you that there is not a semblance of truth in her [Fanny Bolton, one of Ellen White’s literary assistants for a short period in America and a few years in Australia, was at times tempted to make ridiculous and unsustained claims for her contributions in the copying and editing of E. G. White materials. Her claim to be somewhat responsible for the content of *Steps to Christ* is without foundation. A confession on her part in 1901 sets the record straight.] statements. My copyists you have seen. They do not change my language. It stands as I write it...

My work has been in the field since 1845. Ever since then I have labored with pen and voice. Increased light has come to me as I have imparted the light given me. I have very much more light on the Old and New Testament Scriptures, which I shall present to our people if my way is not blocked by such influences as the influence exerted by Fannie Bolton. Such a work as hers calls for my pen and voice to contradict her statements, in order to save poor souls from being entirely swamped by her assertion that she has received the Holy Ghost. This is another phase of her desire to exalt herself as ordained by the Lord to bear a message to His people. The Lord did not send her, yet she ran. She will not honor the cause of God, but will mislead others.

Those who have been unwilling to receive the true testimonies of God, notwithstanding that these testimonies have been in the field for so many years, who know not the voice of the Lord, may listen to the voice of a stranger, and receive from a poor, deceived, unbalanced human agent what is supposed to be truth. What is the chaff to the wheat? Know that you are on trial for spiritual life, and accept no delusive sentiments. God save His people from Satan’s snare.—[Letter 61a, 1900](#), pp. 4, 6, 7. (To G. A. Irwin, April 23, 1900.)

White Estate

***Washington, D. C.,
December 29, 1978.***

MR No. 678—Sister Caro’s Ministerial Work

Sister Caro Very Capable Woman—Sister Caro is a superior dentist. She has all the work she can do. She is a tall stately woman, but sociable and companionable. You would love her if you should see her. She does not hoard her means, she puts it into bags which wax not old. She handles an immense amount of money, and she uses the money to educate young men to become laborers for the Master. I am greatly attached to her. She holds her diploma as dentist and her credentials as minister. [Mrs. Caro is listed in the Seventh-day Adventist yearbook for 1894, p. 7, as ministerial “licentiate.”] She speaks to the church when there is no minister, so you see that she is a very capable woman. Her husband is a physician and surgeon.—[Letter 33, 1893](#), p. 2. (To Jennie L. Ings, September 26, 1893.)

She [Sister Caro] is a queenly woman, tall, and every way proportioned. Sister Caro not only does her business, but she has a ministerial license [Mrs. Caro is listed in the Seventh-day Adventist yearbook for 1894, p. 7, as ministerial “licentiate.”] and bears many burdens in their church at Napier [New Zealand]. She speaks to the people, is intelligent and every way capable. She supports her three sons—two in Battle Creek, and one in England who is studying law.... Dr. Caro supports the home. Sister Caro takes in a great deal of money, but nothing is expended in luxuries. She is supporting young men in the Bible school at Melbourne, besides some in America. The Lord blesses this noble, unselfish woman. Her work is about double when compared with the patronage of the other dentists in Napier.—[Manuscript 22, 1893](#), p. 2. (Untitled, July 12, 1893.)

White Estate

February 1, 1979.

MR No. 679—Unity in Diversity Among SDA's

[26]

We are not to feel that we must speak the very same things, giving the same representation in the same words, and yet there is to be unity in the diversity. All the different testimonies unite to form one whole, as the books of the Bible are brought together, and bound under one cover.... One must not labor to have everything that comes from his mind entirely different from that which comes from another man's mind. But he is to follow in the line where the Spirit of the Lord shall direct, then there will be different figures and different ways of presentation, that will interest and educate different minds.—[Letter 53, 1900](#), p. 2. (To S. N. Haskell, April 5, 1900.)

White Estate

Washington, D. C.,

January 16, 1979.

[27]

MR No. 680—The Course of Offshoot Leaders

Brother A has done a work that was tearing down—new views after the order of the views of Brother B....A council [of responsible men] heard his [Brother A's] arguments and then wrote out their answer. He has consented to abide by the decision of his brethren.

From that which the Lord has been pleased to show me, there will arise just such ones all along, and many more of them, claiming to have “new light,” which is a side issue, an entering wedge. The widening will increase until there is a breach made between those who accept these views, and those who believe the third angel’s message. Just as soon as these new ideas are accepted, then there will be a drawing away from those whom God has used in His work, for the mind begins to doubt and withdraw from the leaders because God has laid them aside and chosen “more humble” men to do His work. This is the only interpretation they can give to this matter, as the leaders do not see this important “light.”

God is raising up a class to give the loud cry of the third angel’s message. “Of your own selves shall men arise, speaking perverse things, to draw away disciples after them” ([Acts 20:30](#)). It is Satan’s object now to get up new theories to divert the mind from the true work and genuine message for this time. He stirs up minds to give false interpretation of Scripture, a spurious loud cry, that the real message may not have its effect when it does come. This is one of the greatest evidences that the loud cry will soon be heard and the earth will be lightened with the glory of God.—[Letter 20, 1884](#), p. 2. (To Uriah Smith, July 27, 1884.)

White Estate

Washington, D. C.,

January 16, 1979.

**MR No. 681—This Material Appears in 3SM 119,
120**

MR No. 682—This Material Appears in 3SM 92, 93

MR No. 683—Ellen G. White’s Writings on the Life of Christ [28]

Mary Clough [Ellen G. White’s niece, daughter of her sister Caroline. Although not herself a Seventh-day Adventist, she served for a time as Mrs. White’s literary assistant, and, during her travels, as a publicity agent, writing articles for local newspapers about Mrs. White’s sermons and temperance lectures.] and I will do all we can to forward the work of my writings. I cannot see any light shining to Michigan for me. [On March 22, James White left Oakland for a special session of the General Conference at Battle Creek. He and his wife were separated for sixty-six days, until they met again on May 27 at the Kansas camp meeting. During this 66-day period, Mrs. White in particular really kept the postman busy. She wrote her husband practically every day. On April 11, she promised him, “I will write every morning,” and then asked, “Will you do the same”? ([Letter 5, 1876](#)).—R. W. Olson introduction to Ms. Release #483, “The Spirit of 1876.”] This year I feel that my work is writing. I must be secluded, stay right here, and I must not let inclination or persuasion of others shake my resolution to keep closely to my work until it is done. God will help me if I trust in Him.—[Letter 63, 1876](#), p. 2. (To James White, March 25, 1876.)

We have been having company about every day for some days back, but I try to stick to my writings and do as much each day as I dare. I cannot write but one half of a day each day....

Mary [is] in the office, I upstairs writing, Mary Clough in the office; so you see that they [Addie and May Walling, Ellen White’s adopted daughters.] must be left to their own devices.

I have had much freedom in prayer and sweet communion with God in my waking hours at night and early in the morning. I am gaining some strength, but find that any taxation affects me seriously, so that it takes time to recover from it. My trust [is] in God. I have confidence that He will help me in my efforts to get out the truth and light He has given me to His people. Mary is a good help. I [29]

appreciate her.—[Letter 3, 1876](#), pp. 1, 2. (To James White, April 4, 1876.)

The precious subjects open to my mind well. I trust in God and He helps me to write. I am some twenty-four pages ahead of Mary. She does well with my copy. It will take a clear sense of duty to call me from this work to camp meetings. I mean to finish my writings on one book, at any rate, before I go anywhere....The East will not see me for one year unless I feel that God calls me to go. He has given me my work. I will do it, if I can be left free.—[Letter 4, 1876](#), p. 2. (To James White, April 7, 1876.)

I have liberty in writing and I plead with God daily for counsel and that I may be imbued with his Spirit. I then believe that I shall have help and strength and grace to do the will of God....

I never had such an opportunity to write in my life, and I mean to make the most of it....

How will it do to read my manuscript to Elders [J.H.] Waggoner and [J.N.] Loughborough? If there is any wording of doctrinal points not so clear as might be, he might discern it (W. I mean).—[Letter 4a, 1876](#), pp. 1, 2. (To James White, April 8, 1876.)

My husband writes that an appeal is to be sent to me from the [General] Conference [Session], but I shall not be moved from that which I believe to be my duty at this time. I have a special work at this time to write out the things which the Lord has shown me....

[30] I have a work to do which has been a great burden to my soul. How great, no one but the Lord knows.

Again, I want time to have my mind calm and composed. I want to have time to meditate and pray while engaged in this work. I do not want to be wearied myself or be closely connected with our people who will divert my mind. This is a great work, and I feel like crying to God every day for His Spirit to help me to do this work all right....

I have been getting matter ready for third form of Testimony.... Matter at Petaluma was needed for labor there next week. I put copy in Elder Waggoner's hand to copy. He just did a miserable job. He did not change anything or improve it at all. I prize Mary more and more every day.—[Letter 59, 1876](#), pp. 1-3. (To Lucinda Hall, April 8, 1876.)

It seems to me my writings are important, and I [am] so feeble, so unable to do the work with justice. I have pleaded with God to be imbued with His Holy Spirit, to be connected with heaven, that this work may be done right. I can never do this work without the special blessing of God.—[Letter 7, 1876](#), p. 2. (To James White, April 14, 1876.)

I have written quite a number of pages today. Mary is hard after me. She gets so enthusiastic over some subjects, she brings in the manuscript after she has copied it, to read it to me. She showed me today quite a heavy pile of manuscripts she had prepared. She viewed it quite proudly....

I am feeling very free and peaceful. I feel the precious love of Christ in my heart. It humbles me in my own sight, while Jesus is exalted before me. Oh, how I do long for that social and mysterious connection with Jesus that elevates us above the temporal things of life. It is my anxiety to be right with God, to have His Spirit continually witnessing with me that I am indeed a child of God.—[Letter 8, 1876](#), pp. 1, 2. (To James White, April 16, 1876.)

[31]

We went to the city Sunday night. I spoke to quite a large congregation of outsiders with acceptance, taking up the subject of the loaves and fishes with which Jesus, by His miraculous power, fed about ten thousand people—five thousand men and women and five thousand children—that were continually collecting, after the Saviour had blessed the small portion of food; Christ walking on the sea, and the Jews requiring a sign that He was the Son of God. The neighbor next to the church near the public garden was there. Cragg, I believe his name is. They all listened with wide open eyes and some open mouths. Mary says she feels provoked that she has written out that subject before she heard me speak upon it. She will now insert some living points she heard that night. She seemed deeply interested....

I would feel pleased to meet my brethren and sisters in camp meeting. It is just such work as I enjoy. Much better than the confinement of writing. But this will break up my work and defeat the plans of getting out my books, for I cannot do both—travel and write. Now seems to be my golden opportunity. Mary is with me, the best copyist I can ever have. Another such chance may never be mine.—[Letter 9, 1876](#), pp. 1, 3. (To James White, April 18, 1876.)

I take great pleasure in writing out these precious subjects, and should feel I was doing wrong to break off to attend meetings anywhere or in any place....

[32] We think we have the presence of the Lord and His light is shining upon us. I am very free in speaking and in praying, never more so. I am very free also in writing.—[Letter 11, 1876](#), p. 2. (To James White, April 20, 1876.)

I have just completed quite a lengthy article on several miracles; makes some fifty pages. We have prepared about 150 pages since you left. We feel the best of satisfaction in what we have prepared.—[Letter 12, 1876](#), p. 1. (To James White, April 21, 1876.)

Mary has just been reading to me two articles—one [was] on the loaves and fishes, Christ walking on the water, and stating to His hearers He was the Bread of life, which caused some of His disciples to turn from Him. This takes fifty pages and comprises many subjects. I do think it the most precious matter I have ever written. Mary is just as enthusiastic over it. She thinks it is of the highest value. I am perfectly satisfied with it.

The other article was upon Christ going through the corn field, plucking the ears of corn, and healing the withered hand—twelve pages. If I can, with Mary's help, get out these subjects of such intense interest, I could say, "Lord, now lettest Thou Thy servant depart in peace." These writings are all I can see now. Mary's interest does not decrease at all. She is just as ardent and anxious as I am that this work shall be done now before we leave California. Interesting subjects are continually opening to my mind. These subjects I speak upon, which fastens them in Mary's mind.

[33] I believe that the Lord is with us, and His Spirit will impress our hearts. Mary is only just after me. I have not subjects prepared ahead. My heart and mind are in this work, and the Lord will sustain me in doing this work. I believe the Lord will give me health. I have asked Him, and He will answer my prayer. I love the Lord. I love His cause. I love His people. I feel great peace and calmness of mind. There seems to be nothing to confuse and distract my mind, and with so much hard thinking, my mind could not be perplexed with anything without being overtaxed.—[Letter 13, 1876](#), p. 1. (To James White, April 24, 1876.)

I cannot merely portion my writing to one-half the day, as some of the time my head troubles me, and then I have to rest, lie down, stop thinking, and take my time for writing when I can do so comfortably. I cannot rush business. This work must be done carefully, slowly, and accurately. The subjects we have prepared are well gotten up. They please me.—[Letter 14, 1876](#), p. 3. (To James White, April 25, 1876.)

We have just completed twenty pages on the parable of the Sower. This was rather a trying subject to write upon, but Mary and I have read it over this afternoon, and we pronounce it excellent, excellent. She says the subjects grow better and better, every one. She is just happy over this work.—[Letter 15, 1876](#), p. 2. (To James White, April 27, 1876.)

I am working to the very extent of my strength, and my prayer is for the Lord to help, strengthen, and bless me in this work. He does do this, or I could not do what I have done. My spirit yearns after God, and I dare not trust myself at all. I am glad my husband is so free. May God continue to bless him is our most earnest daily prayer.

We are, Mary and I, doing our uttermost to get my writings completed in the space of six weeks. If we do, is it thought it will pay for us then to come East? If not, we greatly prefer to remain and write the next volume.... I know the people need this book at once, and I want my mind relieved and this burden off my mind.—[Letter 61, 1876](#), p. 1. (To Lucinda Hall, April 27, 1876.)

[34]

I have written fifteen pages today. Mary Clough is hard after me. She has copied fifteen pages today—a good, large day's work. As soon as dinner is eaten, I go to Mary's room and she reads me what she has written while I lie on the sofa and rest. Then again at night I go to her room and she reads the rest. She delights in it all as much as myself. Mary is trying her utmost to get these books out. We have so quiet a time. Never have I had such an opportunity in my life before. I will improve it. We have written about 200 pages since you left, all copied, ready for printers....

I feel that I am less than nothing, but Jesus is my all—my righteousness, and my wisdom, and my strength.—[Letter 16a, 1876](#), pp. 1,2. (To James White, April 27, 1876.)

Last night I again spoke to the people. This was my text—the words of Christ to the twelve, “Will ye also go away?” Peter answered, “Lord, to whom shall we go? Thou hast the words of eternal life” (See [John 6:67, 68](#)). I had perfect freedom. I never felt more sensibly the especial help from God than while speaking. The people sat as if spellbound, wide awake, although the meeting did not close till after nine o’clock. The Spirit of God was upon me.—[Letter 18, 1876](#), pp. 1, 2. (To James White, April, 1876.)

[35] I have been writing more than usual, which was too much for me. I cannot and must not write more than half a day, but I continue to step over the bounds and pay for it. My mind is on my subjects day and night. I have strong confidence in prayer. The Lord hears me and I believe in His salvation. In His strength I trust. In His strength I shall complete my writings. I cling firmly to His hand with unwavering confidence....

I have important subjects coming in next paper on Jeremiah. My mind was urged to this by the Spirit of God. The view I had sixteen years ago was forcefully impressed on my mind. I saw that important matter was to be seen applicable to the people of God. This was in reference to testimony God had given me to bear in reproofing wrong.—[Letter 21, 1876](#), pp. 1, 2. (To James White, May 5, 1876.)

If I get my writings [Spirit of Prophecy, Vol. II] all in manuscript, my part of the work is done and I shall be relieved.—[Letter 24, 1876](#), p. 2. (To James White, May 11, 1876.)

We are all cheerful and comfortably located in the cars. We like our situation very much.... You need not send *Walks and Homes of Jesus* when you send the books I laid out.—[Letter 27a, 1876](#), p. 1. (Written en route from Oakland, California, to Kansas Camp Meeting, to Mary Clough or Mary K. White, who was in Oakland, cir. May 22, [The second volume of the *Spirit of Prophecy*, by Mrs. E. G. White, will be ready in a few days. This work is a thrilling description of the first advent, life, teachings, and miracles of Christ, and will be regarded by the friends of Mrs. W. as a book of almost priceless value. It can be furnished only by mail until New Year’s, and after that at one-fourth discount for cash with all orders. Price, postage paid, \$1. J.W.—Review and Herald, 48:152, November 9, 1876.]

We are prepared to speak of this volume, now just issued, as the most remarkable volume that has ever issued from this office. It covers that portion of the great controversy between Christ and Satan, which is included in the life and mission, teachings and miracles, of Christ here upon the earth. Many have endeavored to write the life of Christ; but their work, as compared with this, seems to be only like the outer garments to the body. Here we have, so to speak, an interior view of the wonderful work of God during this time. And if the reader has a heart that can be impressed, feelings that can be stirred, an imagination that can respond to the most vivid portraiture of the most thrilling scenes, and a spirit to drink in lessons of purity, faith, and love from Christ's divine example, he will find in this volume that which will call into liveliest play all these faculties. But the best of all is the lasting impression it must make for good upon all who read. It should have an unlimited circulation. Post-paid, by mail, as per previous notices, \$1. U.S.—[The Review and Herald, November 30, 1876.](#)

A postal card received today from Brother and Sister White says that they were within a few hours of Oakland, where they probably arrived November 21. They were feeling in good spirits. C.W.S.—[The Review and Herald, November 30, 1876.](#)])

We have decided to have the printers go on my book and not transport these books across the plains again. Part of the book is here already printed. We shall not have them stereotyped, because we shall not wait to have matters of my book so very, very exact, but get out this first edition and get it in market. Then we can take time to get out a more perfect edition on Pacific Coast and have [it] stereotyped, then your father's and my life will be written and printed in the Pacific Printing Office. But we have all used our best judgment and think we had better remain here till December and complete this edition....

Mary Clough feels that she cannot break off from this book again. She wants to see it completed. We will therefore do our utmost to accomplish this object and as soon as done, come right along.—[Letter 45, 1876](#), pp. 1, 2. (To W. C. White and wife, October 19, 1876.)

[36]

We are in the very worst drive and hurry getting off my volume two, *Spirit of Prophecy*. Three new forms are already printed. If we

remain here four weeks longer, [The second volume of the *Spirit of Prophecy*, by Mrs. E. G. White, will be ready in a few days. This work is a thrilling description of the first advent, life, teachings, and miracles of Christ, and will be regarded by the friends of Mrs. W. as a book of almost priceless value. It can be furnished only by mail until New Year's, and after that at one-fourth discount for cash with all orders. Price, postage paid, \$1. J.W.—*The Review and Herald, November 9, 1876.*

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A postal card received today from Brother and Sister White says that they were within a few hours of Oakland, where they probably arrived November 21. They were feeling in good spirits. C.W.S.—*The Review and Herald, November 30, 1876.*] we shall have the book completed and [shall have] removed from my mind a great burden of care.—*Letter 46, 1876*, p. 1. (To W. C. White and wife, October 26, 1876.)

White Estate

Washington, D. C.,

January 22, 1979.

MR No. 684—Contrasts Between Adam and Christ [37]

Adam became a law to himself, and discord and unhappiness came into his life. A separation was made between him and his God.

Christ's life was one of perfect obedience. Constantly He followed the pathway of obedience, that He might set an example that all could follow.—[Manuscript 76, 1903, 10](#). (“The Burning of the Sanitarium,” February 18, 1903.)

White Estate

Washington, D. C.,

January 22, 1979.

[38] **MR No. 685—The Work of Reconversion Cannot Be Hidden**

Tremendous responsibilities rest upon us, and we must awaken out of our indifferent slumber. The soul cannot be sustained except by the right exercise of its affections. Misfortunes may come; changes may take place; but the soul's relation to Christ need never change. As we put forth energy in many places to sow the seeds of truth, we give evidence that we believe in a prayer-hearing and a prayer-answering God. Every energy that man possesses is to be sanctified.

The growth of the soul demands spiritual exercise. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" ([Matthew 16:24](#)). Thousands more might be Christ's disciples, if they would only exercise their spiritual endowments, and thus grow to the full stature of men and women in Christ Jesus. When reconversion begins with the worker, the one for whom he labors will catch the spirit.

Let no one take up the work of the Lord boastfully. Let everyone keep before him the perfection of Christ's work. He always worked to a purpose. If you would do His work, you must crucify self. Self-importance is a very poor element to be brought into the work of God. Let your words be full of meaning, full of love to Christ, and let your spirit be clad in the beauty of holiness. Show the fruit of daily consecration. Christ calls for fruit-bearing branches. Bring forth fruit to the glory of God. "Ye are the light of the world... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" ([Matthew 5:14, 16](#)).—[Manuscript 67, 1906](#), pp. 4, 5. ("The Work in Oakland," August 6, 1908.)

White Estate

Washington, D.C.,

January 22, 1979.

[40] **MR No. 686—Divine Guidance in the Early Days of
the Advent Movement**

My mind is very much occupied just now in the endeavor to present in the best way the facts in regard to our early experience in the proclamation of the truth that we held. I do not wish to ignore or drop one link in the chain of evidence that was formed as, after the passing of the time in 1844, little companies of seekers after truth met together to study the Bible and to ask God for light and guidance. As we searched the Scriptures with much prayer, many evidences were given us under the manifestation of the Holy Spirit's power. What deep importance was attached to every evidence that God gave us! The truth, point by point, was fastened in our minds so firmly that we could not doubt.

Men and women came to the different places where meetings were appointed to be held, to see if they could not bring in their false theories. But although they would advance erroneous and sometimes fanatical teachings, we had the truth so firmly established in our minds that we had nothing to fear.—[Letter 38, 1906](#), pp. 1, 2. (“To the Wahroonga Sanitarium Family,” January 23, 1906.)

White Estate

Washington, D.C.,

January 24, 1979.

MR No. 687—Carl Ottosen a Man of Great Promise [41]

Brother [Carl J.] Ottosen from Copenhagen, Denmark, is with you [in Battle Creek]. He is a retiring man, but one of great promise. He is highly appreciated in his own country and beloved by all as a Christian gentleman. His family are all unbelievers, opposed to the truth, but they are wealthy. I hope he will receive special attention, for he deserves it. I hope you will not neglect him or treat him as a stranger, although he is a stranger in a strange land. I honored and respected him in Denmark. He may not show what he is in this strange place. He may be diffident in speaking the language. But I entreat of you to do just what that institution was brought into existence to do. Take these strangers and put them under the most favorable circumstances, giving them every advantage possible, encouraging them, helping them, educating them for God's work.—[Letter 56, 1889](#), pp. 3, 4. (To W. H. Hall, October 25, 1889.)

White Estate

Washington, D. C.,

January 24, 1979.

[42] **MR No. 688—What We Must Do to Receive the
“Well Done”**

You have but a little time. The judgment is to sit, the books to be opened, and every man to be judged according to what is written in the book, and how stands the record? Have you been trying to maintain a dignity? Have you been trying to fasten the attention of people on you? Or have you been seeking to follow Jesus, to walk before Him in similitude of mind? Have you felt that God has given you talents of importance, and those talents are not to remain just as He gave them to you? They are to be improved.

One has ability to take care of a farm, the merchant has ability to take care of merchandise, and is it to that that will be said, “Well done”? It is, if one conducts his business on the strict rule of honesty and right. Then he will earn the “Well done” from the Master. But is it to end there? No, there is a greater work. What have you done for the Master? What have you been doing in order that souls might see their duty? What have you been doing to bring souls to the Master? If you have been doing the work, and you can bring sheaves to Him, you will have the “Well done.”

[43] What are we to do? Very many here have become connected with the world. Christ says, “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil” ([John 17:15](#)). It is a constant guardianship. It is to stand as faithful sentinels. It is to have everything connected with us sanctified, the powers which God has given us in order to press humanity, in order to elevate, to ennoble; for Christ said, “I sanctify Myself, that they also might be sanctified” ([verse 19](#)). To do this work, it will be constant watchfulness, constant care. They must be [as] those who are constantly watching and guarding themselves that they shall not offend God.—[Manuscript 2, 1885](#), pp. 5, 6. (“Sermon in the [Battle Creek] Tabernacle,” July 25, 1885.)

Washington, D. C.,

January 25, 1979.

[44]

MR No. 689—“Is Your Headache Better, Grandma?”

I found the children [granddaughters Ella May and Mabel] doing well. I never saw better children in my experience. There has been no false or glossed-over reports in regard to them. I was with them one week and I ought to be able to report something about them. Ella and Mabel agree together perfectly and act like two little women, and yet, all the pleasantness of childhood combined.

I was lying upon the lounge, my head aching badly. Ella May said, “Shall I rub your head, Grandma? I used to rub Mama’s head, and she said it made her feel better and I will rub your head.” She wet her hands in cold water and put them on my hot aching head, and it was a relief, but it amused me to have her ask like an old practitioner, “Will you like the bare stroking or the vibrating motion or trembling motion?” I said, “My, where did you learn these movements?” She said that is the way she was treated once when she was sick.

Then Mabel saw what Ella May was about and she wanted a hand in it. So, she must run to the pump and wet her little hands, and not being so well-versed as Ella, just where the application was essential, she stroked her little hands over my nose and eyes and cheeks, and then with due solemnity would look up in my face—“Is your headache better, Grandma?” I could truly answer, “Yes, it is, my darling,” for the influence of the water cooled my head and the stroking of the little hands had a soothing influence.

[45]

I found my affections so strongly entwined with these little ministers of kindness and mercy, that I was loathe to separate from them. If these little ones are not Christ’s lambs, I do not know where we will find the lambs of Christ’s fold. Oh, what may not be done with the little ones by instructing them early. The lessons you have so patiently given little Ella will be as lasting as eternity and will be reflected upon Mabel. Yes, all the good fruit we see now is from the planting of the seed upon the prepared soil of the heart. Praise the Lord for His goodness. Praise His holy name. Mary, the Lord is

good.—[Letter 74, 1889](#), pp. 1, 2. (To Mary K. White, October 3, 1889.)

White Estate

Washington, D. C.,

January 26, 1979.

[46] **MR No. 690—Counsels Concerning Proper Rest**

Ellen White's Counsel to Her Secretaries Regarding Proper Rest—It is a very bad habit to let work drag and drive one. Drive the work, and then you will not become discouraged. It is a bad plan to give way to impulse. If you see a book you would like to read, and sit down in the midst of your work and read during the precious hours of the day, when there is work that needs to be done, then the work is neglected. Make it habit not to sit up after nine o'clock. Every light should be extinguished. This turning night into day is a wretched, health-destroying habit, and this reading much by brain workers, up to the sleeping hours, is very injurious to health. It calls the blood to the brain and then there is restlessness and wakefulness, and the precious sleep, which should rest the body, does not come when desired.

It is needful to take care of the body and to study its needs and preserve it from unnecessary exposure. It is a sin to be ignorant of how to care for the wants of this habitation God has given us. Especially should brain workers begin to be soothed and not in any way excited as they draw nigh their hours for sleep. Let the blood be attracted from the brain by some kind of exercise, if need be. Let not the brain be taxed even to read, and, of course, not to put forth literary effort. You shall, Marian [Davis] and Fannie [Bolton], have one or two hours, as will best please you, in the daytime, and you will not feel so starved for intellectual food that you will partake of it in the night hours. God designed that the night shall be given to sleep....

[47] Wake up in the mornings. Set your hour to rise early, and bring yourself to it, then retire at an early hour, and you will see that you will overcome many painful disorders which distress the mind, cause gloomy feelings, discouragement, and unhappy friction, and disqualify you for doing anything without great taxation.—[Letter 76, 1888](#), pp. 3-5. (To Brother and Sister Lockwood, Marian Davis, Fannie Bolton, and May Walling, May 24, 1888.)

Periods of Rest Needed—My brother, you are in need of rest. The mere matter of speaking in your meetings is not the real cause of your becoming exhausted as you do. This exhaustion is caused by the intense strain brought on you by your preparation for these meetings. You put great intensity of thought into the effort to get everything ready in the most expensive style. This effort wears on you. You become worried and confused. You must make a change. You cannot afford to spend the hours for sleep in the preparation of charts and in other work which requires intense mental effort.

My brother, you must have periods of rest, in which you spend some time in the country. I have been instructed that during the summer, you should leave the heat of the city for a cooler atmosphere. Your strained nerves will respond to the grateful restfulness of nature's beautiful scenes. Your lassitude will leave you. You will be strengthened and invigorated, prepared for a fresh effort.—[Letter 79, 1902](#), p. 2. (To E. E. Franke, May 23, 1902.)

Counsels Regarding Caring for One's Health—I hope you will guard carefully against taking cold. It made me very sad to read what you wrote about being able to talk just a little to the students while at Berrien Springs. You must not expose yourself. It is too serious a matter for you to run any risks. It pays to cherish every jot of strength that you have. Refuse to sit up late at night on committee meetings. Give your body a fair chance, and you will then have much clearer spiritual discernment. I hope that you will be more concerned in regard to standing on vantage ground physically.—[Letter 199, 1902](#), pp. 2, 3. (To W. C. White, December 14, 1902.)

[48]

Cautions Against Assuming Responsibilities That Are Too Heavy—Who gave you that mind? It was God. What right have you to commit day by day, hour by hour, week by week, month by month, and year by year, a system of robbery against God? What right have you to take the gift of reason, the gift of intelligence, and put that intelligence and reason largely to your own benefit in worldly profit? We are to yield ourselves up, all that there is of us. Men in positions of trust, positions in our institutions, you become self-centered. You bring commercial business in. Men of responsibility that stand in positions of trust have contracted burdens [that are] too big and heavy to stop to pray.

You are to consider the words of Christ, “Without Me ye can do nothing.” Leave Christ out of your service and you cannot distinguish between the common and sacred fire. Oh, such are too crowded with the cares of life to pray.... Now what is the use of leaving Jesus out of the question and go on with your bungling work, botched work, and with your affections centered upon the things of this world, and absorbed and controlled by the business part—the temporal things of this life and that which is of no value to us—while that which is of eternal moment to us is put away as a thing to be taken up transiently, when most convenient. If you go to meeting, you cannot keep awake, because you have robbed God of the nerve-brain power in pressure of worldly cares.... You have not been drinking of the life streams which make glad the city of our God. You have not been drinking of the snow of Lebanon, but you have been drinking at the malarious streams in the valley, and what you need is religion. It is what you will have to have or you will never enter the kingdom of God.—[Manuscript 35, 1891](#), pp. 4, 5. (“Work and Baptism of the Holy Spirit Needed,” September 26, 1891.)

White Estate

Washington, D. C.,

February 15, 1979.

MR No. 691—Ellen White's Regard for the Poor

[50]

Now we must secure for this family a spot of land, and put them in a way to get a little house on the land. This is missionary soil. Brother A is one of the most conscientious, self-denying, self-sacrificing, uncomplaining men I have ever seen. He is just such a man as will do credit to the truth. We should keep the land reserved for such ones as, without help to obtain a situation, cannot possibly provide a home and support their families. Now Brother A will have a chance to help himself. He is a hard worker, but circumstances he could not control have kept him in poverty. We must help such ones. They are God's precious jewels. Now we have this family where we can do something for them. We packed a basket full of the clothing you left to be appropriated. Brother B received his portion, and Brother A will receive his portion, which will be highly appreciated. I want you to know that they feel highly favored with these goods.—[Letter 61, 1899](#), p. 3. (To S. N. Haskell and wife, April 2, 1899.)

White Estate

Washington, D. C.,

February 15, 1979.

[51] **MR No. 692—Ellen White Counsels Regarding
Education**

Today as I have been writing upon the “Life of Christ,” my heart has been all subdued and broken by the thought of the great and infinite sacrifice made in our behalf. I thought, What more could God say to us in pledging His word as to what He will do than what He has said. I have thought there is nothing more, no greater assurance, that could be made of what God purposes giving us, than that manifested in giving His Son. Who can doubt that the Father is perfectly willing to accept us and to refine us; to keep us; to give us heavenly wisdom; to give us His light? Was not Christ the Word? Was not He the light? Was not He the light of men? And did not He come into the world that He might penetrate the clouds of darkness that covered the earth? “Darkness covered the earth, and gross darkness the people.” Now, what more could God do than to roll back the cloud, and to break that spell of Satan, by which he would chain our minds to earth and earthly things, and to bring the glorious prospect of immortality, than He had done? What more could He do, I say, than He has done?

[52] As I was hurrying around to get things closed up in order to come into this meeting, although I was in a hurry, and my head tired, and I was somewhat perplexed, I felt a great peace upon me. Now, brethren, I would not give up that peace for all the praise and all the honor and all the glory that there is in this world, because I appreciate every ray of light, and every impression of the Spirit of God. Oh, I appreciate the connection. I want to keep this connection. I do not want the connection broken between my soul and my God. I want the communication open between God and my soul, and then I can say indeed, “It is well, it is well, with my soul.”

But I have to venture something, of course I do. I have to venture and venture by faith upon the loving promises of God, and believe that they will be verified to me. Christ ventured a great deal when He came here to stand upon the battlefield, when He came here

clothed with humanity, standing as our surety, as our substitute, that He would overcome in our behalf, that we might be overcomers in His strength and by His merits. Well, now it seems such a venture that He made for us. And cannot we venture something for Him? Cannot we say, "I will go unto my Saviour, and if I perish, I perish. I will perish at His feet? Then let us make a venture. Make a surrender to God. Let self be broken all to pieces.

I want self to die, but it is a constant fight for me every day of my life, that the enemy shall not obtain the advantage and weaken my faith, so that I shall not claim the promises of God and believe. Believe what?—that He will keep that which I have committed unto His care against that day. But the enemy will come in and loom up the trials that will come and that I will have to bear, and will try in every way to overcome me, that he may triumph. But when I say, "I will trust my heavenly Father," why should not I trust Him? Does not He want me to be saved? Why not look to Calvary? Does He want you to be saved?

Look to Calvary. That tells you the story. He wants us to be saved with an everlasting salvation. He does not want us to wait until this meeting is closed, and we go home without knowing that our lives are hid with Christ in God. He wants us to know it right here upon this ground. I believe it is sacred ground. I believe the angels of God are walking up and down this encampment. I know they are, for I have seen the interest that all heaven has in the assembly of the saints when they come together; how with intense interest they are watching and seeking to make impressions upon human hearts. Will we let them be made? Will we open the door? Will we let Jesus in? May the Lord help us on this blessed holy Sabbath and in this sacred place, made sacred by His presence, for He has revealed Himself unto us since we have been here, to take up the tokens of God.

[53]

Gather up the precious rays of light, and yet grasp for more. If any man thirst, let him come and drink, and drink again, and continue drinking. If any thirst, come and drink. Why stand back from the fountain? Why not come to the fullness of Christ? He has put into our hands the key which will open the storehouse where are the immortal treasures. Shall we not take of His love and drink in of His fullness? God grant that we shall have an experimental knowledge of what it is to be Christ's, and Christ ours. Let self die

and break all to pieces, and let Jesus put His armor upon us, and put His mold and superscription upon us.

Now, there are those who may have been hardhearted, and they may have been foolish in their inclination and desire and indulgence of self. Their thoughts may have been wandering, and their words light and trifling; notwithstanding, the injunction is to be holy in all conversation. “What manner of persons ought ye to be in all holy conversation and godliness” (2 Peter 3:11). “In all holy conversation” signifies that in all matters we are to be holy; and that means wholly the Lord’s. Make no reserve. Therefore, all that I have, and all that I do, and all that I say, is to be as a God-bought subject of Jesus Christ.

[54] The redemption money has been paid as the price of my soul, and instead of being a slave of Satan, I am to be indeed the child of God. I am His servant. Then shall we not every one of us draw in even cords with Christ? Shall we not yoke up with Him? Shall we not bear our end of the yoke?

Christ has trod the wine press alone, and of the people there was none with Him. Now shall we show, after Christ has demonstrated that He died for us, that He rose and ascended to heaven to be our Advocate, that we will yoke up with Him—that we will take His yoke, lift His burden, and carry on the very work that He carried on when He was here on the earth.

God help us to understand our privileges and opportunities. If we do not, we will go away from this place without the sweet impressions God is ready to make upon our hearts. They will lose their influence upon us. You want here to make an entire surrender to God. Do not leave this ground until you know that Jesus Christ is yours; and begin early. Do not wait until the close of the meeting, because you want all the blessing that will come as the result of an entire surrender, and falling upon the Rock and being broken.

Then let us begin at the very beginning to manifest that faith which takes hold of the promises of God. Then your testimonies will be of what the Lord has done for you right here upon this ridge overlooking the waters [of Lake Michigan] that He has made with His hand. Right here I surrender myself to God, and He blesses me. He has converted me, and I believe that His blessing will rest upon me every step that I advance toward Zion. Let us begin, then, right here. Do not let pride or anything else come in to lead us from Christ.

Let us be determined that we will be the Lord's, and every night and every morning turn a new leaf, and the record in the heavenly courts will be of character, oh, so much cleaner, so much purer, so much more satisfactory to the universe of heaven, so much more pleasing to Him who died for us, that here are souls who are gaining victory over Satan, every step of the way.—[Manuscript 8, 1891](#), pp. 1-5. (Remarks by Sister White at Harbor Heights, Michigan, July 24, 1891.) [55]

The Proper Way to Deal With Students in Our Schools

Brethren, our standard is altogether too low. We have had the precious gems, precious treasures upon earth which have been unfolded, and we have seen the beauty and the glory of the truth, but we have made it a sort of common thing.

Christ presents many phases of character to God's people, and yet He says, "Nevertheless I have somewhat against thee, because thou hast left thy first love" ([Revelation 2:4](#)). What is the matter?—the gold the truth bids to seek, the gold of love and faith, is dropped out of the character and now you must come back.

"Thy gentleness hath made me great" ([Psalm 18:35](#)). The gentleness, forbearance, longsuffering, mercy, and patience have greater power than you imagine. God wants us to cultivate that side of the question. If justice and its twin sister, mercy, do not stand together, it is a terrible thing. You want the world and whatever you are connected with.

You need not be afraid of manifesting weakness of character in being too merciful. I will risk every one of you that you will not be too merciful, too compassionate, or too sympathetic for the erring. What we want is the Spirit of Christ interwoven into our everyday experience. You want it when you rise in the morning, you want it at noon, and you want it at night. You want it continually, so that it shall be an abiding principle, as with Daniel, the abiding principle of fearing God, let the consequence be what it may. [56]

Now we want to understand that there is something more to our work than we have given to it, and we want to understand that the essential work must begin with our own individual selves, our own hearts. We must know the influence of the Spirit of God on

the human heart, on the human affections. Do not you remember that when Christ was teaching there came one saying, “Thy mother and Thy brethren stand without, desiring to speak with Thee.” And Christ, looking around upon His disciples that were receiving His words of life, read the interest in their eager countenances and said to the messengers, “Behold My mother and My brethren” are they that “do the will of My Father” ([Matthew 12:47, 49, 50](#)). They are the ones that are His mother and His brethren. They are the ones that are more closely related to Him than any ties of relationship.

We are a selfish set of beings. To those who are not related to us, the milk of human kindness is seldom given. There is abundance of overflowing love manifested to those who are related to us, but to others—just as near and dear to the heart of Infinite Love—there is a coldness, uncourteousness, and selfish withholding of that love that flowed forth in such large measure to the special favorites and relatives. Who are my mother and my brother and my sister? Every soul striving to do the will of God is to be treated as our own relative. We do not do so. We are God’s children. God is not pleased with this favoritism. My husband is perfect, my children are perfect, and I myself am perfect. That is with many about the sum total of their religious experience—they act it out.

[57] You look upon some and say, “How foolish they are.” Had we not better have the compassion of Jesus Christ at all times and in all places and in everything in our dealings with children and youth who have not our experience? I have felt upon this point a most wonderful responsibility, as case after case has been presented before me in different schools and in different places, where for years back [there] has been the mismanagement of a certain one, and then I have looked to see where he would come out, and he came out as the servant of the devil. Where might he have come out? As a child and servant of Jesus Christ. Who is responsible for that man’s disposition?

I have sat in school with a pupil sitting by my side, when the master sent a ruler to hit that student upon the head, but it hit me, and gave me a wonderful wound. I rose from my seat and left the room. When I left the schoolhouse and was on the way home, he ran after me and said, “Ellen, I made a mistake; won’t you forgive me?”

Said I, “Certainly I will, but where is the mistake?”

“I did not mean to hit you.”

“But,” said I, “it is a mistake that you should hit anybody. I would just as soon have this gash in my forehead as to have another injured.”

It is the spirit in the man. You may have teachers in the school who have never felt the controlling power of the Spirit of God over every action of their lives. They may take the students, and full of passion, shake them, but this act will never be unless the teacher has lost his self-control and is full of angry feelings. Do the students have any more love for such a teacher?

No teacher, I care not who he is, can have any influence over the students for good, no matter how well educated, how intellectual, or how refined he may be, unless he loves them. What shall we do? Put away the iron that is in your souls—these satanic attributes that bear such fruit—whatever it may cost you—even if it costs you your right arm, as Christ said when talking to His disciples. “At the same time came the disciples unto Jesus” to be converted—they were following Christ, learning of Christ. “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven” ([Matthew 18:1, 3](#)). What is the matter? There are many who do not put themselves in the place of the child. They do not see that in bruising that child they are bruising their own soul more, because they are destroying his manhood. What God wants is that we should seek and save that which is lost.

[58]

He says, “Whosoever shall humble himself” ([verse 4](#)). How hard it is! It is like severing an arm. But whatever spirit there is in us that prompts to harshness and arbitrary action, however dear that spirit is to us, or however much we want to cherish it, that spirit must die. That spirit must go out of our hearts and go out of the church, and the spirit of love and tenderness and forbearance come in.

No matter what sort of education you have had in your life, or however stern it may have been, you must become as a little child, and in mind and spirit you must put yourself on a level with that little child, that you may be a proper instructor. You must understand that its trials are greater to it than yours are to you. You must know that when God would have you correct a child, you must never lay hold of the child suddenly and shake him as a terrier does a rat. No. But take him alone and pray with him, and talk with him instead of

forcing your will upon him. Show him the will of Christ. And, if you do not bind that child to your own heart before you get through, you will have an entirely different experience than I have had.

[59] You want to be where you can deal with human minds just as tenderly as Christ has dealt with you. If you were to have Christ deal with you as some teachers have dealt with students in the schools, you would be indignant. Many of you are not as perfect in the sight of God as you may think you are. And if you want Christ to forgive your sins you must be kind to those whom Satan is seeking to lead under his dark banner.

“Whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck.... Wherefore, if thy hand or thy foot offend thee, cut them off” ([Matthew 18:5, 6, 8](#)). No matter how dear your way is, how grandly you look upon your ideas and plans, the question is: Are you going to come to God’s ideas and God’s plans and ways? Unless you are, you are under the condemnation of God today, and ought to be converted.

We see one going astray. What are we going to do? Cut him off from us and leave him in the hands of Satan? Or are we going to bring him into the hands of Christ, where we can pray for him and lead and guide him? What are we going to do? Build up the barriers between God and the soul? No, that is the devil’s work, and we don’t want to do his work; we want to do Christ’s work, the work of the Spirit....

[60] “Even so it is not the will of your Father which is in heaven, that one of these little ones should perish” ([Matthew 18:14](#)). I know something of what I am talking. The objectionable characters are the very ones who are sick. They need your help, and for these very ones you should put forth extra effort. Do not cut the knot of difficulty by sending them where the devil wants them, but bind them with the cords of love—just where Christ did. Christ said in regard to Zacchaeus, that He came to save that which was lost—that which was hopeless in the eyes of others. The Pharisees found fault with Him, because He was so tender and merciful toward others, but here Christ has shown what He would do. What we want is to melt our hard hearts in pieces before God.

All this harshness—because I am in position of a teacher, I must rule, and you must come right to my ideas and under my control—that is not the way at all. It is not the way to present [yourself] before them. The right way is to do as God exhorts parents—bring them [children] up in the nurture and admonition of the Lord. How is that? We sit down and read to them from the Bible—I don't want to speak to you my words, but let God speak to you. Let God speak to them out of His Word. Read to them with such tenderness that tears are in your voice. That is what you want to do.

The devil is seeking them; and what is the reason?—their souls are precious in the sight of God. There is a dignity and coldness in ourselves, so that we cannot place ourselves in a position where we can feel for them. One who has sinned is humiliated in his [own] sight on account of it. But suppose that you crowd the humiliation in strong pressure upon the one who has done wrong, then what? You drive him to desperation, you discourage him; and how is it with a discouraged youth or adult?—he becomes stubborn, unyielding, difficult. Oh, that the Spirit and power of Christ may come into our midst, and that every teacher, and everyone who has a part to act in the work, may let the softening influence of the Holy Spirit into his heart.

If God has ever spoken by me, there must be a higher standard in every one of our schools in this respect. That standard is to be reached by working in Christ, and in Christ's way. Be meek and lowly of heart, then comes rest—rest in the hardest kind of conflict. [61] Why?—because you have true religion—meekness and lowliness.

Now let me tell you, from what God has shown me we need the message to the Laodicean church. You have left your first love, and there is hardness and coldness and want of sympathy—except for the favorite few. That will never answer in the world. We are to seek and save that which is lost. We must have the Spirit of the true Helper, the spirit of Christ.

Ministers have been presented to me, with their course of action and their character before they were converted—the hardest and most incorrigible, the most unbending, the most stubborn—and yet, every one of these traits of character was what they needed in the work of God. We don't want to kill that. It is needed in order to fill important positions of trust in the cause of God. There must be

a transformation of character. The leaven must work in the human heart, until every action is in conformity to the will of God, and they are sanctified; then they become the most valuable. It is this very kind of individuals that God can use in the different branches of His work.

There are different phases of character needed in the work of God. All that is required is conversion: “A new heart also will I give you” ([Ezekiel 36:26](#)). Seek them, save them, and bring them to Christ. Let His love be poured into their hearts. Let in the light of the Sun of Righteousness. Teachers in our schools, have you received it? You may walk in the light, as Christ is in the light, every one of you. Have you received the baptism of the Holy Ghost? This is the question that was asked some who were workers in the time of the apostles, and they said, “We have not so much as heard whether there be any Holy Ghost” ([Acts 19:2](#)). This is true of some of the workers today. They have not so much as heard of the Holy Ghost.

Now suppose that right here in our school we should be fitted for the work. God gave Moses a special work for which he was to have a special preparation. Moses thought that he was to do that work by force and by might, and he went and slew one who was fighting with an Israelite, and hid him in the sand. He thought the Israelites ought to know that he was the one who should deliver Israel, and he was going to begin the work in a hurry. But the Lord takes that man, Moses, seeing that he is not ready for the work, and sends him for forty years to act as a keeper of sheep. He goes into the rocks in the mountains, in the desert, and there hunts with all patience for the stray sheep. And then the Lord reveals Himself in the bush to him as the “I AM” and bids him go and deliver the children of Israel. Now, he has the education, but it took him forty years to learn to be a tender, patient, loving, faithful shepherd....

Teachers see a child who has not the experience they think he ought to have and they don't stop to plead with him. They don't remember how it was with them in their childhood—if one came upon them like a storm, how it braced them in that very evil that ought to be corrected. Some go at these children as though they had no heart, feeling, conscience, or reason, and by their course of action stir up the worst passions of the human heart.

There are those who are the most precious laborers in the cause today, who, in their childhood, were not the easiest to manage.... They seemed to be full of mischief. And what can you do to help such? Let the Sun of Righteousness into your own soul and diffuse it among them. I never found that it converted a child to shake him or to strike him in passion. I never found that it had any right influence upon him. I would a great deal rather you would strike the body than [63] the mind, but both are degrading in their tendencies.

What we want is the right kind of education in our schools. We are reformers. We are the ones who are to be continually improving in our spirit and practices. We are talking of the righteousness of Christ, the mercy that is in the law, because Christ is there. We are telling, “Mercy and truth are met together; righteousness and peace have kissed each other? ([Psalm 85:10](#)). Why not carry this out in your practice in school?

What we want is to be Bible Christians. God has opened to me what stands in the way of the conversion of youth and children—their parents do not treat them aright. There is too much indulgence and too much passion. Now, when they come into the schools, shall they have the same kind of treatment by those who think that what they don’t know is not worth knowing? They know it all, when they have scarcely learned the first lessons in the alphabet of self-control, and how to deal with human minds. There is something to learn. God help us to come right to the cross, to see the royal Sufferer upon the cross, and why He suffers. It is to save souls, to bring sons and daughters to God. He gave Himself to save the world. He says, “Love one another, as I have loved you” ([John 15:12](#)).

It is the “iron” in the character that has nearly destroyed the influence of some in our institutions, and it will be the ruin of our educational institutions unless the teachers connect in meekness and humbleness of mind with Christ, and seek to work in Christ’s lines. Let this be the occasion for our receiving the Holy Ghost, and, when every one of us seeks for the baptism of the Holy Ghost, it will come. Let us seek it with the whole heart. But you need not be in meeting all the time. You can go away by yourselves and earnestly seek God in secret prayer. “Cut off” the right arm or the right hand rather than [64] offend one of these little ones. Get along with one-half of the things that you think are essential to make you successful in the work, if

need be, and then have the baptism of the Holy Ghost, and you can diffuse light to those around you.

Let us seek God together. I want His Spirit. I long after Him. “As the hart panteth after the water brooks, so panteth my soul after ... the living God” ([Psalm 42:1, 2](#)). I want, brethren and sisters, that we should come right to the cross and seek Christ and His love, mercy, and compassion, and see how He values the human soul. You can never measure it, except as you come to the cross. And, because not every soul is cast upon the same mold as yours, that is no reason that they are not worth anything. God has a work for every one of them; and we want to work for souls, to labor for them as those who must give an account, that in the judgment they shall not come to us and say, “You did not show any of the mercy and love and tenderness of Christ to me. If you had, it would have broken my heart.” We want our hearts to be broken—they are altogether too hard. Let them break, and let Christ put His mold and His superscription upon the soul. Then what shall we see? We shall see the mighty revealings of the Spirit of God as on the day of Pentecost. Then we shall be able to move others, to move the youth in the school. But in whatever branch of the work you are engaged, you can go singing all the way to Zion. Not that you will not have any characters around you hard to deal with—you will have them—but you can deal with them so much more easily because Christ is your Helper, because Christ is with you, and you are laborers together with God.—[Manuscript 8a, 1891](#), pp. 1-10. (“The Proper Way to Deal With Students in Our Schools,” July 21, 1891.)

[65]

Talk to the Teachers

The speaker quoted [Jeremiah 9:23-24](#).

[The students] received an education from the great fountain of wisdom and knowledge. What for? That they might impart wisdom and knowledge to others. That they might be in the presence of God and devote their capabilities and powers to God; not give them as a contribution to the devil. But this has been done in certain cases, and in case after case that has been presented before me....

When I was coming from California, there was an infidel Jew on the same car. He was engaging in conversation with those present,

on the subject of the Bible and Christianity. He would talk to one and then to another. He would present Christ and the Christian religion in such a manner, in such a ridiculous light as to create a laugh, and those present could not withstand his ridicule, and they would begin to retreat. Then he would have a triumph, and he was triumphing all over the car. Finally he came and sat down by me. He saw I had a Bible in my hand, and he began to talk about the Bible and religion, and said religion was like jugglery business; it was like sorcery. I did not say a word, but let him talk on. The people were listening intently to see what I would say, and he talked, and talked and talked, until I thought he had about exhausted himself.

The I said to him, “This is eternal life, that ye might know God and Jesus Christ whom He hath sent.” Then I spoke to him of my own experience. Said I, “You call religion sorcery, jugglery, and all these things; but we have a ‘sure word of prophecy whereunto ye do well to take heed.’”

I could make them all hear in the car, and so I did. He then put in some remark, but an answer came to my mind. He said, “Have you ever studied such and such an author?” Said I, “I have not.” Said he, “There! there! you don’t know!” I said, “I don’t want to know. I have no time to read such trash. I want to carry the knowledge I get from *these* [Bible] authors over to the other side. But as for your authors, where did they get their power to think? Where did they get anything of sharpness worthy of retaining? They got it from the God of heaven. But they have prostituted their powers.”

“Now,” said I, “Jesus Christ saw the condition of the Jewish nation, and He came that He might unearth the hidden treasures. There we can sink the shaft and bring up the rich ore, the jewels of truth, and it is all rich. And those things you get from your authors that are worth anything, you get from Him. This is not anything new. Christ gave it to the patriarchs and prophets, and it is these precious gems of truth, and this gospel, which you abhor and detest, that was preached to Adam in Eden.” He finally hemmed and hawed and spat, and turned himself in his seat, but he didn’t say a word. And then there was a greater uproar in the car than before. The people were laughing at him, and saying that he was put down by a woman, but he did not say a word. He just got up and went out.

[67] Now, I want to say right here, you may go to these infidel authors to get bright thoughts, but I don't want to go there. I would rather go to the snow of Lebanon. Let me go to any other place than to infidel authors. Why? Because mingled with all their writings is a serious malady. The cunning of Satan is there. Was he not the covering cherub in the Eden of God? And was he not cast out of heaven because, as it was said of him, "thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness?" Then, cannot he mingle some of his sophistry with truth so as to fascinate and captivate the human mind? Of course he can. He is a smart general, and therefore, no man can handle him. And for that very reason, God sent His Son into the world to stand here on the field of battle and present the great original truths; to take men from the bands of error; to rescue them; to reform them. Christ presented these principles of truth, arranged in the order of the gospel, that they might serve the very purpose for which they were given to man.

We do not want to drink of the turbid streams of the valley. We do not want the corrupted sophistry of infidelity. Because many are so ready to give in to doubt and questioning, infidels are made bold. God help us that we may drink of the pure streams that flow from beneath the throne of God. We can drink, and continue to drink. And, if you thirst for knowledge, there is plenty of it here. Jesus Christ came into our world in simplicity, to meet men where they are. He gave them the most precious truths that were ever given to mortals. If you study them with sincerity, the angels of God are around you as you study, to minister to you, to give to your understanding the precious truths of God.

Many think themselves wonderfully wise in understanding the sentiments of infidel writers, but they will find that they are building upon a sandy foundation. They are not building upon the solid Rock. The storm of persecution, the storm of trial comes, and sweeps away that foundation, and they have nothing upon which to stand. What we want is to rivet our souls to the Eternal Rock. We don't want our students to feel themselves so smart that they think they know everything worth knowing. We have not yet begun to know the Bible. You have your mind upon this, upon that, and upon the other, and it is filled with so much that is of no importance that the very truth

that will make you wise unto salvation, you know scarcely anything about. What we want is to become strong men and women.

[68]

Brother [Alfred S.] Hutchins was at one time riding in Vermont, and he met a lawyer. “Well,” said the lawyer, “I understand that you are a Seventh-day Adventist.” “Yes.” “Well,” said he, “you are nothing but little men.” “Yes, we know that,” said Brother Hutchins, “but we are handling mighty subjects. It is by the study of these mighty subjects that we are trying to get truth before the people.” This is what we want—the mighty subjects that will make men wise unto salvation.

Just as soon as you begin to think you are big men, and that you are so large that you can comprehend and pick out all that is precious in infidel authors, and leave out all that is vile, then you are wise above that which is written. You cannot do this. The devil is right by your side, and the evil angels are there. The devil is a great deal smarter than you are, and you cannot see what he is driving at. He will so cunningly interweave his sentiments with the thoughts of these writers, so that it will be impossible to distinguish the error which they contain. He regards this circumstance as his opportunity. These very things may insinuate themselves into your mind and character, and God pronounces you a fool. That is just how it is. If you want to be counted a fool in God’s sight, it is very easy for you to do it, but if you want to be counted a wise man in God’s eyes, come right to the cross of Calvary, and get the inspiration that comes from it, and your name will be written as a wise man who built his house upon the rock, and the storms came and “the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock” ([Matthew 7:25](#)).

It requires considerable effort to climb hills, to get upon the rock. And so we find that it will require the exercise of all our abilities, of every spiritual nerve and muscle, to get upon the Living Rock, the Saviour of mankind. It will require all our mental and spiritual powers to understand the Word of God, to understand the incarnation of Christ, to understand the great plan of redemption. The mind may faint beneath the effort, and yet, there is an infinity beyond. You have only then touched the surface.

[69]

What we want is the Bible. We want to know the truth on every point. There are many who think they know it, who do not know

anything about it, because they do not practice it. A man may stand upon the shore and see another swim, and he may think he knows exactly how to make the motions, but let him try it and he finds that he does not know. Just so it is in the spiritual life. You may think you know all about it, but you don't know anything, unless you have a living experience in the things of God, because God has not spoken to your soul. You are not furnished unto all good works.

You are not half as wise as you thought you were. You have not half the knowledge that you thought you had. There is a knowledge that we do not want, a knowledge you cannot take with you to the other side. What we want is a knowledge that will strengthen the intellect, and make us better men and women—knowledge that will build us up in Jesus Christ, our living Head. We are to be members of the living body of Christ—He our Head, and we growing in grace. There is where our Prince comes in.

Paul went to Athens, and there he met eloquence with eloquence, logic with logic, oratory with oratory. There he showed his ability and smartness. And what was the effect? Afterwards he said, "I determined not to know anything among you, save Jesus Christ, and Him crucified" (1 Corinthians 2:2). There is no time for anything else but that during our short lifetime.

[70] When you are in the battle, who is with you in the army?—all the heavenly intelligences. Who else is with you?—the Captain of your salvation. Who else is with you?—Him that said, "The fear of the Lord is the beginning of wisdom" (Proverbs 9:10).

Christ was the greatest teacher that the world ever knew. I am willing to be in His school. I am willing to learn from His lips. I am willing to learn from Him that lesson which will make me great in the eyes of the Lord. And what is that? "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matthew 11:28-30). Now Jesus, I submit myself to Thy teaching. I am willing to be taught by Him who created the heavens and the earth, who made the lofty trees, the spears of grass, and every shrub. I am willing to be taught of Him that set the stars in their order in the heavens, and appointed the sun and the moon to do their work. I can drink at that fountain. I do not need

to go to infidel authors, but to God. I want to know God and the power of His grace. I will make no boast of knowledge. Those who know not God, even while they look upon His works, say there is no God. The fool hath said that in his heart. Shall we go to such men for knowledge, from whom Christ is hidden, when the very things they ought to know, they do not know? God help us that while we shall have to communicate more or less with those who have no knowledge of the truth, we may be so grounded and rooted in the truth, that nothing can move us. We are to bear rich clusters every day. Why? Because we are converted every day.

Just as surely as you are converted every day, you will be fruit-bearing branches—branches full of rich clusters of fruit. And what kind of fruit? The fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, kindness, meekness, faith, temperance, and godliness. These are the clusters which grow on that tree. If every one of us is converted, if we remain in connection with the Vine stock every day, we shall bear the fruits of His character.

[71]

What we need is, not to boast of our smartness; for this is what keeps us from humbling the heart before God, and seeking Him as little children. It is this that brings us into a position where we cannot put ourselves under God and in subjection to His laws. May God help us that we may have a conversion every day of our lives. Those who do this will find that the intellect is strengthened by Him who created it. The mind will grow in the right channel, and will be fitting up for heaven. God is trying you now, here, to see how much you think of Him; to see how much you think of His government; to see how much you think of His purposes. God is trying you to see how much you think of the sacrifices He has made in order that souls might be won to Jesus Christ and placed under His blood-stained banner.

I have tested the promises of God. I have proved them. I have proved them in circumstances of trial and peril and persecution. This is what the Lord will do with us if we will but let Him work. We want the simplicity of true godliness. Read again [Jeremiah 9:23, 24](#).

May God help us to come right into that position where no gem of light need come to us from impure channels, mingled with the remains of evil and heresies, and those things that lead in paths which God has not cast up. Rather, we may have the light that comes direct

from the throne of God, which will lead us in paths of righteousness, of holiness, of purity and godliness.—[Manuscript 8b, 1891](#), pp. 1, 3-11. (“Talk to the Teachers,” July 27, 1891.)

[72] When I returned to Battle Creek, there was the Ministerial Institute and the Conference, wherein I labored exceedingly hard, then went to Petoskey to rest. But the college institute was nine miles from Petoskey at Harbor Springs. Here I labored for five weeks, then returned to Battle Creek and attended the Michigan Conference, and then left for Colorado and California.—[Letter 48, 1891](#), p. 1. (To Brother Burke, January 6, 1891.) [Date uncertain. Ellen G. White was in Petoskey in both 1890 and 1891.]

Ellen White at Petoskey Reaches Out to Know Her Duty

Petoskey is wide awake preparing for July. [The fourth of July celebrations.] There will be great doings here, but we go on Sabbath to Harbor Springs and hold our meetings, away from the noise.

Brother and Sister Miller and Brother Huges from the college at Battle Creek are on the ground. Theodore Lewis is here waiting for the tents from Sherman. It will be a nice thing to go over to Harbor Springs....

Brother Fargo came last Monday night and returned Wednesday night. Will be here at the school. He is of excellent courage and seems better than I have ever seen him before....

I shall be pleased to see you, for I shall make no move until you come and we can arrange together what is best to be done. We will talk over the matter together. All want me to go to Harbor Springs and pitch my tent. I know not what is best—whether to keep open our home here or not. I do wish I had someone to counsel with. Emma is coming up here this week. Gage’s people are coming up to stay some weeks. If we all go to Harbor Springs, they may want the home for a few weeks. Well, you ought to be here, it seems to me, at the very first. I am really perplexed about what is best to do.

[73] Professor Prescott is desirous for me to be located on the ground. I want counsel.—[Letter 83, 1891](#), pp. 1, 2. (To W. C. White, July 3, 1891.)

The Salamanca Experience

Salamanca, NY, Sabbath, November 1, 1890—The cold is very severe upon me. I shall attempt to speak, but it will be with difficulty. We have the Congregational church.

The Lord did indeed help and strengthen and bless me in speaking to the people, dwelling largely upon the necessity of faith and love for one another as followers of Christ, which has been almost extinct in our churches. The words spoken were heartily received and the seed sown I sincerely believe will start a train of thought that will result in the cultivation of greater love and increased faith in the rich promises of God....

We are as a people to guard ourselves diligently lest we forget the charges of the Lord. There are many dangers that we shall avoid if we keep ourselves a distinct people from the world. Our children are the Lord's heritage to be educated and disciplined, and that most faithfully, to obey God and keep all the words of the Lord in obeying His commandments. Parents are responsible to God for strictly guarding their children in the path of obedience to God.

Salamanca, NY, Sunday, November 2, 1890—I spoke on the subject of temperance, dwelling largely upon the necessity of training children that they shall not become drunkards. All listened with most earnest attention, and many came and thanked me for the good words spoken. They confessed they had become very indifferent in the training and educating of their children: "If we had heard these words you have spoken from the Lord to us, and done according to the instruction given, our children might now be with us serving the Lord. The blame is wholly on us."

[74]

The special instruction given from the Lord Jesus to Moses and Aaron and Caleb, is to us just as much as to them. "We are to keep our children now," I said, "from the association of worldlings." While we shall not cease to warn and entreat and try to present the truth to the parents who are unbelievers, to mix and mingle with them in association will be to the ruin of your children.

Salamanca, NY, Monday, November 3, 1890—I had an appointment Monday afternoon and I tried to fill it....I dwelt again upon the necessity of faith, the necessity of loving God supremely and our neighbor as ourselves.

I could not tell the words I spoke, but many said, "The power of God was upon you. The words came to us as wonderful inspiration."

I know that the words of the Lord Jesus had come to the people. Many spoke of the help they received from the words spoken. I told them to render no thanks to me. God and He alone should have the praise. I was only an instrument in His hands and I could not have stood upon my feet and spoken at all had not the Lord helped me in a special manner....

November 4, 1890—We left Salamanca Tuesday, November 4, 1890, about eleven o'clock....We were at last seated in the cars and were thankful to be moving. I longed to be where I could write out the things that were opened to me the past night.

[75] I had a very marked experience, which I hope never to forget. Through the night season I was in communion with God. I was taken out of and away from myself, and was in different States and assemblies, bearing a decided testimony of reproof and warning.—[Manuscript 44, 1890](#), pp. 2-6. (Diary: "Experience at Salamanca, NY, November 1-4, 1890.)

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Washington, D. C.,

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John pointed the people to the Lamb of God who taketh away the sins of the world. He said, “Behold the Lamb of God, which taketh away the sin of the world” ([John 1:29](#)). There is a great deal in that “taketh away.” The question is, shall we keep on sinning as though it were an impossibility for us to overcome? How are we to overcome? As Christ overcame. He prayed to His heavenly Father; we can do the same, and that is the only way. Then, we are to overcome something, for it is stated that those who shall see Him in His beauty shall be without spot or wrinkle or any such thing.

Now, if there is a spot or wrinkle in your character, is not now the very time for you to begin to understand what that defilement is, that you may trust in the blood of Christ to wash it away?

“How shall I,” says the trembling one, “put it away?” You are to say, “I will try.” But you are to put it away by believing that Christ is your Saviour today, and that He cleanseth you from all unrighteousness. You have the lesson in the word that was spoken. When tempted to speak wrong, and do wrong, resist Satan and say, “I will not surrender my will to your control. I will cooperate with divine power and through grace be conqueror.”

Satan says to Christ, “It is certain that the angels shall have charge over You and bear You up in their hands lest at any time You shall dash Your foot against a stone. But what did he leave out of that quotation? He was to be kept in the way. In all Thy ways. That was not His way at all. God’s way is Christ’s way. There is a plan of salvation laid for the race that Christ should not work a miracle on His own account to relieve Himself of any of the necessities of humanity, and He was kept in all His ways. The enemy did not quote that at all, but the angel shall keep Thee lest at any time Thou shalt dash Thy foot against a stone. He was to bear Him up.

Now the enemy will have all these attractions for us and the question is which has the most weight with us. Is it to put ourselves in the channel of the bright rays of the Sun of Righteousness, to go

into a meeting and consider that there is the place to be a Christian and that out of the meeting we are to lay it off as a man lays off his overcoat? Are we thus to lay off our religion? Watch unto prayer, says Christ.

Watch and pray lest ye enter into temptation. The temptations will surround us just as long as we live. Satan will try us in one way, and if he doesn't overcome us, he will try us in another way. Thus his efforts will never cease.

But we are always to remember that we are members of the royal family, subject to the Heavenly King, and we are born anew with a new character unto God. The old cheap character, the frivolous character, the character which leads to the world, to pride, vanity, and to folly, we have parted with. We have left that, but not in our own strength.

We have asked wisdom of God, and He says He giveth to all men. How? In such a stinted measure? No; liberally and upbraideth not. And what does He say? You ask in faith and do not waver about it. There is the trouble; we go from our petitions and do not know whether we are blessed or not. We say, I wish that I did know. What does that mean? "You said it, Lord, but I don't believe it"?

[78] You must ask without wavering, for he that wavereth is like a wave of the sea driven and tossed. He is tossed right between the waves. One wave after another comes, and our faith goes out like water out of a leaky vessel. It is to believe and to watch unto prayer.—[Manuscript 83, 1891, 4, 5.](#)

Why do not those who claim to believe the truth show by their actions that they are sanctified through the truth, and not conformed to the world? Why do they not come out from the world and be separate? The time for us to represent the self-denial, the purity and holiness of our religion is today. The time will soon pass when we can individually deny self daily, and take up the cross and follow Jesus.

Oh, when I think what the church in_____ might be if they were only Christians, what good influences they might exert if they only followed the Lord Jesus fully. I am bowed to the earth with a weight of sorrow I cannot express, because I know that the large number who expend all their earnings in dress, in attending concerts, in administering to their own pleasure, are not Christians. They have

not the mark of God's people. They have not the meekness and lowliness of Christ, thus cannot shine as lights in the world. They conform to the world, and their influence is of the same character as that of the world.

Whenever persons are truly converted, their moral taste is changed. In all their expenditures they will have a single purpose. Keep the glory of God in view, to have a right influence in the church, and in all their actions to testify to worldlings that they are children of God, that through faith they have been made partakers of Christ's self-denial, of His great love for perishing souls. They will constantly be afraid that they will lift a worldly standard in the place of the banner of Jesus Christ.

What an account will those in_____ have to give who have the Bible to guide them as to the spirit and action they must have in order to lead souls out of darkness to the path cast up for the ransomed of the Lord to walk in. How much money is expended in order to follow the promptings and desires of a carnal heart, to please and glorify self. How much means might flow into the Lord's treasury that is employed upon self. And in the judgment those poor tempted souls who have lived to please themselves will see these things as God has estimated them. They will see whom they might have saved and helped if they had not been so absorbed with self. [79]

Everyone who has a knowledge of the truth has a work to do to come into sympathy with Christ. "Ye are laborers together with God." The salvation of the soul is above every other interest; how much higher than every other enterprise is measured by the cross of Calvary. Christ's servants will work the works of Christ.—[Manuscript 10, 1892](#), pp. 3, 4.

White Estate

Washington, D. C.,

March 1, 1979.

[80] **MR No. 694—Ellen White’s Sister, Caroline Clough**

You may be anxious to hear in regard to my sister, your aunt. You have never seen her. She is an understanding, intelligent woman, living, I think, up to the best light she has had. She is a powerful singer. This is as much her talent as speaking is mine. I think I never heard a voice that would thrill the soul like hers. We are having a most precious time. They have a very pretty location. The house is small, but convenient for this country. Brother Clough and Caroline are intent upon our remaining over.—[Letter 10, 1872](#), pp. 2, 3. (To J. E. White and wife, July 4, 1872.)

White Estate

Washington, D. C.,

February 20, 1979.

MR No. 695—Evangelistic Methods to which Seventh-day Adventists Are Not Called

[81]

The gospel wagon is an absorbing of money and of time. And what does it leave behind? Experience will show that the results are not proportionate to the expenditure. Camp meetings, large and small, are needed, to give the proper kind of education in religious exercises. They give also the discipline of organization and order.

There is such a thing as conducting gospel work in a way that does harm to the workers. This is not the way to accomplish the work that must be done for our world. We are not to follow the methods of the Salvation Army. Preach the truth, then pray the truth. Have more camp meetings to bring the truth before the people in its very simplicity. Do as we have done: Help the people to go to the camp meetings. Provide food and lodging for them. Let the meetings continue one or two weeks....

A very limited amount of good may possibly be done with the gospel wagon. But if the workers have a real love for souls, they may find more effective ways of working....

I am troubled when I see so many ways devised to expend means which, from the light God has been pleased to give me, will result in very little advancement unto eternal life. I know that other methods could be devised that would be less expensive and would leave a much better after-influence.—[Letter 3, 1899](#), pp. 12, 13, (To J. H. Kellogg, January 5, 1899.)

Medical Missionary Work Not to Absorb Too Much

[82]

The Lord designs that the proclamation of the third angel's message shall be the highest, greatest work carried on in our world at this time....

It was God's purpose that the missionaries, teachers, and physicians in the [Battle Creek] Sanitarium should become acquainted with the third angel's message, which embraces so much. Angels of

God were to be your strength in the work that was to be done in order that the Battle Creek Sanitarium might be known as an institution under the special supervision of God. The missionary feeling and the sympathy that prevailed in this institution was a result of the work of invisible heavenly agencies there....

Dr. Kellogg, you have not in all things been following the Lord's plan. The medical missionary work should be as the right arm of the body of truth, but this work has been made to absorb so much that to all intents and purposes it has become the body. God did not design that this work should eclipse the work of the third angel's message. This message is the gospel message for these last days, and in no case is it to be overshadowed by other interests, and made to appear an unessential consideration....

The gospel is the means ordained by God to restore His moral image in man, and to stem the tide of hostility against His law. It is His remedy for universal disorganization; it is the power which draws men together in unity....

Of himself, what can man accomplish in the great work set forth by the infinite God? Christ says, "Without Me ye can do nothing." He came to our world to show men how to do the work given them by God, and He says to us, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" ([Matthew 11:28-30](#)). Why is Christ's yoke easy and His burden light? Because He bore the weight of it upon the cross of Calvary.—[Letter 206, 1899](#), pp. 2-5. (To J. H. Kellogg, December 10, 1899.)

A Disproportionate Work in Chicago Slums

Means must not be drawn away from the [Battle Creek] Sanitarium to erect buildings for the care of people who can never be relied on to fill places in the ministry or on councils. They have not a knowledge of the work of character-building, and they cannot be relied on as men of forethought. They have ruined their mental powers and nearly destroyed their spiritual discernment by the in-

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dulgence of appetite and passion, and this makes them weak. They are fickle and changeable....

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

Investments have been made without sitting down and counting the cost, without finding out whether there was enough money to carry forward the work started. A shortsightedness has been shown. Men have failed to see that the Lord's vineyard embraces the world....

My brother, you have not as much firmness and assurance as you have had. You have the most critical cases to handle, and at times a dread comes upon you. To perform these difficult duties, you know that rapid work must be done, that no false moves must be made. Again and again you have had to pass swiftly from task to task. Who has been by your side during these critical operations? Who has kept you calm and self-possessed in the crisis, giving you quick, sharp discernment, clear eyesight, steady nerves, and skillful precision? The Lord Jesus has sent His angel to your side to tell you what to do. A hand has been laid upon your hand. Jesus, and not you, has guided the movements of your hand. At times you have realized this, and a wonderful calmness has come over you. You dared not hurry, and yet you worked rapidly, knowing that there was not a second to waste. The Lord has greatly blessed you. Others, who knew not of the presiding Presence working with you, gave you, J. H. Kellogg, all the glory. Eminent physicians have witnessed your operations and praised your skill. This has been pleasant to you. You have not always been able to endure the seeing of the Invisible by faith. You have been under divine guidance. You have been greatly honored by God, that His name, and not yours, should be magnified....

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

The Lord would have kept the Sanitarium pure and true, to represent the truth for these last days. But the very ones who could have helped you to do this work, you despised and turned from as unworthy of your notice. God sees that His work is being lowered into the slums, as Satan wants it to be; that the elevated sanctification of the truth will become so mingled with tares that its peculiar, holy character will sink out of sight. The Lord saw how this would be, and He has been sending you warnings. Yet you are tempted to go right on in your own way and pick flaws in the message, just as others have done before you.—[Letter 215, 1899](#), pp. 6, 7, 12, 15, 16. (To J. H. Kellogg, December 12, 1899.)

Other Work Neglected

It is not the work God has appointed you. It is not your means you are using so abundantly, as you have been doing for years. The poverty of the missions in Africa has recently been opened before me. Missionaries were sent from America to the natives of Africa, and no provisions made for them to find support. They have suffered, and are still suffering for the necessities of life. Think of it! God's

missionaries, ready to suffer the greatest inconveniences in order that the message of mercy might be carried to those sitting in darkness in heathen lands, are not sustained in their work. The means that should have been put into the work in Africa, in sending supplies to the sufferers in Africa has not been sent....

Our camp meetings are God's instrumentalities. The people of all denominations come out to hear, and the truth is proclaimed. God bids us to give the people Bible truth for this time. Revelation means just what it expresses—revelation—truths revealed—and the blessing is pronounced on all who give heed to the things written in this book. (See [Revelation 1:1-3](#).) The truths contained in the Revelation are to be taught, and we are all to learn the lessons of the fearful import of the things to transpire in these last days of this earth's history. You have lost sight of these things. Other things introduced by you have not come in under the instruction of God. You need to be converted. You need to bear in mind that your mind and your judgment is not the great whole. God is the teacher. He has exalted you to be a wise man, to stand at your appointed post of duty. Our work we are trying to carry out just as the Lord has outlined it, years ago, and repeated it over again and again.

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The camp meetings are to be conducted as the gospel ministry of the word of the living God to the people. They are beguiled by heresies and false doctrines. Men are glorified and humanity exalted as if erring man were God. Preach the truth....

This work requires money and workers. The tent remains two or three weeks, and then the camp is broken up to do work in other places. A tent must still be left, a mission home secured, Bible workers employed to go from home to home to those who become awakened, convicted, and converted. All classes of people should be labored for, the drunkard, and the tobacco devotee, and the tea drinker, and the coffee user, and all are to be educated in matters of temperance, and from the Word instructed in the law of God. This is the work that God's treasury must sustain. In this work sheaves will be gathered, souls converted and baptized and added to the church as in the days of the apostles. No one is to be neglected.

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Our workers find intelligent mothers of families who know not how to read. They take that as a part of their mission, and instruct them as they would little children, not in ABC's, but give them

lessons from the Bible, and several in Maitland have become able to read the Scriptures for themselves. Hard cases, very hard cases, have been convicted and converted, and those who know them say that the change wrought is a living miracle....

The wicked are not to be supported and God's chosen passed by, and the Lord does not give into the hands of Sabbathkeepers the work of supporting the disobedient and transgressors of His law, while the needy, suffering ones of God's people are left without provision because of wrong conceptions of duty. We are not called upon to make it a special business to reward the disobedient and transgressors of God's law who continue in sin, and who are educated to look for help to those who will sustain them. We shall find a rich blessing when we do our duty to the Lord's suffering, needy ones. We should not pass them by and reward the unholy and sinful, as it has been represented to me has been done, and is being done, in Chicago. God's work is a high and important work, one above every other work, and it is to be carried to all parts of the world.

[88] Foreign mission fields have been neglected and the work of God hindered from accomplishing the purpose God the Lord designed. His people are not to be left to suffer for the words of truth and to die in want and need because means is placed where God has not ordered. His name is not honored or glorified. But whenever a church is established we are to do the very work that should be done for the needy believers, and the church should look after and relieve the sufferings of believers and unbelievers, irrespective of their faith, and some will embrace the truth as the result....

There are many places where the means should have been appropriated to make aggressive warfare in cities and towns in connection with tent efforts, and raise up churches which should be as memorials of truth and righteousness. Every stroke should tell for God and His holy Sabbath. That is to stand out in all our work distinctly and pronounced, to be a witness that the seventh day is the sign, the seal of God.

The Sabbath is to be exalted and made prominent more than is done now. Again the churches, the plants of the Lord, must take up experimental religious work, not only for the church members but for those whom their experience may benefit in personal labor....They are to work for their neighbors whether believers or unbelievers.

~~They may obtain the confidence of the suffering ones, and in offering prayer in their behalf, should pray that they may feel their accountability to God to serve Him who died to redeem them. The patient self-sacrifice of these church members should carry out the instruction of Christ to His disciples.~~

Christ ordained the twelve to preach the gospel of His kingdom. It was in the same line as giving Bible readings. “As ye go, preach, saying, The kingdom of heaven is at hand” ([Matthew 10:7](#)). Read the chapter. “And into whatsoever city ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you” ([verses 11-13](#)). There must be peace in the houses where their call is given. Their labor was not to be lost, producing no good results. They must use judgment and discrimination as to whether the master of the house was of those to whom they should give their labor, and not waste their precious strength and time. They were not to remunerate all they visited, but to be provided for by the houses they visited, and this was to be the test as to where they should give time and instruction. “And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues” ([verses 14-17](#)). This would be experienced in the fullest sense....

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This building up of institutions to feed the people was not God’s devised plan. When churches were raised up through the preaching of the gospel, the members were not to have this personal work done by proxy and not come close to the sick and visiting them and showing their love and care for the Lord’s property by ministering to them, and not lavish upon them the means from the Lord’s treasury.

The church should have certain wise men and women chosen to look after the poor, and then report and counsel as to what should be done. They should not be encouraged to think they can have their eating, drinking, and sleeping in a place provided for them all free,

as if there were an inexhaustible fund to provide for them. Men of God should be appointed, men of discernment and wisdom and care, to look after the wants of the saints of God, the household of faith, first. The Lord commands that His commandment-keeping people shall have relief first, and then every case is to be examined, and not [90] teach them that a work is to be done for them free, or nearly so.

Many will depend as long as they have anything to depend on, and God knows better than short-sighted mortals what is best for the creatures He has created. He would not have transgressors and the worst kind of humanity consuming the revenue He has appointed to sustain those who shall be refused work because they keep the law of God.—[Letter 45, 1900](#), pp. 2, 8-10, 14, 16-18. (To J. H. Kellogg, March 12, 1900.)

White Estate

Washington, D. C.,

February 20, 1979.

Testimonies Bring Rejoicing in Heaven—Believers on the earth and those who have never fallen in heaven are one church. Every heavenly intelligence is interested in the assemblies of the saints, who on earth meet to worship God in spirit and truth, and in the beauty of holiness. In the inner court of heaven they listen to the testimonies of the witnesses for Christ in the outer court on earth, and the praise and thanksgiving that comes from the earth below is taken up in the heavenly anthem, and praise and rejoicing sounds through the heavenly court because Christ has not died in vain for the fallen sons of Adam.—[Manuscript 52, 1896](#), p. 5. (Untitled, undated manuscript.)

“Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name” ([Malachi 3:16](#)).

Do the believers who meet in their small assemblies in humble churches or in private houses often look upon this picture framed by the Lord of hosts? Do they hang it in memory’s hall, and contemplate it with hope and joy and courage? What a hope-inspiring picture is this where the Lord is represented as bending down and hearkening to the testimonies borne by His witnesses! What inspiration it should give us to consider the fact that all the heavenly universe is represented as listening with pleasure to the words that are spoken exalting the name of God in the earth. They may not be words of oratory, and they are not words that express doubt, unbelief, and complaint; for such words do not honor the Redeemer. The words to which God and the angels listen with delight are words of appreciation for the great Gift that has been made to the world in the only begotten Son of God. Every word of praise for the blessing of the light of truth which has come in messages of warning, and which has dispelled the darkness of error, is written in the heavenly records. Every word that acknowledges the merciful kindness of our

heavenly Father in giving Jesus to take away our sins, and to impute to us His righteousness, is recorded in the book of His remembrance. Testimonies of this kind “show forth the praises of Him who hath called us out of darkness into His marvelous light” (1 Peter 2:9)....

Although the social meeting is a new thing, yet they are learning in the school of Christ, and are overcoming fear and trembling. We keep before them the fact that the social meeting will be the best meeting in which they may be trained and educated to be witnesses for Christ.—[Manuscript 32, 1894](#), pp. 3-5. (“Meeting at Seven Hills,” July 29, 1894.)

Aid to Unity—I spoke to our people in the afternoon from [Luke 13:23, 24](#). I had freedom in speaking and the people seemed to listen with deep interest. Afterward there was a social meeting. Elder [J.G.] Matteson interpreted to W. C. White and myself the testimonies borne. We could but say, One Lord, one faith, one baptism. The brethren in Sweden have the very same experience as our brethren in America. This was a good meeting.—[Manuscript 65, 1886](#), p. 5. (“Second Visit to Sweden,” June 19, 1886.)

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Solution to Problems of Despondence and Criticism—When our church members during the week act their part in the service of the Lord, they will be roused from the despondency that is ruining many, body and soul. As they work for others, they will have much that is helpful to speak of when they assemble to worship God. The Sabbath meeting will be like meat in due season; for all will bring precious offerings to the Lord. When God’s people see the great need of sinners being converted, turned from the service of Satan to serve the living God, the testimonies they bear in the Sabbath service will not be dark and gloomy, but full of joy and courage, life and power. Instead of thinking and talking about the faults of their brethren and sisters, and about their own trials, they will think and talk of the love of Christ, and will strive earnestly to become more efficient workers for Him.—[Manuscript 127, 1903](#), p. 6. (“A Call to Service,” October 27, 1903.)

A Different Atmosphere—By His Holy Spirit, God has spoken to me, His messenger, from time to time, and I am bidden to give the word to the people. What His servants shall teach has been clearly outlined. If fewer words of human wisdom, and more of the words of Christ were spoken, if there were fewer sermons, and

more social meetings, we would find a different atmosphere pervade our churches and our camp meetings. Seasons of prayer should be held for the outpouring of the Holy Spirit. Then let the leader of the meeting, by a few appropriate remarks, open the way for the church members to bear witness to their love of God.—[Letter 292, 1907](#), p. 4. (To J. E. White and wife, September 21, 1907.)

Confession Essential Though Humiliating—I spoke with much freedom Sabbath forenoon.

The people seem to be hungering and thirsting for the bread and water of salvation. The Lord gave me much of His Holy Spirit. I was very free in the Lord. Hearts were touched, for the Spirit of the Lord rested upon the people. We had a very excellent social meeting, which lasted until after sundown. This was indeed a good day for this church. Confessions were made by some, very humiliating to the soul, but essential for them, that the fruits might appear unto righteousness.—[Manuscript 18, 1889](#), p. 5. (Diary, February 23, 1889.)

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Recommendation of Our Doctrines—A gentleman and lady entered when I was nearly through. They listened with deep interest. They remained through the social meeting and listened to sensible testimonies that were a recommendation to the doctrines we profess to believe.—[Manuscript 65, 1886](#), p. 11. (“Second Visit to Sweden,” June 26, 1886.)

Essential for a Living Church—Some of those who are newly come to the faith know not how to bear testimony, for they had never done this; but I presented the matter before them, and urged them to be earnest, interested workers for the Lord Jesus, and to serve Him. This they must do if they had a living church; everyone must bear his share of the responsibility. If they would exercise their ability God would give them increased power, and this was the way to let their light shine out to the world. Well, fifteen testimonies were borne. Some had never before opened their lips in meeting, although they were intelligent men.... The blessing of the Lord rested upon all present.—[Letter 50, 1894](#), p. 3. (To Harmon Lindsay, June 14, 1894.)

One Man Should Not Do All the Talking—I spoke again to the people assembled in conference from [Malachi 3:16](#), “Then they that feared the Lord spake often one to another,” etc. I dwelt upon the

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importance of making our social meetings interesting; that one man wasn't to do all the talking, but everyone should bear his testimony. It has been the habit of one man to get up and talk from one half hour to an hour. This is called meditation. Then the interest of the meeting is gone and no one feels that he has any testimony to bear. One or two make a few remarks and the meetings close; and there had not been the habit of having social meetings in Europe. But we are seeking to educate them on this point, that it is the duty of everyone who loves God and the truth to speak to one another words of experience and of comfort, and to tell of God's goodness, His love, and His great mercy in giving His Son Jesus Christ to die for us while we were enemies to God.—[Manuscript 29, 1887](#), p. 8. (“Labors in Switzerland, No. 8,” February 22, 1887.)

Work Cheerfully, Make Social Meetings Interesting—The work done for the spiritual interest of the workers in the office should be done with cheerfulness. It is not to be looked upon as a burden, but as a privilege. Those who do this work are not to wear long faces, as though they were going to a funeral. Their countenances should be lighted up with the joy of serving Christ.

Keep this idea uppermost. Make the social meeting as interesting as possible. Let each one feel that he has a duty to perform in the meeting. This will help the workers. Cooperate with the heavenly angels, who are trying to make a right impression on every worker. They are sent forth to minister to those who shall be heirs of salvation.—[Manuscript 81, 1901](#), p. 6. (Talk Given by E. G. White to Board of Directors of Pacific Press, August 21, 1901.)

[96] **Sermon Should Be Short**—The preaching service should generally be short, so that an opportunity may be given to those who love God to express their gratitude and adoration. Prayer and praise offered to God by His believing children honors and glorifies His name.—[Manuscript 32a, 1894](#), p. 2. ([Untitled Manuscript, July 30, 1894](#).)

All Should Have Opportunity on Sabbath to Bear Testimony—I have had my mind drawn recently to the subject of our Sabbath meetings. The work of the Sabbath School needs to be elevated. The leader appointed to conduct the church service should study and learn how to interest others. On this one day in the week, all who love God and are striving to keep His commandments should

be given an opportunity to bear their testimony. Do not plan to have a discourse that shall occupy all the time, while those who assemble are given no opportunity to confess Christ.

Our brethren would receive a blessing in dispensing with or deferring one meal of the day, if necessary, in order that an hour or more might be devoted to testimony meeting. We used often to make the Sabbath a day of fasting and prayer, and we were greatly blessed in our worship.

The Sabbath day should be spent to the glory of God. Let everyone take time to humble his heart before God, and clear away all the rubbish from the soul temple. If bitter feelings have been cherished, or there are wrongs to be confessed, let every barrier be removed. Has anyone spoken evil of his brother, or placed an occasion of stumbling in his brother’s way? Let him realize that this is a sin to be repented of.

“If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind” ([Philippians 2:1-2](#)). [97]

There should be a spirit of confession to God, and an acknowledgment of His blessings, with thanksgiving. Our worship should be so filled with praise and thanksgiving that the angels of heaven will rejoice with us.—[Letter 279, 1905](#), pp. 2, 3. (To Clarence Santee, October 4, 1905.)

In conclusion I would say, On the Sabbath, when the people assemble for worship, let the discourse be short, and let all be given an opportunity to bear testimony.—[Letter 187, 1904](#), p. 2. (To Brethren Butler and Haskell, June 3, 1904.)

In Connection With Sermon and Lord’s Supper—I spoke to our people upon Sabbath with much freedom. A social meeting followed where many bore testimony for the truth and expressed gratitude for that which they had heard, and said they meant from that time to be more earnest and interested in the work and cause of God than they had been heretofore. At the close of the meeting the Lord’s supper was administered.—[Letter 21, 1880](#), p. 2. (To James White, April 15, 1880.)

A Social Meeting—Wednesday night we had a social meeting. There was a good little number represented, and the Lord was in our

midst and that to bless. All seemed so thankful for a little help and so pleased with the spirit of the meeting.—[Letter 23, 1882](#), p. 2. (To W. C. White, December 1, 1882.)

[98] **With Bible Study**—Let small companies [in our publishing houses] assemble together in the evening or early morning to study the Bible for themselves. Let them have a season of prayer that they may be strengthened and enlightened and sanctified by the Holy Spirit. This is the work Christ wants to have done in the heart of everyone who is engaged in any department of the publishing work. If you will do this a great blessing will come to you.... What testimonies you should bear of the loving acquaintance you have made with your fellow-workers in these precious seasons when seeking the blessing of God. Let each tell his experience in simple words. This will bring more comfort and joy to the soul than all the pleasant instruments of song that can be produced in the tabernacle. Let Christ come into your hearts.—[Letter 2, 1900](#), pp. 3, 4. (To Brother and Sister Sisley, January 3, 1900.)

Tell What Jesus Has Done For You—Satan will work against us by laying stumbling blocks in our way. We must remember home religion. We must have the meekness of Christ at every step. Christ must abide in us, and then when we come into the meeting, no matter where it is, how many there are or how few, we will have something to say. It is because you have Christ formed within you, and you cannot keep Him boxed up in the heart. You can't do it. You must reveal Him. You will tell what Jesus has done for you, how He has worked for you. Why He is first and He is last. You love Him—and how can you help it.—[Manuscript 13, 1888, 18](#). (“A Talk to Parents,” Undated Manuscript.)

[99] **Honor the Lovely Jesus**—One cannot row another's boat. We must strive for heaven with all our might. Everyone has a part to act and something to do in the cause of God. None of you should keep silent in your meetings. Surely everyone who has tasted of the powers of the world to come can say something in honor of the lovely Jesus.—[Letter 30, 1850](#), p. 2. (To Brother and Sister Loveland, December 13, 1850.)

Confession Plays a Part—Monday I attended five-o'clock meeting but found it a tract and missionary meeting, the same as I had found Sunday morning, and had to beat a retreat. The work

of reformation, of seeking God, seemed to be dropped. I attended the nine -o'clock meeting. It was a social meeting. After several had spoken, I felt the burden of testimony, and I spoke with great plainness and power for about one hour, and the words were felt by the people. I called them forward and the center of the seats in the large tent was quickly filled. Then confessions were made one to another. The testimony I bore was in reference to their backslidings from God. Many tears were shed. The Spirit of the Lord rested upon ministers and people. It was a good season. I labored hard but with pleasure and freedom.—[Letter 5a, 1881](#), p. 5. (To W. C. and Mary White, June 14, 1881.)

The church needs the fresh, live experiences of members who have habitual communion with God. Old, dry, stale testimonies and prayers, without the manifestation that Christ is in them as a well of water springing up unto everlasting life, are no help to the church.—[Letter 118, 1896](#), p. 5. (To Addie and May Walling, November 17, 1896.)

Thankfulness and Resolution—We had a precious social meeting. Many intelligent testimonies were borne, which Brother Matteson interpreted. These testimonies expressed their thankfulness that the Lord sent them help from America and expressed their gratitude to God for the truth and for the increased light Sister White had given them. They could see, they said, as they had not done before, the necessity of greater strictness in keeping the Sabbath and could sense the offensive character of sin, and they would make earnest efforts to put sin away. Some expressed with tears their regret that they could not communicate with us, but were thankful that when we reach heaven we can all have one language and enjoy each other's society. They spoke of receiving great light from the writings of God's servant, but they never expected she would visit them. The testimonies were all given in a tender, melting spirit, and it was evident that these precious souls had indeed a love for the truth, and the very similar experience to all brethren in America.—[Manuscript 26, 1885](#), p. 5. (“First Visit to Sweden,” October 15, 1885.)

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At Portland, Oregon—The Lord gave me great power before the people on Sabbath. About fifty came forward for prayers. Many of that number were seeking the Lord for the first time. Backsliders came back with confessions, well wet down with tears....

[101] [Later] I arose and talked a short time telling them we had waited for these leading men to take a position which God could approve and let His Spirit into the meeting.... I had two front seats cleared, and asked those who were backslidden from God and those who had never started to serve the Lord, to come forward. They began to come. Other seats were cleared and finally there was the whole body of seats of the tent filled; about one dozen were in the side seats. Then the Spirit of God like a tidal wave swept over the congregation. Such solemnity; deep, earnest, heartfelt confessions were made. These men who had stood like icebergs melted under the beams of the Son of Righteousness. They came right to the point. They made thorough work. Confessions were made with weeping and deep feeling. We had a most solemn, blessed season of intercession and then closed the meeting and took our breakfast and assembled again at eight o'clock to finish the work. Parents confessed to children and children to parents, husbands to wives and wives to husbands, brothers to sisters, and sisters to brothers. It seemed like the movement of 1844. I have not been in a meeting of this kind for many years. After the hard-fought battle, the victory was most precious. We all wept like children.

Brother Boyd spoke of his gratitude while the tears rained from his face. Oh, I praise the Lord, I praise Him, for He is to be praised.—[Letter 20, 1884](#), pp. 3, 6. (To Uriah Smith, June 27, 1884.)

White Estate

Washington, D.C.,

February 20, 1979.

MR No. 697—Faith in Christ Needed to Keep From Sinning [102]

Those who fail to serve God faithfully are robbing Him of the talents they should use to increase the Master's revenue. These are the men who have the most complaints to make about God and their brethren.—[Manuscript 25, 1899](#).

The humility that bears fruit, filling the soul with a sense of the love of God, will speak for the one who has cherished it, in the great day when men will be rewarded according as their works have been. Happy will be the one of whom it can be said, "The Spirit of God never stirred this man's soul in vain. He went forward and upward from strength to strength. Self was not woven into his life. Each message of correction, warning, and counsel he received as a blessing from God. Thus the way was prepared for him to receive still greater blessings, because God did not speak to him in vain. Each step upward on the ladder of progress prepared him to climb still higher. From the top of the ladder the bright beams of God's glory shone upon him. He did not think of resting, but sought constantly to attain the wisdom and righteousness of Christ. Ever he pressed toward the mark for the prize of the high calling of God in Christ Jesus."

This experience every one who is saved must have. In the day of judgment, the course of the man who has retained the frailty and imperfection of humanity will not be vindicated. For him there will be no place in heaven. He could not enjoy the perfection of the saints in light. He who has not sufficient faith in Christ to believe that He can keep him from sinning, has not the faith that will give him an entrance into the kingdom of God.—[Manuscript 161, 1897](#), pp. 8, 9. [103]

White Estate

Washington, D. C.,

February 26, 1979.

MR No. 698—The Saints' Eternal Home

[104]

While seated in this beautiful retired park [in Healdsburg, California], free from all confusion and bustle, a sweet peace came over my spirits. I seemed to be taken away from myself, and the bright home of the saints was presented vividly before me. In imagination I gathered with the saints around the wide-spreading tree of life. Friends and dear home relatives who had been separated from us by death were gathered there. The redeemed, white-robed multitude, who had washed their robes and made them white in the blood of the Lamb, were there. No flaming guard stood around the tree of life, barring our approach. With happy, joyous songs of praise, the voices were blended in perfect harmony as we plucked of the fruit from the tree of life.

For a time I lost all thought of time, of place, or occasion—of everything earthly. Heaven was the subject of my contemplation—heaven, the much-longed-for heaven. I seemed to be there, where all was peace, where no stormy conflicts of earth could ever come. Heaven, a kingdom of righteousness where all the holy and pure and blessed are congregated—ten thousand times ten thousand and thousands of thousands—living and walking in happy, pure intimacy, praising God and the Lamb who sitteth on the throne! Their voices were in perfect harmony. They never do each other wrong. Princes of heaven, the potentates of this mighty realm, are rivals only in good, seeking the happiness and joy of each other. The greatest there is least in self-esteem, and the least is greatest in his gratitude and wealth of love.

There are no dark errors to cloud the intellect. Truth and knowledge, clear, strong, and perfect, have chased every doubt away, and no gloom of doubt casts its baleful shadow upon its happy inhabitants. No voices of contention mar the sweet and perfect peace of heaven. Its inhabitants know no sorrow, no grief, no tears. All is in perfect harmony, in perfect order and perfect bliss.

[105]

Our company were thirsty for water which could only be obtained from the river. My imagination saw the “pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” On either side of this river was the tree of life “which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations” ([Revelation 22:1, 2](#)). The Great Shepherd was leading His flock to living fountains of water and to green pastures, new and delightful scenery opening continually before His people. Heaven, sweet heaven, the saints’ eternal home, the abode for the toilers, where the weary who have borne the heavy burdens through life find rest, peace, and joy! They sowed in tears, they reap with joy and triumph. Heaven is a home where sympathy is alive in every heart, expressed in every look. Love reigns there. There are no jarring elements, no discord or contentions or war of words.

With our deepest study and our broadest experience we shall never be able to describe heaven or our senses to comprehend it. All that is pure, all that is excellent and lovely is there. The possession of heaven is endless bliss, infinite glory, riches, and knowledge. The character of heaven is perfect love, holiness, peace. We know these things now only in part. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” ([1 Corinthians 2:9](#)). It is the discipline imposed upon us all to walk by faith and not by sight.—[Letter 30, 1882](#), pp. 2, 3. (To G. I. Butler, July 12, 1882.)

White Estate

Washington, D. C.,

February 22, 1979.

MR No. 699—SDA's to Present a United Front

[106]

I have had cautions given me in regard to the necessity of our keeping a united front. This is a matter of importance to us at this time. As individuals we need to act with the greatest caution.

I wrote to _____, telling him that he must be exceedingly careful not to introduce subjects in the *Review* that would seem to point out flaws in our past experience. I told him that this matter on which he believes a mistake has been made is not a vital question, and that, should it be given prominence now, our enemies would take advantage of it, and make a mountain out of a molehill.

To you also I say that this subject [The identity of the “daily” of [Daniel 8.](#)] should not be agitated at this time. No, my brother, I feel that at this crisis in our experience that chart which you have had republished should not be circulated. You have made a mistake in this matter. Satan is determinedly at work to bring about issues that will create confusion. There are those who would be delighted to see our ministers at an issue on this question, and they would make much of it.

I have been instructed that regarding what might be said on either side of this question, silence at this time is eloquence. Satan is watching for an opportunity to create division among our leading ministers. It was a mistake to publish the chart until you could all get together and come to an agreement concerning the matter. You have not acted wisely in bringing to the front a subject that must create discussion and the bringing out of various opinions, for every item will be strained and made to mean something that will only mean injury to the cause. We have all we can do to handle the false statements of those who have given evidence of their willingness to bear false witness.

[107]

Elder Haskell, I am unable to define clearly the points that are questioned. Let us not agitate a subject that will give the impression that as a people we hold varied opinions, and thus open the way for those to work who wish to leave the impression on minds that we

are not led by God. It will also be a source of temptation to those who are not thoroughly converted, and will lead to the making of rash moves.

I leave these words with you, praying that you will keep heart and mind in simplicity, and depend fully on God.—[Letter 250, 1908](#), pp. 1, 2. (To S. N. Haskell, August 29, 1908.)

White Estate

Washington, D. C.,

February 26, 1979.

MR No. 700—Satan’s Confederacy of Evil Angels and Evil Men [108]

Here [[Luke 22:64, 65](#)] we see how professedly righteous men can act out the spirit of Satan to carry their wicked purposes through envy and jealousy and religious bigotry. That enmity was spoken of in the first gospel sermon spoken in Eden. “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel” ([Genesis 3:15](#)). This enmity was revealed as soon as man transgressed God’s holy law. His nature was changed. It became evil. He was in harmony with the prince of darkness, and there was a confederacy formed. There is no warfare between Satan and the sinner, between fallen angels and fallen men. Both possess the same attributes, both are evil through apostasy and sin. Then let all who read these words understand for a surety that, wheresoever transgression against God’s holy law exists, there will always be a league against good. Fallen angels and fallen men will unite in desperate companionship. Satan inspires the disloyal elements to work in harmony with his spirit.

The prediction given in Eden refers in a special manner to Christ, and to all who accept and confess Him as the only begotten Son of God. Christ has pledged Himself to engage in the conflict with the prince and power of darkness and bruise the serpent’s head, and all who are the sons of God are His chosen ones, His soldiers, to war against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. It is an unwearied conflict of which there is to be no end, until Christ shall come the second time without sin unto salvation to destroy him who has destroyed so many souls through his masterly deceiving power. [109]

[[Luke 22:66-71](#); [23:1](#) is quoted.]—[Manuscript 104, 1897](#), pp. 9, 10. (“Condemned by the Jews,” no date.)

My brother, I tell you that which God has opened before me. Satan is seeking to lead you and your brothers to make shipwreck of the faith; he desires you to place yourself where you will recklessly

disregard the sanctifying truth which would perfect a Christian character in you. Do not surrender principles, and you will be safe. You have erred, but there is a remedy for you; if you repent of your sins, and forsake them, and believe in Jesus Christ as the sin-pardoning Saviour His blood will cleanse you from all sin.

Study the life of Jesus, and try to be like Him. A mere theory of truth will avail you nothing. You must be purified, and made a vessel unto honor. Whatever others may say or think of you, say, Lord Jesus, Thou knowest that I love Thee. He gave his life for you, and if you will serve Him faithfully, you will be purified from every stain of sin, because Christ will abide in your heart.—[Letter 106, 1896](#), p. 10.

White Estate

Washington, D. C.,

February 26, 1979.

MR No. 701—Materials Appearing in 3SM

[110]

MR No. 702—Preparing the E. G. White Books

As Marian Davis' life was coming to a close in 1904, Ellen White made another reference to her faithful work, stating:

We have stood side by side in the work, and in perfect harmony in that work. And when she would be gathering up the precious jots and tittles that had come in papers and books, and present it to me, "Now," she would say, "there is something wanted. I cannot supply it."

I would look it over, and in one moment I could trace the line right out. We worked together, just worked together in perfect harmony all the time.—[Manuscript 95, 1904.](#)

Ellen White herself, on October 5, 1907, in an interview made mention of how at times she was instructed:

Now I have light, mostly in the night season, just as if the whole thing were transacting, and I viewing it, and as I am listening to the conversation.—[Manuscript 105, 1907](#), p. 3.

White Estate

Washington, D. C.,

March 1, 1979.

**MR No. 703—Sorcery Shows and Lotteries Are
Satan’s Snares**

[111]

We have been pained as we have had brought to our notice papers, advertisers of sorcery and witchcraft, the work of magicians and all this sort of thing, going on in Battle Creek.... There is in these manifestations of a power that is above human power; and where is it? It is the power of Satan; and just as soon as you begin to bring yourselves in connection with these sorcerers, and give them the least license, you dishonor the God of heaven, and imperil your own souls....

How is he [Satan] working here in Battle Creek? Here come up these magicians and there is an itching curiosity to go and see; and when they [Seventh-day Adventist young people] go to see, they bring themselves into contact with them [the sorcerers and magicians]; and when they bring themselves in contact with them, they are in direct communication with the powers of darkness.

Then there is some lottery business connected with it, and one young man who goes there obtains a gold watch. What then? The watch may be genuine gold. It may be no fraud; but ah, there is a fraud back of that, and that is the snare. If he has gained this once, he will want to try it again. Oh, I would rather, had it been a son of mine, to have him lying in his coffin than sporting that gold watch.

Then here are other boys. He shows his watch to them, and then there is an itching with them to try their luck in just the same way, and so they will attempt this matter themselves. Then another will attempt it, and another; and so the influence extends from one to another; and the devil knows just how to play his game. He is playing a game for the souls of the youth here in Battle Creek.—[Manuscript 1, 1890](#), pp. 4, 5, 7, 8. (“Heaven’s Part in Life’s Conflict,” February 1, 1890.)

[112]

White Estate

Washington, D. C.,

March 1, 1979.

MR No. 704—Right and Wrong Uses of the Testimonies

[113]

Personal Study of the Testimonies—I am at times made very sad as I think of the use made of the Testimonies. Men and women report everything that strikes them or that they hear as a testimony from Sister White, when Sister White never heard of such a thing. I will send you a copy of a letter I received this morning illustrating this.

The only safety for any of us is to plant our feet upon the Word of God and study the Scriptures, making God's Word our constant meditation. Tell the people to take no man's word regarding the Testimonies, but to read them and study them for themselves, and then they will know that they are in harmony with the truth. The Word of God is the truth. Of a good man the psalmist declares, "His delight is in the law of the Lord; and in His law doth he meditate day and night ([Psalm 1:2](#)). He who puts mind and heart into this work gains a solid, valuable experience. The Holy Spirit is in the Word of God. Here is the living, undying element so distinctly represented in the sixth chapter of John.—[Letter 132, 1900](#), 10, 11. (To S. N. Haskell and wife, October 10, 1900.)

Misapplication of the Testimonies—While we recognize this institution [St. Helena Sanitarium] as an instrumentality of God, we feel a most earnest interest that all connected with it who claim to believe the truth will correctly represent our faith by having work corresponding with its holy character. There will be some who will not leave the best and most correct impression upon the minds. They will be inclined to narrow ideas and plans, and have not the least idea of what constitutes health reform. They will take the testimonies which have been given for special individuals under peculiar circumstances, and make these testimonies general and to apply in all cases, and in this way they bring discredit upon my work and the influence of the Testimonies upon health reform.—[Letter 57, 1886](#), p. 1. (To Brethren Rice and Gibbs, December 17, 1886.)

[114]

White Estate

Washington, D. C.,

March 19, 1979.

MR No. 705—Faithful Ministers Needed

[115]

There is need of a great reformation in our ranks. The ministers who are drawing pay from the conference need to ask themselves the question “Am I a faithful worker? Am I a spiritual help to the church?” There are those who demand high wages for their labors, but who bring few souls into the truth to stand steadfast and true to its principles. It is time for our ministers to humble their hearts before the Lord, and bear a straight, convincing testimony to the people. It is time for them to labor earnestly to increase the membership of the churches, leading all to a thorough understanding of the truth for this time. The Lord wants living members in His church, men and women who will encourage one another in faithful service.—[Letter 172, 1908](#), p. 5. (To the Officers of the General Conference, May 26, 1908.)

White Estate

Washington, D. C.,

March 19, 1979.

[116]

MR No. 706—The Study of Greek and Latin

It is of far greater consequence that students study God's Word than that they study Greek and Latin. Yet some may carry the study of these languages with success, especially Greek, and yet not place them above the Word of God.—[Manuscript 69, 1897](#), p. 5. (“The Bible in Our Schools, June 17, 1897.”)

Jewelry and the Spirit of Jesus—Those who have bracelets, and wear gold and ornaments, had better take these idols from their persons and sell them, even if it should be for much less than they gave for them, and thus practice self-denial. Time is too short to adorn the body with gold or silver or costly apparel. I know a good work can be done in this line. Jesus, the Commander in the heavenly courts, laid aside His crown of royalty and His royal robe and stepped down from His royal throne, and clothed His divinity with the habiliments of humanity, and for our sakes became poor, that we through His poverty might come into possession of eternal riches, and yet the very ones for whom Christ has done everything that was possible to do to save the perishing souls from eternal ruin feel so little disposition to deny themselves anything they have money to buy.

The Lord is soon to come, and His reward is with Him and His work before Him to give every man according to his work. I try to set before the people that we are handling the Lord's money to accomplish the most important work that can be done. They can, individually, through denial of self, do much more, if all do a little, and the many little rivulets will make quite a current sent flowing heavenward.

True, it is difficult for all to take in the situation. Self, self, self, must be served and glorified, and how hard it is for all to become laborers together with God. Oh, that a spirit of self-sacrifice might come to every church, and thus every soul nigh and afar off might learn the value of money, and use it while they can, and say, "Of Thine own Lord, we give Thee" (See [2 Chronicles 29:14](#)).—[Letter 110, 1896](#), pp. 2, 3. (October 29, 1896.)

A Prospective Convert and Jewelry—Today I have had an interview with one who is just taking her stand for the truth, but she is much adorned with gold bracelets and rings. I think she is good material, and will bear to hear kindly advice. The word must

be presented: “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price” (1 Peter 3:3, 4). I believe that this sister has received the truth and will practice the truth. If she loves the truth she will obey the words of Christ.—Letter 112, 1896, p. 3. (To Sister Wessels and Children, October 16, 1896.)

Set Your Heart in Order Before God—The best thoughts and noblest feelings will be cultivated and brought into the work, that the heavenly intelligences may cooperate with human beings. As the workers realize that they are in the presence of angels, whose eyes are too pure to behold iniquity, what strong restraint they will place on thoughts, words, and actions. They will be given moral strength, for the Lord says, “Them that honour Me I will honor” (1 Samuel 2:30). Every worker will possess a precious experience, and a power and faith that is stronger than all circumstances. They will be able to say, “The Lord is in this place.” The angels of God will be in every room. The power of an inward life will circulate through the Office. There will be a power in the lives of the workers that will be felt throughout the entire institution.

[119]

Brethren, you must rise higher in your service. The Office is not to be regarded as a common business institution. All who acknowledge God in His appointed channels, who act as faithful stewards in any place where they can do God service, will be honored by God.

Paul charged Timothy, “Take heed unto thyself, and unto the doctrine” (1 Timothy 4:16). These words need to be considered by all connected with the Lord’s work. Set your heart in order before God. Then the Holy Spirit will so prepare you that you will be a mouthpiece for God.—Manuscript 160, 1897, p. 7. (“Publishing Work,” no date.)

Spend Your Money on Souls, Not Jewelry—Shall those who profess the name of Christ see no attraction in the world’s Redeemer? Will they be indifferent to the possession of truth and righteousness, and turn from the heavenly treasure to the earthly? Can you, my sister, use the Lord’s money to purchase diamonds or any other jewels for any person? These cannot save one soul. They will not lead anyone to accept the saving truths for this time. Let us do

nothing to encourage a vanity that is sinful. No, my sister, save the money you may be tempted to spend in this way, and place it where it will bring honor and glory to Christ. When your brother becomes anxious to secure the Pearl of great price, which is truth, pure, unadulterated truth, he will see that that which he now deems wisdom is vanity.

We are striving to come into possession of eternal riches. In the appropriation of your means, let it be used in such a way that it will be constantly yielding returns to God. In placing in another's hands that which would be spent merely to gratify human vanity, you are placing that portion of your means where it can bring no returns to God. The Lord has made you a steward of means, that you may do good works in many ways. Be careful that you do all things with an eye single to the glory of God. Our offerings made to carry out the great plan of salvation will bring glory to the One for whose sake the gifts were made.

[120]

As the Lord's stewards we are to work for time and for eternity. Oh, how great is the work before us. I pray that you may so use your talent of means that it will bring blessing to many souls.—[Letter 122, 1907](#), pp. 2, 3. (April 11, 1907.)

Jewelry and Expensive Dress Will Not Give Us Influence—We have not time now to give anxious thought as to what we shall eat and drink, and wherewithal we shall be clothed. Let us live simply, and work in simplicity. Let us dress in such a modest, becoming way that we will be received wherever we go. Jewelry and expensive dress will not give us influence, but the ornament of a meek and quiet spirit—the result of devotion to the service of Christ—will give us power with God. Kindness and forethought for those about us are qualities precious in the sight of heaven. If you have not given attention to the acquirement of these graces, do so now, for you have no time to lose.—[Manuscript 83, 1909](#), p. 3. (“Seek Ye the Kingdom of God,” Sermon preached at Council Grove, Kansas, August 29, 1909.)

White Estate

Washington, D. C.,

March 19, 1979.

[121] **MR No. 708—Insights Concerning the Incarnation**

The Sinner’s Only Hope—“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 is our creator, benefactor, preserver. The author of all good, He is able to fulfill the purpose that He had in the creation of human beings.

The wickedness that fills our world is the result of Adam’s refusal to take God’s word as supreme. He disobeyed, and fell under the temptation of the enemy. “Sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” ([Romans 5:12](#)).

God declared, “The soul that sinneth, it shall die” ([Ezekiel 18:4](#)). And apart from the plan of redemption human beings are doomed to death. “All have sinned, and come short of the glory of God” ([Romans 3:23](#)). But Christ gave His life to save the sinner from the death sentence. He died that we might live. To those who receive Him He gives power that enables them to separate from that which, unless they return to their loyalty, will place them where they must be condemned and punished.

Christ is the sinner’s only hope. By His death He brought salvation within the reach of all. Through His grace all may become loyal subjects of God’s kingdom. Only by His sacrifice could salvation be brought within man’s reach. This sacrifice has made it possible for men and women to fulfill the conditions laid down in the councils of heaven.

[122] Christ came to this earth and lived a life of perfect obedience, that men and women, through His grace, might also live lives of perfect obedience. This is necessary to their salvation. “Without holiness no man shall see the Lord” (See [Hebrews 12:14](#)).—[Manuscript 80, 1900](#), pp. 2-4. (“A Holy People,” July 4, 1900.)

A Personal God Revealed in Christ—As a personal being, God has revealed Himself in His Son. Jesus, the outshining of the Father’s glory, “and the express image of His person,” was on earth

found in fashion as a man. As a personal Saviour, He came to the world. As a personal Saviour, He ascended on high. As a personal Saviour, He intercedes in the heavenly courts. Before the throne of God in our behalf ministers “One like the Son of man.”

As Jehovah, the supreme Ruler, God could not personally communicate with sinful men, but He so loved the world that He sent Jesus to our world as a revelation of Himself. “I and My Father are one,” Christ declared. No man knoweth “the Father, save the Son, and he to whomsoever the Son will reveal Him” ([Matthew 11:27](#)). And Christ is also the revealer of the hearts of men. He is the exposor of sin. By Him the characters of all are to be tested. To Him all judgment has been committed, “because He is the Son of man.”

Taking humanity upon Him, Christ came to be one with humanity, and at the same time to reveal our heavenly Father to sinful human beings. He was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of men, and yet he was the blameless Son of God. He was a stranger and sojourner on the earth—in the world, but not of the world; tempted and tried as men and women today are tempted and tried, yet living a life free from spot or stain of sin. “We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” ([Hebrews 4:15](#)). In His strength men and women can live the life of purity and nobility that He lived.

[123]

Christ came to teach human beings what God desires them to know. Just before His trial and crucifixion, He said to His disciples, [[John 16:24-33](#) quoted].

The disciples had asked many questions that revealed their ignorance of God’s relation to them and to their present and future interests. Christ desired them to have a clearer, more distinct knowledge of God. “I will show you the Father, and will make you better acquainted with Him,” He said. It is this knowledge that Christians need today. This knowledge, which Christ alone can give, is the highest of all education.

When, on the day of Pentecost, the Holy Spirit was poured out upon the disciples, they understood the truths that Christ had spoken in proverbs. The teachings that had been mysteries to them were

made clear. The understanding that came to them with the outpouring of the Spirit made them ashamed of their fanciful theories. Their suppositions and interpretations were foolishness compared with the knowledge of heavenly things that now came to them. Their confused ideas were gone; they were led of the Spirit; and light shone into their once-darkened understanding.

[124] While with the disciples, Christ had revealed to them all the knowledge of God that they could bear. The complete fulfillment of the promise that He would show them plainly of the Father, was yet to come. Thus it is today. Now we know in part only. When the conflict is ended, and the Man Christ Jesus acknowledges before the Father His faithful workers, who in a world of sin have borne true witness for Him, they will understand clearly what now are mysteries to them.

Christ took with Him to the heavenly courts His glorified humanity. To those who receive Him, He gives power to become the sons of God, that at last God may receive them as His, to dwell with Him throughout all eternity. If during this life they are loyal to God, they will at last “see His face, and His name shall be in their foreheads.” And what is the happiness of heaven but to see God? What greater joy could come to the sinner, saved by the grace of Christ, than to look upon the face of God, and know Him as Father? “Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known” (1 [Corinthians 13:12](#)).

Some today are coming to hold false ideas of the invisible God [Reference to certain pantheistic teachings advocated by certain SDA medical leaders around the turn of the century.], and are presenting these ideas to others. Let those who do this know that their childish portrayal of God is a misconception. They know not God. Before the world, before angels, and before men, they are giving a false representation of Him.

To those to whom these fanciful interpretations are presented, I would say, “Let not these sentiments charm your senses, and lead you into paths of Satan’s making. Beware, beware, of spiritualistic [Spiritualism, a system of interpretation that spiritualizes the teachings of the Scriptures.] ideas of God. Those who entertain such ideas greatly dishonor Him. Let everyone humble His heart before

God.”—[Manuscript 124, 1903](#), pp. 1-6. (“A Personal God,” October 14, 1903).

Christ a Sinless Being Sent From Heaven—God did for us [125] the very best thing that He could do when He sent from heaven a sinless Being to manifest to this world of sin what those who are saved must be in character—pure, holy, and undefiled, having Christ formed within. He sent His ideal in His Son, and bade men build characters in harmony with this ideal. And in all His ministry, all His self-denial and self-sacrifice, Christ’s object was to reveal God to the world. It was not merely a theory of the excellence of divine mercy that was to be presented to the world. Christ came, and in the likeness of man wrought out before the world a perfect character, that the world may be without excuse.—[Letter 58, 1906](#), p. 3. (To Brethren Washburn, Prescott, Daniells, and Colcord, January 16, 1900.)

Christ Employed the Human Faculties to Comprehend Humanity—Oh, what great privileges are granted to all who are not only professors, but doers of the words of Christ! The knowledge of Christ as the Sin-Bearer, the propitiation for the sins of the whole world, enables us to live a life of holiness. This is the only safeguard to preserve the happiness of the human family. Satan realizes that without this knowledge we should be thrown into confusion, divested of our strength, our faith weakened, and thus we should be deceived by every artifice he might choose to practice upon us. His plans have been wisely made to carry out his purpose to destroy man. He endeavors to throw his hellish shadow, like the pall of death, between God and man, that he may hide Jesus from our view, that we may forget His ministry of love and mercy, and that he may prevent further disclosures of God’s great love and power to usward. He would intercept every ray of light from heaven.

Christ alone was able to represent the Deity. He who had been [126] in the presence of the Father from the beginning, He who was the express image of the invisible God, was alone sufficient to accomplish this work. No verbal description could reveal God to the world. Through a life of purity, a life of perfect trust and submission to the will of God, a life of humiliation such as even the highest seraph in heaven would have shrunk from, God Himself must be revealed to humanity. In order to do this, our Saviour clothed His divinity with

humanity. He employed the human faculties, for only by adopting these could He be comprehended by humanity. Only humanity could reach humanity. He lived out the character of God through the body which God had prepared for Him. He blessed the world by living out in human flesh the life of God, thus showing that He had the power to unite humanity to divinity.—[Manuscript 44, 1895](#), pp. 1-2. (“A Great Work to Be Done.”)

White Estate

Washington, D. C.,

March 19, 1979.

MR No. 709—Appeal for Total Consecration

[127]

Brother and Sister_____, you have linked your lives together. God calls upon you to unite yourselves more closely with Jesus. I bear this solemn message to you both that you are in danger of losing your souls. Only the truly penitent, those whose sins are confessed and pardoned, will find a place in the city of God and an inheritance in the earth made new. But there is hope for you both; you may have a transformation of character if you will. You may have it now; it is not too late to make your calling and election sure. There is a fountain open for Judah in Jerusalem. Here you may wash and be clean. Jesus will cleanse you from every sin, if you sincerely repent. Oh, if you would only see and feel the necessity of keeping step with the leader, Jesus Christ. Lift the cross, deny self, humble your hearts before God, and you can now recover yourselves out of the snare of Satan.

Bring a new meaning into your life and work. Represent Jesus in character. You both need this transformation before you are fitted for the work of God. If you will make the most of your God-given capabilities, and walk and work in the spirit of the Master, your life may even now be made a glorious success. The Lord would have you and your family, if you work with a purpose now, and you may receive the crown of glory that fadeth not away, reserved in heaven for all those that love His appearing.—[Letter 23, 1890](#), pp. 19, 20. (January 6, 1890.)

White Estate

Washington, D. C.,

March 19, 1979.

[128]

MR No. 710—SDA's and Politics

Set Talents in Right Channels—When your letter came to me on the subject of gold and silver, a political question, I knew that I could not help you by any words that I might say. Your self-confidence would be very strong, and any words I might offer would be as seed sown upon the rock. The Lord did not want you to employ your God-given time, and set your talents to work in wrong channels. Your work has not set you in that line at all....

The Lord would have us represent Christ, and show to the world His attractive character. We may have joy in the Lord if we will hear His commandments. If we indeed have our citizenship above, and a title to an immortal inheritance, an eternal substance, then let us have that faith that works by love and purifies the soul from every spiritual defilement. If our citizenship is above, what right have we to be engaging in political strifes? We are not called to any such service. “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 [Corinthians 6:17, 18](#)). What more could we ask? We shall be members of the royal family, children of the heavenly King, heirs of God and joint heirs with Christ to an immortal inheritance. We shall have the crown of life that fadeth not away....

[129]

From this time believe that the Lord can do all things, that He can make you a consistent Christian who wears the beauty of his heavenly character in the home life. A loving, lovable Christian is the most powerful argument in favor of the truth. Love your Saviour. Have your heart saturated with the holy oil that is emptied from the two olive trees. ([Zechariah 4:11-14](#).) We want that oil emptied from the olive trees into our hearts every day. Then our tongues will speak forth the praise of our God. Looking unto Jesus, catching the light of His countenance, the light of His righteousness, we can turn

deformity and sullenness and our many words of speech, into sound words, and our deformity of character will be removed.

[In closing, [Malachi 2:5-7](#) is quoted.]—[Letter 11, 1897](#), pp. 1, 10-12. (To Brother _____, December 14, 1897.)

True Believers Will Not Enter Into Political Strife—We are not to come down from our position of ever remaining a people distinct and peculiar from the world. Our vocation is high, holy, and elevated. Our faith, if appreciated, will keep all true believers from political strife....

The fires of the last day will consume many souls who might have been saved if the church had but comprehended her sacred responsibilities.—[Manuscript 139, 1897](#), pp. 7, 10. (“The Work Before God’s People,” no date.)

Some Will Change Leaders—Those who claim to believe the truth, and yet spend their time in making political speeches, are changing leaders. They cannot claim the privilege of being subjects of the heavenly kingdom.—[Manuscript 177, 1899](#), p. 8. (“The Medical Missionary Work,” May 10, 1899.)

“Come Out From Among Them”—Christ is the Saviour of the body as verily as He is the Saviour of the soul. His first sermon at Nazareth shows this....

This command [[2 Corinthians 6:17](#)] is just as valid today as when God gave it to Moses to give to the children of Israel. The sins against which ancient Israel were warned have led modern Israel into byways and forbidden paths. The professed people of God have made those who are trampling under foot His commandments their counselors. [130]

They have weakened their hold on God by uniting in politics with unbelievers. By parading their political belief before the world, just as worldlings do, they have created division, strife, and jealousy among themselves. The influence of this course of action is a great offense to God, and He cannot and will not prosper those who follow it....

We are to work distinctly in God’s lines, refusing to follow worldly practices. The exhibitions made in Battle Creek regarding political questions have not raised any soul who has acted a part in them in God’s estimation. Thus God’s people have given evidence to the world that they had not the love of God in their hearts, whatever

might be their profession. Those who have distinguished themselves in politics, who have paraded their political differences, were looked upon, not only by human spectators but by the Lord Jesus, who gave His life to save a perishing world. The heavenly universe watched their course with disapproval, and Satan and his synagogue watched also. They were a spectacle to the world, to angels, and to men.

[131] By this course of action, you have convinced many that you are not what you claim to be. In spirit and action you are no more true to God than are those watching you. The spirit which has led you to link up with the world in political matters, has so dimmed your spiritual discernment, that you would lay yourselves open to the world as some of you have done, hiding the fact that you have God as a leader and guide. You have carried to worldlings matters which concern only our own people, called out from the world to be a peculiar people, who are to look for guidance and direction to heavenly agencies. Of those who have acted thus, after having great light and great opportunities, God says, "Ye know not what spirit ye are of"....

As the sons and daughters of God, we are to have nothing to do with political strife. Those who engage in these contests make Satan glad, for he knows that they will exhibit the natural attributes of unregenerate hearts.—[Manuscript 75, 1898](#), pp. 1, 3, 4, 9. ("Come Out From Among Them, and Be Ye Separate," June 6, 1898.)

White Estate

Washington, D. C.,

March 19, 1979.

MR No. 711—The Sacredness and Value of Adventist History

[132]

Since the rise of the first and second angels' messages I have taken an active part in the work, and the evidence as it is now given cannot be controverted from the Word of God. We have not a shadow of a doubt as to the correct understanding of the order and character of the third angel's message and the two preceding it. We are now living under the proclamation of the message of the third angel. Many attempts will be made, as there have been in the past, to weave into the work human theories. Diligent study will be made to get up something original, but we may say, as did Paul, "Other foundation can no man lay than that is laid, which is Jesus Christ" ([1 Corinthians 3:11](#)).

The Lord has led out representative men to proclaim the first, second, and third angels' messages. We know that God was with His faithful standard bearers. Many of them held fast their faith until their hands were palsied by death. I labored with the workers, bearing the burden in the heat of the day. Our work was a part of the great web of God's plans, and nothing can be more offensive to God than to give discredit to those who have fought a good fight, who have finished their course, who have kept the faith unto the end. He says, "Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" ([Revelation 14:13](#)). They being dead yet speak. Their words, their influence, their example, have lived after their death.

Let not those who have been placed in responsible positions think that God has given them light to controvert the work of the faithful ones who have died in the faith. God wrought through these old pioneers of the cause, and no voice or pen should be brought into action to demerit their labor, which was full of self-denial and self-sacrifice. Their works were wrought in God.

[133]

The Lord would have the youth now coming on the stage of action be assured that no irreverent hand must touch the Lord's anointed or do His prophets harm. And not only are the ones sleeping in their graves to be respected, but those who are living also. These men may err, for they are not infallible, but if they confess their mistakes the Lord will forgive their sins, and pardon their transgressions. While they cannot say, We have never sinned, yet if they have the meekness and gentleness of Christ, the Lord will hold them more firmly than they can possibly hold the Lord. None are to boast, or sneer at sacred things. Men may think themselves wise, and in their conceit seek to belittle those whom the God of heaven loves, but in this they reveal that they are not learning in the school of Christ to be meek and lowly in heart.

In the power and strength and name of the Lord God of Israel, I stand before you and say, I know in whom I have believed. I know that we have the truth in regard to the three messages. I hide myself in Jesus. I am a laborer together with God, to give the message of warning, of reproof, of encouragement, holding aloft the banner on which is inscribed our message: "The commandments of God and the faith of Jesus."

To the church in _____ I would say, "Your only safety lies in walking humbly with God." Let each bear in mind that he is a thread in the great web of humanity, to act a part with his brethren and sisters in church capacity. All are to earnestly seek to make an entire surrender to God.

[134] Any question that Satan can arouse in the mind to create doubt in regard to the grand history of the past travels of the people of God will please his satanic majesty and is an offense to God. The tidings of the Lord's soon coming in power and great glory to our world is truth, and in 1840 many voices were raised in its proclamation.

In the place of those who have not been brought over the ground, who have not had an individual experience, when it was a positive necessity to know the truth as it was unfolding before them, in the place of these—tearing to pieces the building which has been erected on the interpretation of the prophets—let them in all meekness fall into line and work in harmony with those whose voices are now silent in death, and with the workers who are still living. Fall into line. Obey the orders of the Captain of your salvation, and bear

witness of the light which the Lord has flashed upon the world in the message for these last days. Keep in step with your Leader.

The dealings of God with His people should be often repeated. He has worked as a wonder-working God. He has baptized His chosen messengers with the Holy Spirit. The past history of the cause of God needs often to be brought before the people, young and old, that they may be familiar with it. How frequently were the waymarks set up by the Lord in His dealing with ancient Israel, lest they should forget the history of the past. Christ, their invisible Leader, commanded Moses to form these events into song, that the people of Israel might teach them to their children.

It is the device of Satan to divert the mind from these things, and keep it employed with unprofitable conversation, that the Lord's truth and manifest power in dealing with His people should be regarded as a thing of the past and dropped out of their remembrance. But we are exhorted to call to mind the former days, "after ye were illuminated, ye endured a great fight of afflictions" ([Hebrews 10:32](#)). [135]

The Lord's ways and plans were given to His people. They were to gather up memorials, and to lay them up where they would be in sight. Special pains were taken to preserve them, that when their children should inquire of their parents what these things meant, the whole story might be repeated. Thus the providential dealing, and the marked goodness and mercy of God in His care and deliverance of His people, would be kept a live subject.

If these things formed the conversation of believers today, it would greatly confirm their faith and add to their spiritual growth in a knowledge of God and His ways. Satan is pleased to have the mind dwell upon matters of no consequence, to have the conversation dwell upon trifling things, while these wonderful memorials of God, the manifestations of His power, sink out of sight. This is the reason why so many have lost their first love.—[Letter 33, 1890](#), pp. 1-5. (To Brothers and Sisters in _____, December 4, 1890.)

White Estate

Washington, D. C.,

March 19, 1979.

[136] **MR No. 712—Ellen White Had a Sense of Humor**

Not Immortal Yet—There are many urgent calls coming from all the conferences for me to come East and attend the camp meetings. They gravely state they have arranged them so that I could go from one to the other without loss of time. One meeting laps over on to the other, and I do not admire your judgment in this arrangement. Better have a set of camp meetings one year full and thorough, in selected places, and then next year take up the places left, and have those well manned, full and thorough....

But should I attend your meetings, I remember I am fifty-six years old, instead of twenty-five or thirty-five, and no provision is made for me to rest, but to rush from one [camp meeting] to the other as fast as the cars will take me. I do not think your plans very flattering to me. I am not immortal yet, and have cause to remember this every day of my life. If you wish to finish me up this year, I think you have planned excellently for it. I think my best course is to remain in California and not trust myself to your mercies.—[Letter 21, 1884](#), p. 1. (To S. N. Haskell and G. I. Butler, July 10, 1884.)

White Estate

Washington, D. C.,

March 19, 1979.

MR No. 713—Meaning of Those Who are “Left”

[137]

“Two men shall be in the field; the one shall be taken, and the other left.” “Two women shall be grinding together; the one shall be taken, and the other left.” ([Luke 17:36, 35](#).) The righteous and the wicked are to be associated together in the work of life. But the Lord reads the character, He discerns who are obedient children, who respect and love His commandments.

The onlookers may discern no difference, but there is One who said that the tares were not to be plucked up by human hands, lest the wheat be rooted up also. Let both grow together until the harvest. Then the Lord sends forth His reapers to gather out the tares, and binds them in bundles to burn, while the wheat is gathered into the heavenly garner.

The time of the judgment is a most solemn period, when the Lord gathers His own from among the tares. Those who have been members of the same family are separated. A mark is placed upon the righteous. “They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels: and I will spare them, as a man spareth his own son that serveth him” ([Malachi 3:17](#)). Those who have been obedient to God’s commandments will unite with the company of the saints in light; they shall enter in through the gates into the city, and have right to the tree of life. The one shall be taken. His name shall stand in the book of life, while those with whom he associated shall have the mark of eternal separation from God.

The tares and wheat are now commingled, but then the one Hand that alone can separate them will give to everyone his true position.—[Letter 64a, 1895](#), pp. 6-7. (To Elder and Mrs. O. A. Olsen, September 1, 1895.)

Washington, D. C.,

March 19, 1979.

[138] **MR No. 714—The Master Shepherd Through His
Chosen Messenger Counsels Conference Presidents**

Excerpts From Ellen G. White Letters to Conference
Executives, Supplemented by a Few Published Statements

Assembled Especially for the Study of the North
American Presidents, April 1 to 3, 1979

[Note: Selected by Marvin E. Loewen from materials being
gathered for a long-awaited E. G. White volume, “Counsels to
Executives.”]

1—The President

Counsel Given at the 1883 General Conference

The Lord has been pleased to present before me many things in regard to the calling and labor of our ministers, especially those who have been appointed as presidents of conferences. Great care should be exercised in the selection of men for these positions of trust. There should be earnest prayer for divine enlightenment.

Those who are thus appointed as overseers of the flock should be men of good repute; men who give evidence that they have not only a knowledge of the Scriptures but an experience in faith, in patience, that in meekness they may instruct those who oppose the truth.

They should be men of thorough integrity, not novices, but intelligent students of the Word, able to teach others also, bringing from the treasure-house things new and old; men who in character, in words, in deportment, will be an honor to the cause of Christ, teaching the truth, living the truth, growing up to the full stature in Christ Jesus. This means the development and strengthening of every faculty by exercise, that the workers may become qualified to bear larger responsibilities as the work increases.

The Ellen G. White Estate, General Conference,

March, 1979.

To Learn in Christ's School

[139]

The Lord Jesus connected Judas and Peter with Himself, not because they were defective in character, but notwithstanding their defects. He would give them an opportunity to learn in His school, meekness and lowliness of heart, that they might become co-laborers with Him. And if they would improve these opportunities, if they would be willing to learn, willing to see their deficiencies, and in the light of a pure example to become all that Christ would have them, then they would be a great blessing to the church.

Thus the Lord Jesus is still dealing with men. Some who are imperfect in character are connected with solemn, sacred interests; and when chosen for a special work, they should not feel that their own wisdom is sufficient, that they need not be counseled, reproved, and instructed. Brethren, if you feel thus, you will separate from the Source of your strength, and will be in peril. You may be left to your own supposed sufficiency, to do as Judas did—betray your Lord....

Danger of Looking to Men for Counsel

Some of our conferences are weak in Christian experience because their leading men—and the people have followed their example—have sought for the approval of man with far greater anxiety than for the approval of God. They have looked to man for help and counsel more than to God. They have made men their burden-bearers, and have accepted human wisdom just when and where they should have depended upon God. And too often those of whom they sought counsel needed help themselves; for their souls were not right with God. The presidents of our conferences have become weak and inefficient by making flesh their arm. Trust in the wisdom of man does not facilitate growth in grace and in the knowledge of Christ.

Brethren, when perplexities arise in your conference, when emergencies are to be met, do not let these dark clouds drift into the General Conference [this statement was made 18 years before union

[140] conferences were organized.] if you can possibly avoid it. The president of the General Conference should not be burdened with the affairs of the State conferences, as has been the case in the past. If you, with your associates in the work, cannot adjust the troubles and difficulties that arise in your conference, how do you think that one man can do this work for all the conferences? Why should you pour all your perplexities and discouragements into the burdened mind and heart of the president of the General Conference? He cannot understand the situation as well as do you who are on the ground.

Bear Your Own Burdens

If you shirk responsibility and crosses and burden-bearing, hard thinking and earnest praying, and look to the president of the General Conference to do your work and help you out of your difficulties, cannot you see that you lay upon him burdens that will imperil his life? Have you not mind and ability, as well as he? You should not neglect any part of the work because it calls for earnest, cross-bearing effort.

I repeat, Do not throw your burdens upon the president of the General Conference. Do not expect him to take up your dropped stitches and bind off your work. Resolve that you will bear your own burdens through Christ, who strengthens you.

The president of the General Conference, if he is walking in the counsel of God, will not encourage his brethren to look to him to define their duty, but will direct them to the only Source that is untainted with the errors of humanity. He will refuse to be mind and conscience for others....

Man's Influence in Place of God's

The one who is the object of this undue confidence is exposed to strong temptations. Satan will, if possible, lead him to be self-confident, in order that human defects may mar the work. He will be in danger of encouraging his brethren in their dependence upon him, and of feeling that all things that pertain to the movements of the cause must be brought to his notice. Thus the work will bear the impress of man instead of the impress of God.

—But if all will learn to depend upon God for themselves many dangers that assail the one who stands at the head of the work will be averted. If he errs, if he permits human influence to sway his judgment, or yields to temptation, he can be corrected and helped by his brethren. And those who learn to go to God for themselves for help and counsel are learning lessons that will be of the highest value to them.

More Thinking, Planning, and Mental Power

If the officers of a conference would bear successfully the burdens laid upon them, they must pray, they must believe, they must trust God to use them as His agents in keeping the churches of the conference in good working order. This is their part of the vineyard to cultivate. There must be far more personal responsibility, far more thinking and planning, far more mental power brought into the labor put forth for the Master. This would enlarge the capacity of the mind, and give keener perceptions as to what to do and how.

[141]

Brethren, you will have to wrestle with difficulties, carry burdens, give advice, plan and execute, constantly looking to God for help. Pray and labor, labor and pray; as pupils in the school of Christ, learn of Jesus.

Meet Together for Prayer and Counsel

The Lord has given us the promise, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him” ([James 1:5](#)). It is in the order of God that those who bear responsibilities should often meet together to counsel with one another, and to pray earnestly for that wisdom which He alone can impart. Talk less; much precious time is lost in talk that brings no light.

Let brethren unite in fasting and prayer for the wisdom that God has promised to supply liberally. Make known your troubles to God. Tell Him, as did Moses, “I cannot lead this people unless Thy presence shall go with me.” And then ask still more; pray with Moses, “Show me Thy glory” ([Exodus 33:18](#)). What is this glory? The character of God. This is what He proclaimed to Moses.

Let the soul in living faith fasten upon God. Let the tongue speak His praise. When you associate together, let the mind be reverently turned to the contemplation of eternal realities. Thus you will be helping one another to be spiritually minded. When your will is in harmony with the divine will, you will be in harmony with one another; you will have Christ by your side as a counselor.

Walking With God

Enoch walked with God. So may every laborer for Christ. You may say with the psalmist, "I have set the Lord always before me: because He is at my right hand, I shall not be moved" ([Psalm 16:8](#)). While you feel that you have no sufficiency of yourself, your sufficiency will be in Jesus. If you expect all your counsel and wisdom to come from men, mortal and finite like yourselves, you will receive only human help. If you go to God for help and wisdom He will never disappoint your faith.

[142] The presidents of the State conferences have the same God that the president of the General Conference has, and they may go to the Source of wisdom for themselves, instead of depending upon one man, who has to obtain his light from the same source.

It may be argued that the Lord gives special wisdom to those entrusted with important responsibilities. True, if they walk humbly with Him, He will give them help for their work; and He will give you help for yours, if you seek it in the same spirit. If the Lord in His providence has placed important responsibilities upon you, He will fit you to bear these burdens, if you go to Him in faith for strength to do this. When you put your trust in Him, and depend upon His counsel, He will not leave you to your own finite judgment, to make imperfect plans and decided failures.

The Experience of a Personal Trust in God

Every one needs a practical experience in trusting God for himself. Let no man become your confessor; open the heart to God; tell Him every secret of the soul. Bring to Him your difficulties, small and great, and He will show you a way out of them all. He alone can know how to give the very help you need.

—And when, after a trying season, help comes to you, when the Spirit of God is manifestly at work for you, what a precious experience you gain! You are obtaining faith and love, the gold that the True Witness counsels you to buy of Him. You are learning to go to God in all your troubles; and as you learn these precious lessons of faith you will teach the same to others. Thus you may be continually leading the people to a higher plane of experience.

An Educator of Ministers and Churches

The president of a State conference is, by his manner of dealing, educating the ministers under him, and together they can so educate the churches that it will not be necessary to call the ministers of the conference from the field to settle difficulties and dissensions in the church. If the officers in the conference will, as faithful servants, perform their Heaven-appointed duties, the work in our conferences will not be left to become entangled in such perplexities as heretofore. And in laboring thus, the workers will become solid, responsible men, who will not fail nor be discouraged in a hard place.

There is One who is mighty to save to the uttermost all who come unto Him. Is not the promise broad and full, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest” ([Matthew 11:28](#))? Why are we so unwilling to come directly to the Source of our strength? Have we not departed from the Lord in this? Should not our ministers and the presidents of our conferences learn whence cometh their help? ...

[143]

Light on the Question of Tenure

The question is asked me if it is not a mistake to remove the president of a State conference to a new field when many of the people under his present charge are unwilling to give him up.

The Lord has been pleased to give me light on this question. I have been shown that ministers should not be retained in the same district year after year, nor should the same man long preside over a conference. A change of gifts is for the good of our conferences and churches.

Ministers have sometimes felt unwilling to change their field of labor; but if they understood all the reasons for making changes they would not draw back. Some have pleaded to remain one year longer in the same field, and frequently the request has been respected. They have claimed to have plans for accomplishing a greater work than heretofore. But at the close of the year there was a worse state of things than before. If a minister has been unfaithful in his work, it is not likely that he will mend the matter by remaining. The churches become accustomed to the management of that one man, and think they must look to him instead of to God. His ideas and plans have a controlling power in the conference.

Changes Bring Strength to the Conference

The people may see that he errs in judgment, and because of this they learn to place a low estimate upon the ministry. If they would look to God, and depend upon heavenly wisdom, they would be gaining an experience of the highest value, and would themselves be able, in many respects at least, to supply what is lacking in him who is the overseer of the flock. But too often things are left to drift as they will, the president being held responsible for the condition of the churches in the conference, while the church members settle down, indifferent, lukewarm, doing nothing to bring things into order.

[144] The president may not feel the importance of sanctifying himself, that others may be sanctified. He may be an unfaithful watchman, preaching to please the people. Many are strong in some points of character, while they are weak and deficient in others. As the result, a want of efficiency is manifest in some parts of the work. Should the same man continue as president of a conference year after year, his defects would be reproduced in the churches under his labors. But one laborer may be strong where his brother is weak, and so by exchanging fields of labor, one may, to some extent, supply the deficiencies of another.

If all were fully consecrated to God, these marked imperfections of character would not exist; but since the laborers do not meet the divine standard, since they weave self into all their work, the best thing, both for themselves and for the churches, is to make frequent

changes. And, on the other hand, if a laborer is spiritually strong, he is, through the grace of Christ, a blessing to the churches, and his labors are needed in different conferences.—[Gospel Workers, 413-421](#).

2—Leader Qualities

[145]

Men and Women With Warm, Kind Hearts, Cool Heads, and Sound, Unbiased Judgment

At this time God's cause is in need of men and women who possess rare qualifications and good administrative powers; men and women who will make patient, thorough investigation of the needs of the work in various fields; those who have a large capacity for work; those who possess warm, kind hearts, cool heads, sound sense, and unbiased judgment; those who are sanctified by the Spirit of God and can fearlessly say, No, or Yea and Amen, to propositions; those who have strong convictions, clear understanding, and pure, sympathetic hearts; those who practice the words "All ye are brethren"; those who strive to uplift and restore fallen humanity.—[Testimonies for the Church 7:249](#).

Leaders Should Have a Living Connection With God

The converting power of truth needs to take hold upon human minds. Men who have been placed in positions of responsibility need to be worked by the Holy Spirit. But while self swells to large proportions, the Holy Spirit can make no impression upon human minds and hearts....

The leaders in our work should be men in such a living connection with God that they can understand His will, and preserve their integrity. The eternal principles of truth are to govern the households of those who have a part to act in the working out of the Lord's plans. In their families the study of the Bible should be given prominence, and its teachings should exert a decided influence.

There is no position in life, no phase of human experience, that should not be influenced by the principles of the Word of God. It is to be studied and obeyed, in order to give to men in positions of

trust a preparation to mold the work in right lines.—[Letter 48, 1910](#), pp. 1-2.

Amenable to Counsel

[146] Link up with your brethren, if you would have them link up with you, and give you their confidence. Confidence and faith will beget confidence and faith. You should gather into your confidence not only your ministering brethren but those with whom you are brought in contact, and show them that you have confidence, and that you believe that they are taught of God as much as you yourself are taught of God. Open your plans before them. One will be free to speak, and another will be free to speak, and they may call your attention to some things that you had not thought of before.

God does not open everything to one mind, but he teaches one, and another, and still another. Men are to stand in God, and without having the fear of criticism constantly before them, they are to speak as God shall give them utterance, and to write as God shall dictate. After they have written their thoughts, let them be free to read their articles to their brethren, and let them receive any kindly word or caution that the brethren may see fit to offer in the spirit of brotherly kindness and love.—[Letter 53, 1894](#), p. 8.

Recognize Attributes of Laymen

There is danger that ministers, that presidents of conferences, will take too much upon themselves and manifest too little confidence in the people. The people should be educated in such a way that they will search the Scriptures for themselves. The Holy Spirit is to work to mold every man after the similitude of Christ. Men have made a great mistake in not considering that God works through His church. Ministers should give ample encouragement to the individual members of the church and to those whom God shall select to do a special work in maturing thoughtful plans for the saving of the souls of those who are in error.

Then there would be no contention, no one striving for the mastery, or seeking to secure the highest places. The Holy Spirit has much to teach the church when it becomes attentive to the voice of divine truth. The Lord would have the teachers of the church

lead the people upward, and in no case give the impression that the people have no need to fulfill their individual responsibilities.

If they will walk humbly with God, the Holy Spirit will teach them divine truth, and enable them to present the word with power. The apostle says, “We are labourers together with God: ye are God’s husbandry, ye are God’s building” (1 Corinthians 4:9).—[Manuscript 1, 1895](#), p. 20.

Hold the Reins of Presidential Authority

Brother and Sister C came as workers and for the first year they did quite well, but after that the _____ church ran things and did not magnify his office. They would criticize his preaching and dictate to him until he was manipulated like a ball of putty. He was president only in name and he lost his courage and his manhood and had no moral backbone and under this management everything in the conference ran down.

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And when D was sent here to help them, they put him through the picking machine until his courage was about gone. Brother R has never been in harmony with his brethren. He has been independent, self-conceited, but carries such an appearance of humility that nearly all believed him to be the humblest of men. He was talking against the General Conference and finding fault with the men in responsible positions.—[Letter 19, 1884](#), p. 1.

Whole-Hearted Tenderness

We should not place in office men who will exercise a dominating spirit. We need men who manifest a wholehearted tenderness. We must deal with erring ministers and with church members as with God’s property, not as though they were school children. We need to remember that we are dealing with men with like passions as ourselves. We cannot use our influence to place in office those who have not a control over their own spirit, or who have a disposition to be easily excited. Such men know not how to deal with human minds.

Let every one pledge himself before God to control all passion, and never to take a course that will depress or cast down one whom

the Lord Jesus has bought with His precious blood. The Lord will help every one who will trust Him.

Preach cheerful discourses, and do not wear the organs of speech by overtaxing yourself. Keep as fresh and as vigorous as possible. Now, just now, is our time to prepare for the higher school above. Let us soften our spirit, and be true as steel to principle. We must humble ourselves, and exalt Jesus Christ. Let no one strive for the mastery, but let all endeavor closely to follow in the footsteps of Jesus.

“If any man will come after Me,” says Christ, “let him deny himself, and take up his cross, and follow Me” ([Matthew 16:24](#)). This He asks for our safety and our happiness. As we closely follow Jesus, we become true laborers together with God.—[Letter 332, 1906](#), pp. 1-2.

[148]

Gentleness, Tenderness, Grace

If you are made president of a conference, you must not mistake your work. You do not altogether comprehend what is included in the work of the president of a conference. You seek to embrace too much. You must not think that your position gives you liberty to rule over God’s heritage. When you attempt to rule, your labors are a positive injury.

In dealing with the Lord’s people, bring gentleness and tenderness and grace into your voice and your words. You need to change in this respect. You need to learn how to deal with minds. Guard yourself against being rash and impulsive and speaking harshly. You need to consider that the effect of your harsh words is deleterious to your own soul and to the souls of those to whom you speak.

Do not accept the position of president of the conference unless your spirit is softened and subdued by genuine conversion; for otherwise you cannot fill the position acceptably. You need to become as a little child in meekness and lowliness.—[Letter 164, 1902](#), p. 4.

Humility

God needs all-sided men, men who will keep the windows of their soul open heavenward, and let His light shine into the chambers of the mind. The Lord has a large interest in His servants, and

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especially in those who are lowly in heart. He makes impressions

upon the minds of the humble workers. They are just as precious in His sight as those who carry large responsibilities and who look with superiority upon those who do not stand in such exalted positions.—

[Manuscript 115, 1899](#), p. 5.

There are men to whom the Lord Jesus has entrusted responsibilities as leaders. Let them hide self in Christ, that they may know what it means to bear responsibilities in the work of soul-saving. A sense of their own unworthiness will lead them to humble fervent prayer, and earnest seeking of the Lord in humility.—[Letter 44, 1910](#), p. 5.

Compassion for the Erring

Many have dealt with the erring as with traitors, when they ought to have been dealt with in the mercy and compassion of Christ. Men have not cherished and cultivated the attributes of His character. If those who accept positions of trust in connection with the work of God appreciate what is involved in rightly carrying out their responsibilities before the universe of heaven, they would rather resign their positions than not bear them to the honor of God. They need daily to be converted, to be clean vessels. A strange delusion is upon the minds of many who claim to be the workmen of God.—[Letter 16a, 1895](#), p. 3.

[149]

Represent God's Character

Let men be connected with God's work who will represent His character. They may have much to learn in regard to business management, but if they pray to God as did Daniel, if with true contrition of mind they seek that wisdom which comes from above, the Lord will give them an understanding heart. Read carefully and prayerfully the third chapter of James, especially verses 13-18.—[Letter 55, 1895](#), p. 17.

Presidents Men of Prayer

Presidents of conferences, you will be wise if you will decide to come to God. Believe in Him. He will hear your prayers, and come to your assistance, in much less time than the public conveyances

could take one, two, three, or four men from a long distance, at a great expense, to decide questions which the God of wisdom can decide far better for you. He has promised, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him” ([James 1:5](#)).

If you will sincerely humble your hearts before Him, empty your souls of self-esteem, and put away the natural defects of your character, and overcome your love of supremacy, and come to God as little children, He will bestow on you His Holy Spirit. When two or three shall agree as touching anything, and shall ask the Lord, in the name of Jesus, it shall be done for them.—[Testimonies to Ministers and Gospel Workers, 323-324](#).

Not to Worry or Be Discouraged

(Letter to the President of the General Conference)

[150] You have your work to do. It is a responsible work, but you are not to look at it until it assumes so large proportions that it hides Jesus from your sight....

Thank God that human agents are not constrained to wear the official breastplate. Jesus is able to bear it. He is able to bear all your burdens. You are invited to cast all your care upon Him. He will be your counselor, your everlasting support. The enemy is working with all deceivableness of unrighteousness, but you must gird yourself with Christ’s righteousness, and tell your experience that others may be benefited.

Suffer not this or that event, the want of piety in professors, the lack of godly work in those connected with the cause of God, to confuse and startle you. You have the Word of God. Take it, believe it, plant your feet upon it, and you will find it is solid rock. In Christ you may stand firmly....

As an instrument in the hand of a Master Workman, you may do what you can, but do not worry. Do the best you can and keep cheerful. Though the father of lies will set every conceivable power at work to discourage and make fainthearted the chosen of God, yet do not permit him to triumph over you. I know that a heavy burden rests upon you, and we will try to bear it with you, though we cannot

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be upon the ground. But Jesus will be close by your side, and daily
you may find rest and peace in Him.

You need more rest. You are not immortal, and you cannot bear constant strain. You have a divine armor that Satan wants to strip you of. But trust in Jesus like a little child. You are to let your light shine, not to make it shine. Jesus will do that. Let the righteousness of Christ surround you as a garment. Believe that all your knowledge, all your wisdom, will come to you from the Holy One of Israel, who will not fail, nor be discouraged.—[Letter 23, 1892](#). pp. 1,2,3.

3—Responsibilities and Duties of the President

[151]

Recognize and Develop Talent

Those who are placed in responsible positions should feel it their duty to recognize talent. They should learn how to use men, and how to advise them. If mistakes are made, they should not withdraw themselves, thinking it easier to do the work themselves than to educate others. Those who are learning should be patiently instructed, precept upon precept, line upon line, here a little and there a little. Every effort should be made, by precept and example, to teach them right methods.

Many of those who have responsibilities laid upon them, who are chosen to be presidents of conferences, are not selected because of their perfection of character, or because of their superior knowledge, but because the Lord signified that if they would be humble enough to learn and not think they were all ready to graduate, He would teach them His way. There is much for men in responsible positions to learn.

When men feel that their ideas are without a flaw, it is time for them to change their position from president to that of a learner. When they think that their ideas, their judgment, should be accepted without question, they show that they are unfit for this position. God sees not as man sees. Whatever position a man may be called to fill, his judgment is not to be regarded as unerring. His entrusted responsibility makes it far more needful than it otherwise would be for him to be free from all egotism, and willing to receive counsel.

A Great Evil

The idea that one man's mind and judgment can mold and direct important interests, and that he can be regarded as a voice for the people, is a great evil, and has [endangered], and still continues to endanger, the one who is placed in a position of responsibility, and those also who cooperate with him. God has not given to any one man all the wisdom, and wisdom will not die with him. Those placed in positions of trust should modestly regard the opinions of others as worthy of respect and likely to be as correct as their own. They should remember that God has made other men just as valuable as they are, and that God is willing to teach and guide these men.

[152] Those placed in positions of trust should have connected with them as helpers men whose minds do not run in exactly the same lines as their own. To every man has been given talents, according to his several abilities. One mind may have a larger scope than another. When men are linked together, each supplies the other's deficiency, and thus they are a complete whole. But one man cannot bear the responsibilities which necessarily fall upon him if he is placed in sacred office. God would have His people linked together, doing His work in perfect harmony.—[Manuscript 55, 1897](#), p. 3.

To Know that the Men Working with Him Have Clean Hands

The president of the conference should learn whether the business transactions are carried on with the strictest integrity. He should know whether they are presided over by men who have clean hands. His indignation should be aroused against the slightest approach to a mean, selfish action. Let one wrong deed be practiced and approved, and the second and third will follow in the same line of fraudulent deception.—[Letter 4, 1896](#), p. 3.

To Train Others

Although it may appear to you difficult to disentangle yourself from responsibilities which others cannot take, it is your duty to train others to stand in responsible positions that should you need a change and rest, which is your due, you can have it.—[Letter 7, 1886](#).

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

Study the life and teachings of Christ. Men may bid for your services, offering large inducements. Remember that Christ paid for you the price of His own life, and that you are not your own. You are to glorify God in your body and in your spirit, which are His.—[Manuscript 94, 1903](#), p. 15.

To Feel Responsibility for the Large Cities

[153]

I spoke of the duty resting upon conference presidents to understand the necessities of our large, congested cities, and of the necessity that special attention shall be given to these neglected, unworked cities, and I referred to the fact that the president of our General Conference has neglected his duty regarding this work. It is time that there shall be a general waking up to our responsibilities in this matter. There is a great work neglected that should be faithfully undertaken.—[Letter 58a, 1910](#), p. 1.

To Foster all Lines of Work

Every department of our work should be planned on considerate, generous lines. Every branch of the work should protect, build up, and strengthen every other branch. Men of varied abilities and characteristics are employed for carrying forward the various branches of the work, and each must give his own branch special effort; but it is the privilege of each to study and labor for the health and welfare of the whole body of which he is a member.—[Letter 1, 1901](#), p. 1.

The High Standard for the Conference President

You need sanctifying grace. I tell you, my brother, you need to reach a higher standard. Your position and work require you

to be a guide and example to others in patience, longsuffering, kindness, and compassion. You need to be closely connected with God. In order to bear your responsibilities aright, you must be an ever-growing Christian. Your faith must be strong, your consecration complete, your love perfect, your zeal ardent. You must make steady advancement in the knowledge and the love of Christ that you may witness in those under your charge the precious fruits of the Spirit. You need spiritual discernment. Keep the eye single to the glory of God, that your profiting may appear unto all.

[154] Do not gather to yourself too many burdens, to worry and perplex you. Grasp the promises of God. Press close to the bleeding side of Jesus. Encourage tenderness and compassion. Improve every means of grace, that your love may abound more and more, that you may have wisdom from above, that you “may approve things that are excellent, ... being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.” Your present and future usefulness depend on your living connection with God....

Not Severe Or Critical

Your position grants you no liberty to be severe, critical, or overbearing. Peter exhorted the elders, “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, he shall receive a crown of glory that fadeth not away. Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time” (1 Peter 5:1-6).

The church upon the earth is not perfect. The church militant is not the church triumphant. Earth is not heaven. The church is composed of erring men and women who will need patient, painstaking effort, that they may be educated, trained, and disciplined by precept and example, to do their work with acceptance here in this life, and to be crowned with glory and immortality in the future life.

Unless you who are placed in important positions in the church shall cultivate tact far more than you have done in dealing with human minds, there will be great loss to yourselves and to the church. There is work for one in your position to do as he shall meet with alienation, bitterness, envies, jealousies. There is need of wise, well-directed, Christ-like labor, that things may be set in order.

“The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace” ([James 3:17, 18](#)). I entreat you to make diligent work for eternity. We have but little time in this life, and we want to be Christlike.

Never stir up strife by a domineering spirit. Put away everything like rough dealing, and do seek for a closer walk with God. You used to be more meek and humble than you now are. You need the refining grace of God, the meekness of Christ. There is a work allotted you that no one can do for you in “holding forth the word of life,” practically setting forth a Christian example. “Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain” ([Philippians 2:14-16](#)).

[155]

Patience and Kindness Vs. Authority

From the light God has been pleased to give me, I know that men whom He has placed in responsible positions come to feel after standing in the office for years, that they are to exercise more authority than their position requires. God will sanction no tyranny, no sharp dictation, for this naturally repels, and often it stirs up the worst passions of the human heart.

But if men in responsible positions will exercise the patience and kindness of Jesus, it will be more effective than authority or exhortation or strong arguments. The silent influence of a Christian

character will fall upon men like a sunbeam. May God help you to do right because it is right.—[Letter 3, 1888](#), pp. 6, 7, 8.

Conscientious Leaders

In our institutions and in all our work there is need of conscientious, godly men, men who have been wrestlers in their life work, who have maintained faith and a clear conscience, men who are seeking not for the applause of the people but for the favor of God, men through whom the Lord can work.

We want men who will make it their first business to wrestle with God in prayer, and then go forth in the wisdom of the inspiration that God can give. Then we are a spectacle unto the world, and to angels, and to men. If men would not have their minds darkened, their hearts hardened, they must obey God at any cost to themselves. They are not only to pray to God but to act their prayers.—[Letter 121, 1900](#), p. 7.

Never be Discouraged

[156] Every worker in the Lord's vineyard will have trials and disappointments, and grievous annoyances to bear. If the worker gives way to discouragement, his soul is wearied and his courage sapped. His only hope is in God. If he will look steadfastly to Jesus for his orders, as well as for his inspiration, he will be enabled to maintain self-control.

There are times when difficulties are increased, when, though the Lord says, Go forward, some feel called upon to oppose His plans. To fight against the prejudices and opposition of those of like faith requires more taxing effort than the work of preaching the truth to unbelievers.—[Manuscript 19, 1892](#), p. 2.

Men of Moral Independence Needed

In our work, we need men of moral independence, uncontaminated and unshackled, so that when a principle of religion or duty is at stake they will stand firm in defense of the truth. We need men who will not hold their peace when they see evils coming in and wrongs being done. We need men who will refuse to give consent by silence to unjust actions.—[Letter 116, 1905](#), p. 5.

The men who stand as leaders in any part of the solemn work of the last gospel message must cultivate and cherish broad views and ideas. It is the privilege of all who bear responsibilities in the work of the gospel to be apt learners in the school of Christ.

The professed follower of Christ must not be led by the dictates of his own will; his mind must be trained to think Christ's thoughts, and enlightened to comprehend the will and way of God. Such a believer will be a follower of Christ's methods of work.—[Manuscript 21, 1908](#), p. 1.

Piety and Dignity and Common Sense

Leaders in the work cannot be men who will be unsympathetic, sharp and overbearing. These brethren in high places and in low places who turn off responsibilities will become as children in understanding. They cannot grow unless encouraged. Oh, that all in responsible positions may be fully qualified with symmetrical characters themselves to represent the kindness and love of Jesus in the great and glorious work to which they are called, cherishing simplicity, yet with Christlike dignity in harmony with sacred truth. Now if a man has not the piety and the dignity combined, what can we expect will be the characters of the youth and the workers in connection with him in the work? [157]

We want more men of real genuine common sense, putting forth their highest energies to press on and attain a high moral and spiritual elevation that all who are brought in contact with them will respect them. They are themselves as workers together with God to move, not uncertainly, but surely, convinced that they are on solid ground, and the counsel and judgment of such men may be depended on because they seek counsel of God.—[Letter 6, 1892](#), pp. 4, 4a.

Molding Influence of the Spirit Needed

Many of the presidents of the several conferences do not answer the measurement of God. The awakening power of God, the molding influence of the Holy Spirit, are needed by all who in any way bear responsibilities in the Lord's work. Without this they are unfit for the work, and should be dismissed. If they have not understood their

work, and the qualifications essential, it is vain to expect that they will so understand in the future, the clear, decided forcible work which God requires.—[Letter 24a, 1896](#).

[158]

4—Conference Administrators

God Has Chosen You

The Lord Jesus expects more of you than you give; yes, a great deal more. He has called and chosen you. Every man, according to his several ability, has been given his work. You are to occupy a place as a laborer together with God, and as His agent, you are to gather other agencies, and unite them with those already in the work, that the instrumentalities for winning souls to look to Christ may be as many as possible.

Angels of God are soliciting you to work in fellowship with them, doing the will of God on earth as verily and unitedly and devotedly as they do the work appointed them in heaven and earth. These angels are surveying the ground occupied by the individual members of the church. They see the advantage gained by Satan when men and women neglect their God-appointed work. They see this work neglected or done in a bungling manner by those who claim to be Christians, and they sorrow over the souls that are lost in consequence of this neglect.

They cannot take your place, or discharge your duty. Could they do this they would do it gladly; for they know that your eternal welfare depends upon the use you make of your entrusted talents, your intellect, your reason. They cannot do your work, but they stand ready to cooperate with human agencies as they work to draw souls to Jesus Christ, striving to recover them through the infinite gift made for their redemption.—[Manuscript 7, 1891](#), pp. 19-20.

Meet God's Standard

I have the word of the Lord for presidents of conferences. They should shoulder the responsibilities involved in the trusts reposed in them. In your work, do not try to meet a human standard, but the standard of God's work. If you will not do this, if you will not seek the Lord most earnestly, if you will not be burden bearers, but choose

to lay your whole weight of responsibilities upon the president of the General Conference, then, week by week, month by month, you are disqualifying yourselves for the work. You should leave it, and engage in common business transactions, which do not so decidedly involve eternal responsibilities.

Presidents of conferences, I appeal to you in the name of the Lord Jesus: “Seek ye the Lord while He may be found, call ye upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon” ([Isaiah 55:6, 7](#)).

[159]

You are to be self-denying missionaries, men of thought, men who will pray for divine enlightenment, and who will be faithful and true to responsibilities. Sit at the feet of Jesus, and learn His will. There must be zealous activity on your part. Teach not your ideas, your plans, your notions, your maxims, but teach the word of the Lord.

Your weekly seasons of prayer will not qualify any one of you for your great and solemn responsibilities if, after these seasons, you feel that your work is done, and, having looked into the great moral looking glass, you go away and forget what manner of man you were. It is not merely one day of service that will suffice for the soul’s need. You must be constantly coming to the storehouse to feed on the flesh and blood of the Son of God. Religion is not to be cheapened in 1896 or 1897.—[Testimonies to Ministers and Gospel Workers, 343-344](#).

Receive Counsel from God

How many of the presidents of our conferences have armed themselves with the mind that is in Christ? How many, by unceasing watchfulness and prayer, have strengthened the things which remain. I have been shown that instead of going to God for wisdom, our ministers have gone to the president of the General Conference. But the Lord has not made him your mediator. He has not been invested with a supply of wisdom for the presidents of the State conferences.

Jesus is the fountainhead of wisdom, and our supply must be received from Him. Those who look to the president of the General

Conference are crippled and dwarfed, whereas if they would look to God they would find grace and strength to help in every time of need. “If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not” ([James 1:5](#)).—Manuscript 2, 1883, pp. 3, 4.

[160]

Daily Consecration

No man is to be trusted with high responsibilities unless he takes himself in hand daily and, through grace given, sets his heart in order. Often the ones who do the greatest harm are those who accept positions of trust, but who have not inquired at every step, “Is this the way of the Lord?” The one who allows his heart to become hardened by Satan’s temptations, who permits his natural disposition to gain the victory, fails to receive the impress of heaven. He becomes sapless and impoverished, and bears only wild fruit.—[Manuscript 40, 1899](#), p. 3.

Study to Follow Scripture Teaching

The rebuke of God is upon presidents of conferences, and ministers in sacred office, who make light of these gross evils [various and sundry weaknesses and maladministration], and pass them by as matters undeserving attention. In the future there will be more instead of fewer missions [reference here is to evangelistic centers established in cities, popular in the 1880’s and 1890’s, especially in opening up the work.] established to do God’s work, to hold the standard high; and those who are placed at the head of these missions should be persons of pure, elevated, noble character; persons who will study the Scriptures to some purpose, that they may know the way of the Lord and keep it; who will take that holy Word as the director of their course of action, the light of the soul. If they do thus accept the Bible as their counselor and guide, they will walk under the direction of the Father of Lights, “with whom is no variableness, neither shadow of turning” ([James 1:17](#)).—[Letter 24, 1890](#), p. 9.

Place Men in Office Who Will Listen to God’s Counsel

Place not men in positions of holy office who will not listen to God’s counsel concerning His way and His will. There are influences

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~~working mightily against the very work God requires to be done.—~~
[Letter 158, 1906](#), p. 4.

Office Does Not Automatically Confer Wisdom

When a worker is selected for the presidency of a conference, that office itself does not bring to him power of capability that he did not have before. A high position does not give to the character Christian virtues. The man who supposes that his individual mind is capable of planning and devising for all branches of the work, reveals a great lack of wisdom. No one human mind is capable of carrying the many and varied responsibilities of a conference embracing thousands of people and many branches of work.

[161]

But a greater danger than this has been revealed to me in the feeling that has been growing among our workers that ministers and other laborers in the cause should depend upon the mind of certain leading workers to define their duties. One man's mind and judgment is not to be considered capable of controlling and molding a conference. The individual and the church have responsibilities of their own.

God has given to every man some talent or talents to use and improve. In using these talents he increases his capability to serve. God has given to each individual judgment, and this gift He wants His workers to use and improve. The president of a conference must not consider that his individual judgment is to be the judgment of all.—[Letter 340, 1907](#) ([Testimonies for the Church 9:277-8](#)).

Position Gives No Favor with God

Let no human being suppose that position or authority will give him one jot of favor with God. We can come to God only through the chosen Mediator, His only begotten Son, who knew no sin, neither was guile found in His mouth.—[Letter 67, 1902](#), p. 8.

Trust in God to Accomplish the Task

You may feel sorry that you cannot do at once all that you feel should be done, but do your best, as God's helping hand, and His blessing will surely come upon you. In all your dangers, in all your difficulties, in all your thinking and planning, in every undertaking,

place yourself firmly on the word of the living God, pleading His promises. Thus it is that your faith makes all things possible. Cling to the mighty One. Continue to say, I will not fail nor be discouraged.—[Letter 349, 1906](#), p. 10.

Drop Responsibilities on Others

[162] Men in responsible positions should credit others with some sense, with some ability of judgment and foresight, and look upon them as capable of doing the work committed to their hands. Our leading brethren have made a great mistake in marking out all the directions that the workers should follow, and this has resulted in deficiency, in a lack of a caretaking spirit in the worker, because they have relied upon others to do all their planning, and have themselves taken no responsibility. Should the men who have taken this responsibility upon themselves step out of our ranks, or die, what a state of things would be found in our institutions.

Allow Others to Plan, Devise and Execute

Leading men should place responsibilities upon others, and allow them to plan and devise and execute, so that they may obtain an experience. Give them a word of counsel when necessary, but do not take away the work because you think the brethren are making mistakes. May God pity the cause when one man's mind and one man's plan is followed without question.

All our workers must have room to exercise their own judgment and discretion. God has given men talents which He means that they should use. He has given them minds, and He means that they should become thinkers, and do their own thinking and planning, rather than depend upon others to think for them.

Counsel Often Repeated But Unheeded

I think I have laid out this matter many times before you, but I see no change in your actions. We want every responsible man to drop responsibilities upon others. Set others at work that will require them to plan, and to use judgment. Do not educate them to rely upon your judgment. Young men must be trained up to be thinkers. My brethren, do not for a moment think that your way is

perfection, and that those who are connected with you must be your shadows, must echo your words, repeat your ideas, and execute your plans.—[Testimonies to Ministers and Gospel Workers, 302-303.](#)

Not to Assume Responsibilities Belonging to Christ

When a man is placed as president of a conference, it is not to be supposed that he is to mold and fashion the minds of the workers in that conference after his own human ideas; and that if men do not follow his ideas, they may be brought to terms by his saying to them, “You cannot receive wages from this conference unless you do as I tell you.”

It is the duty of the presidents of our conferences to deal kindly and impartially with all the workers under their charge. They should counsel with their fellow laborers regarding the wisest course of action to be followed in their labors. In meekness and humility they should set an example of earnest zeal and integrity. But never should they assume the responsibilities that belong to Jesus Christ, and endeavor to act as an infallible guide to other workers.

[163]

False Concepts of the President's Office

In the minds of many there is a false idea regarding the duties of a conference president. By a faithful example, it is his privilege to be a help spiritually to all the churches. He is to counsel with his ministering brethren, and with all the other workers, encouraging them to come into such relation to God that He can direct them in their appointed work.

The first qualification for the president of a conference is that he himself has learned to seek and to receive counsel from God. “He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” ([Micah 6:8](#)).—[Letter 378, 1907](#), p. 4.

Danger of Exalted Opinion

There is danger of ministers and presidents of conferences assuming to know too much themselves, and manifesting little genuine love for, and confidence in, our people. The people are to be educated to search the Scriptures for themselves. The Holy Spirit is to

work, molding every man after the similitude of Christ, but they are to be subject one to another.

The great mistake of those who minister in word and doctrine has been in failing to consider that God works in His church as well as with the preacher. They must see in the individual members those whom God has selected as His chosen ones, to do a work in well-matured, thoughtful labor for the saving of the souls of those who are in the darkness of error. The ministers must give ample encouragement. Then there will be less contention, less striving for the mastery to secure the highest places where they will become leaders....

[164] The Lord honors and gives wisdom to the men who are content to receive instruction at the hands of God. His voice is heard in His Word. Their meekness, their submission to God, their love for the brethren, are the credentials they bear to the world that God has sent Christ His Son into the world. The truth is adapted to the soul's pressing needs and to the demands of a perishing world.—[Manuscript 115a, 1897](#), pp. 9, 10.

Become More Efficient

I have been shown that the presidents of our conferences are not all doing their duty. They are not all becoming more and more efficient. Their experience is cheapened, and as they do not exercise their powers by taxing them, trusting in God to give them efficiency, their work is defective in every respect. The mere possession of qualifications is not enough; the ability must be diligently used.

Can nothing be devised to arouse the presidents of conferences to a sense of their obligations? Would they could see that their position of trust only increases and intensifies their responsibility. If each president would feel the necessity of diligent improvement of his talents in devising ways and means for arousing ministers to work as they should, what a change would take place in every conference....

Will the presidents of conferences and the ministers of the people seek the Lord earnestly, put away their sins, empty their souls of their idols, or will they continue to go on halfhearted, neglecting solemn duties, while Satan triumphs, whispering to his evil angels, and to his human confederacy in evil, “hopeless, irredeemable bankruptcy”?

Let there be no more wasted hours, neglected duties, despised privileges. Open your eyes to what is taking place around you in the signs of the times. The warnings of God have been given; why not heed them?—[Manuscript 8, 1892](#), pp. 7, 8.

Remember the Sacrifices of the Pioneers

I am deeply grieved as I see that those now in positions of trust in our work do not think of the sacrifices made in the past to establish the work in its various branches. It hurts me to see these new workers, who have made few sacrifices and borne few burdens, demanding the highest wages. They know nothing of what it has cost to bring the work to its present condition.—[Manuscript 19, 1892](#).

Tenure of Office

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I am more than ever convinced that the same men should not be presidents of the same conferences year after year. They are to do their work after the divine similitude. And the same men should not be held year after year as advisors in committees or boards. Changes must be made; for these men come to think themselves a necessity; that the work will not prosper without their wisdom.

There is great danger that their wisdom will become foolishness because they trust in themselves in the place of making God their trust. Rather than to hide in Jesus Christ and be worked by the Holy Spirit, they plan and devise methods to carry out the projects of their own minds, in order to make a show.

Then the artful, deceptive working of Satan comes in, and men handling sacred responsibilities move in strange ways, and handle strange fire. They do not feel the sacredness of the work, and the importance of working in humility and contrition before God.—[Letter 89, 1896](#), p. 1.

Counsel to Presidents with Marked Deficiencies Divided Interests

You have neglected an important part of your work as a president of a conference. You have not educated the people to work with all their means and abilities, engaging all their earthly powers in the cause of God. You have been raising a family when you should

have been bringing many sons and daughters to God. You have been hedging up your own way, as many of our ministers are doing, in which they show their great want of wisdom and the possession of that true missionary spirit to deny self, lift the cross, and push the work of the Master.

Should your ideas be narrowing instead of broadening and enlarging? Yet this has been the case. You have had secular interests which have taxed you both mentally and physically, exhausting those powers which should have been given without reserve to the work of God.

[166] But what need have I to present this, and more than this, to you? Have I not presented this matter before you in the conference and urged it upon ministers and presidents? You have not been faithful in your conference; while you have tied men to yourself, you have not united them to the self-sacrificing Redeemer. You have not harnessed them to the car of progress. Your conference is in a deplorable condition, all for the want of a thorough-going, judicious, minister who will bind off the edges that his work may not ravel out and present an unpolished appearance.

Fair Treatment of Workers

Yours is not the only conference that is in this condition. The condition of Iowa makes angels weep; Wisconsin is years behind; and Illinois, in some respects, is at loose ends. The ministers that ought to be encouraged in the field, have no inducement. They cannot live upon the small wages allowed them. The Word of God declares, “The hire of your labourers ... is kept back by fraud” ([James 5:4](#)). This is generally understood to apply to wealthy men who employ servants and do not pay them for their labor; but it means more than this; it applies with great force to those that are enlightened by the Spirit of God, who act out and work in any degree upon the same principle that these men do in hiring servants to do their work, and then grind them down to the lowest price.

A Faithful Work in the Churches

There has been work you ought to have done, that you have not done: To preach the truth everywhere just as it is, pleasant or

unpleasant. To impress upon the churches and individuals their God-given responsibilities in tithes and offerings, in selling and giving alms; impressing them that God had entrusted them with means that must be used to advance His work, that they were handling the Lord's money.

The question is asked, "Will a man rob God?" and the reply comes, just as it will come from the conference over which you have presided, "Wherein have we robbed thee?" The answer comes from God's messenger, "In tithes and offerings. Ye are cursed with a curse: ... even this whole nation" ([Malachi 3:8](#)). The same sacred obligation rests upon you and upon the people.

Undivided Attention Called For

You have not done your duty as an overseer of the churches of God... You have abilities, but home cares and home responsibilities have borne heavily upon you. These things hedge you about so that it makes it almost an impossibility for you to use your tact, your ability and strength, to the great work entrusted to you. Ministers who fill their houses with children take cares upon themselves which God never designed they should. The management of these self-imposed burdens detracts from their usefulness, their devotion, their time, and their duties in the service of God.

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All this is because they do not feel the necessity of having their works correspond with their faith. The cause of the Lord does not stand before them as the all important thing. They do not see that it demands the entire manhood. His work is not made the highest and holiest of all; self and selfish plans, and the execution of them, interpose between them and God's holy work. And the children come forth from your management showing deficiency in training and molding of character.

The churches are suffering from the same management. Stitches are dropped all along the way, and not carefully picked up and kept up. Oh, my brother, there is work for you to do. It is a solemn thing to die, but it is a far more solemn thing to live. Your ideas are not high, devoted, broad, and noble. The whole conference feels the want of an education that they do not possess. There are men that

would come up to the help of the Lord if they only had someone to lead the way.

Lacking in Devotion, Spirituality, and Self-Sacrifice

There are grumblers, murmurers, and skeptics, and your labors have not been of that character to produce a healthy state of things in the conference. Unbelief has not been suppressed, and faith encouraged in the "Testimonies." A high state of spirituality has not existed, therefore spiritual things have not been discerned. There is a great want of spirituality, devotion, and self-sacrifice and self-consecration to the work, for these times as they are. What can be done for the people? What can be done for the president?

Under the present administration there will not be much change for the better; things will not be placed on a much better basis while murmuring in regard to the General Conference and excuses for the neglect of duty are encouraged rather than repressed. I mourn for you, a man possessing ability and yet so little advancement to show in your conference.

Who Suffers from Deficient Administration?

[168] You have robbed the workers of their just dues by the small amount you have granted them. You have belittled the sacred work of God. The ministers have had to suffer in consequence of your not doing your duty to them and to the churches. You wanted to please, and not incur displeasure. But you have incurred the displeasure of the Chief Shepherd, for you have, both by precept and example, allowed the people to do wrong. What can be done in this matter? What can be done?

Will the ministers awake? Will the presidents take the "Testimonies" of mercy which God has given them? Will they do something, and do it now? Will they heed the prayer of Jesus, "I sanctify myself that they may be sanctified"? Generally, the people rise no higher than the minister or the president. If he is a devoted man, losing self and selfish interest in Jesus Christ, his example will have a telling power in that direction on the people.

There was neglect anciently on the part of Israel. God established them in the land of Canaan and said, "I will never leave thee nor

forsake thee” (1 Kings 8:57), but there was to be an aggressive warfare carried on between them and the inhabitants of the land. His words to Joshua were, “And there remaineth yet very much land to be possessed” (Joshua 13:1). This was a rebuke to them. God would have had this land filled with His own people who loved and feared Him, but to their shame the land was not taken up, and the idolatrous Canaanites were permitted to come in and gain strength, until God’s name became less and less a power in their midst, and His glory less and less manifested with them.

What Wise Generalship Will Accomplish

This applies in one sense to Illinois, Iowa, Wisconsin, and many other states where there has been time enough, and enough of opportunities to have extended the truth and to have made it a power to lead the churches up to God. He has entrusted you with capital, might, means, and intellect. He has given you opportunities and privileges, but these presidents have not had the devotion, the wisdom, courage, and unswerving fidelity to make the most of these blessings, to plant the cross of Christ in triumph in their conference.

Had the president of Illinois Conference counseled, encouraged, and sustained the ministers there, and had they labored with wise generalship and devotion, souls might have been saved that are now in the ranks of Satan. They might have been keeping the Sabbath today. This is so in every conference to a greater or less degree, but it is especially so in the Illinois Conference. God pity the people, is my prayer.—[Letter 6, 1883](#), pp. 6-10.

5—Ministers and Business Matters

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Business Matters to be Left to Business Men

I have been instructed in regard to the importance of our ministers’ keeping free from responsibilities that should be largely borne by business men. In the night season I was in an assembly consisting of a number of our brethren who bear the burden of the work. They were deeply perplexed over financial affairs, and were consulting as to how the work could be managed most successfully.

Some thought that the number of workers might be limited, and yet all the results essential be realized. One of the brethren occupying

a position of responsibility was explaining his plans, and stating what he desired to see accomplished. Several others presented matters for consideration. Then One of dignity and authority arose, and proceeded to state principles for our guidance. To several ministers the Speaker said:

Counsel from One of Authority

“Your work is not the management of financial matters. It is not wise for you to undertake this. God has burdens for you to bear, but if you carry lines of work for which you are not adapted, your efforts in presenting the Word will prove unsuccessful. This will bring upon you discouragement that will disqualify you for the very work you should do—a work requiring careful discrimination and sound, unselfish judgment.”

Those who are employed to write and to speak the Word should attend fewer committee meetings. They should entrust many minor matters to men of business ability, and thus avoid being kept on a constant strain that robs the mind of its natural vigor. They should give far more attention to the preservation of physical health; for vigor of mind depends largely upon vigor of body. Proper periods of sleep and rest and an abundance of physical exercise are essential to health of body and mind. To rob nature of her hours for rest and recreation, by allowing one man to do the work of four, or of three, or even of two, will result in irreparable loss.

The Limitations of Qualifications

Those who think that a man's fitness for a certain position qualifies him to fill several other positions, are liable to make mistakes when planning for the advancement of the work. They are liable to place upon one the cares and burdens that should be divided among several.

[170] Experience is of great value. The Lord desires to have men of intelligence connected with His work, men qualified for various positions of trust in our conferences and institutions. Especially are consecrated business men needed, men who will carry the principles of truth into every business transaction.

~~—Those placed in charge of financial affairs should not assume other burdens, burdens that they are incapable of bearing; nor is the business management to be entrusted to incompetent men. Those in charge of the work have erred sometimes in permitting the appointment of men devoid of tact and ability to manage important financial interest.~~

Training Men for Business Responsibilities

Men of promise in business lines should develop and perfect their talents by most thorough study and training. They should be encouraged to place themselves where, as students, they can rapidly gain a knowledge of right business principles and methods. Not one business man now connected with the cause needs to be a novice.

If men in any line of work ought to improve their opportunities to become wise and efficient, it is those who are using their ability in the work of building up the kingdom of God in our world. In view of the fact that we are living so near the close of this earth's history, there should be greater thoroughness in labor, more vigilant waiting, watching, praying, and working. The human agent should strive to attain perfection, that he may be an ideal Christian, complete in Christ Jesus.

Right Principles Essential

Those who labor in business lines should take every precaution against falling into error through wrong principles or methods. Their record may be like that of Daniel in the courts of Babylon. When all his business transactions were subjected to the closest scrutiny, not one faulty item could be found.

The record of his business life, incomplete though it is, contains lessons worthy of study. It reveals the fact that a business man is not necessarily a scheming policy man. He may be a man instructed of God at every step. Daniel, while prime minister of the kingdom of Babylon, was a prophet of God, receiving the light of heavenly inspiration. His life is an illustration of what every Christian business man may be.—[Gospel Workers, 422-424.](#)

[171] *Ministers Not Ordained for Business Activities*

Not a few ministers are neglecting the very work that they have been appointed to do. Why are those who are set apart for the work of the ministry placed on committees and boards? Why are they called upon to attend so many business meetings, many times at great distance from their fields of labor? Why are not business matters placed in the hands of business men? The ministers have not been set apart to do this work. The finances of the cause are to be managed by men of ability; but ministers are set apart for another line of work....

Ministers are not to be called hither and thither to attend board meetings for the purpose of deciding common business questions. Many of our ministers have done this work in the past, but it is not the work in which the Lord wishes them to engage. Too many financial burdens have been placed on them. When they try to carry these burdens, they neglect to fulfill the gospel commission. God looks upon this as a dishonor to His name.—[Testimonies for the Church 7:254-255](#).

Godliness Woven Into Every Transaction

Counsel to Publishing Leaders

We must be not only diligent in business but “fervent in spirit, serving the Lord.” Devotion and piety and godliness must be interwoven into every transaction. Without this in your business you will commit robbery toward God while professing to serve Him.

We see family and home religion neglected, altars broken down, first love abandoned, and the religion of Christ expelled from the soul, to give place to engaging in speculation and business enterprises, and these things are constantly multiplying. Men are leaving God and heaven out of their calculations, and time spent in searching the heart is considered wasted. The Bible is neglected, and a multitude of cares overbalance the precious truth of God in the heart, and spiritual eyesight is put out. How much men need the heavenly anointing!—[Manuscript 6, 1890](#), p. 8.

All the council and committee meetings should be so planned and conducted that these wearing, taxing seasons may be lessened both in number and duration. Those who engage in them should give much thought to the matters to be considered, before bringing them before the committee, and should come quickly to the points of interest. Make them plain, and let everyone try to dispatch the business as speedily as possible, and not hold and tax the minds and bodies of men for long hours to do the business that might and should be dispatched promptly.

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There should be a constant effort for brevity in business meetings. Harmony and simplicity in the work, an avoidance of all unnecessary machinery, will do much to preserve the courage and the physical and mental energies of those who have to consider so many points.—[Manuscript 3, 1890](#), p. 9.

Delegate Responsibility

Satan is very active, and with cunning plans he is seeking to deceive a leader that ought to be a faithful steward of means and of souls. Let this man cease accumulating so many burdens that the Lord has not placed upon him—burdens that will hinder him from studying the plan of God concerning him. Let him not continue to follow his own plans and load himself with many burdens that the Lord has not appointed him to bear.

Hitherto, he has not heeded the warnings given him, but has taken upon himself burden after burden. This has necessitated great expenditure of means, and has drawn heavily upon his fund of physical and mental and moral power.

The one who has become so heavily burdened, should study to place some of these burdens upon others, that they may help him carry the load of responsibility which causes him to become impatient and fretful. Satan and his angels now look on the pitiful spectacle, and are highly pleased. The voice of Jesus is heard, “For what shall it profit a man, if he shall gain the whole world, and lose his own soul?” ([Mark 8:36](#)).—[Letter 32, 1906](#), p. 3.

Power is a Snare

Power placed in the hands of any man is, beyond a certain limit, a snare, and often will ruin his soul. The Lord's word to Solomon [1 Kings 9:1-9] is applicable to every man who consents to assume responsibilities in any place in the Lord's work. Strength of character is to be honored by those who claim to keep the commandments and statutes of God.—[Manuscript 154, 1902](#), p. 12.

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Counsel With the Brethren

Brother_____, you do not see the necessity of calling together the old hands in the cause, and setting your plans before them and asking their counsel. You need men of other and varied talents to counsel and plan with you. But you do not talk over matters freely with your brethren.

This I was taught my husband should do, and he obeyed the injunction of the Spirit of God. He called together his brethren, and urged them to express their mind as to the way in which the work should go, and not a move was made independently. Those experienced brethren felt that they shared the responsibility, and we carried the people with us in our efforts for the upbuilding of the work. Thus it should ever be. One man's judgment may be deficient in many respects, but in a multitude of counselors there is safety....

Conference President to Concentrate on Spiritual Interests

Brother_____, it is not your duty at our camp meetings to engage in manual labor. That belongs to the laymen. They should be educated to attend to the fitting up of the grounds. As president, you should apply yourself more thoroughly to plan for the spiritual interests of the meeting, consulting with your ministering brethren. Let your efficiency be seen in this direction.—[Letter 29, 1890](#), pp. 1, 3.

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6—To Direct, Not Dictate

Do Not Lord it Over God's Heritage

I have been shown that there is one practice which those in responsible places should avoid, for it is detrimental to the work

of God. Men in position should not lord it over God's heritage, and command everything around them. Too many have marked out a prescribed line which they wish others to follow in the work. Workers have tried to do this in blind faith, without exercising their own judgment upon the matter which they have in hand. If those who were placed as directors were not present they have followed their implicit directions just the same.

But in the name of Christ I would entreat you to stop this work. Give men a chance to exercise their individual judgment. Men who follow the leading of others and are willing that another should think for them, are unfit to be entrusted with responsibility. Our leading men are remiss in this matter. God has not given to special ones all the brain power there is in the world. Men in responsible positions should credit others with some sense, with some ability of judgment and foresight, and look upon them as capable of doing the work committed to their hands.

Our leading brethren have made a great mistake in marking out all the directions that the worker should follow, and this has resulted in deficiency, in a lack of care-taking spirit in the workers.—[Letter 12, 1885](#), p. 1.

Capable but Not Domineering

You have been considering the question, Whom shall we choose as president of the Northern California Conference? This matter has been laid open before me. For president of our conference, we need a man strong in capability, strong in a knowledge of the Scriptures and of Jesus Christ, strong in experience. We need just such a man as Brother J is in these respects. I have been instructed that he has the qualifications necessary, so far as physical strength and a well-balanced mind are concerned; but that in order to maintain his spirituality, he must be constantly receiving grace from Christ and constantly imparting it to others.

It is the pleasure of God that Brother J should serve this conference another year as president. It is His pleasure that J should put away all appearance of a magisterial, domineering, authoritative manner. He is not to think that by virtue of his position as president of a conference, he has arbitrary authority. True, he is to have au-

thority, but it is to be just such an authority as Jesus had, an authority that is hid in the meekness and lowliness of Christ.—[Manuscript 120, 1902](#), pp. 1, 2.

President Not to Dictate

Again and again I repeat the warning: Never place as president of a conference [a] man who supposes that such a position gives him the power to dictate and control the consciences of others. It is natural for man to have a large estimate of self; old habits wrestle for the supremacy; but the man who occupies a position of trust should not glorify himself.

The worker who daily subordinates his will to the will of Christ will be educated away from such an idea. He will practice the virtues of Christ's character in all meekness and lowliness of mind; and this will give to those whom his ministration is supposed to benefit the precious freedom of the liberty of the children of God. They will be free to act out the grace bestowed upon them that all may understand the precious privileges which the saints possess as members of the body of Christ.

The one who is in trust of sacred responsibilities should ever show forth the meekness and wisdom of Christ; for it is thus that he becomes a representative of Christ's character and methods. Never should he usurp authority, or command or threaten, saying, "Unless you do as I say, you will receive no pay from the conference." A man who would speak such words is out of his place as president of a conference. He would make men slaves to his judgment.—[Letter 416, 1907](#), pp. 5, 6.

President Does Not Have Unlimited Power

It is a mistake for a conference to select as president one who considers that his office places unlimited power in his hands. The Lord has instructed me to tell you that you do not know when to use authority, and when to refrain from using it unwisely. You have much to learn before you can do the work of a conference president intelligently. You are to bear in mind that in the cause of God there is a chief Director, whose power and wisdom is above that of human minds.

—God will have nothing to do with the methods of working where finite men are allowed to bear rule over their fellow men. He calls for a decided change to be made. The voice of command must no longer be heard. The Lord has among His workers men of humility and discretion; from these should be chosen men who will conduct the work in the fear of God.—[Letter 290, 1907](#), p. 2. [176]

No Sharp Dictatorial Words

In our work there is to be no lording it over those with whom we are connected. No sharp, dictatorial words are to be spoken. These are entirely uncalled for. Do not treat the workers as if you could not trust them. Never treat those with whom you work as unfaithful unless you have unmistakable evidence that they are unfaithful. And even when a worker's unfaithfulness is clearly proved, you are not to deal with him in a manner that will give him excuse for saying, "You were harsh."

You are to do nothing that will provoke the erring to anger. Do not bear down on believers or unbelievers in a way that arouses the worst feelings of the heart. Do not make charges that may be cruelly unjust. By such a course, you may drive souls to perdition.—[Letter 196, 1901](#), p. 5.

Take Back Your Forbiddings

I am bidden to say to conference presidents: Do not interpose yourselves between God and His servants. Break every yoke, and let the oppressed go free. Do not take upon yourselves the responsibility of permitting or forbidding. This is not a time to turn from the living and true God to be taught of men. You who feel that you are empowered to tell God's messengers where and how they shall labor, Take back your forbiddings. You know not but Satan is using your controlling power to cut off the light from some soul to whom God would have it come.—[Manuscript 117, 1907](#), p. 3.

Not Self-Sufficient and Dictatorial

The presidents of our conferences must be men who are not self-sufficient and dictatorial. They must not give place to the idea that the office of president comprehends a vast amount of rulership.

With such ideas they will leave impressions upon minds that will do injury to the work. Precious privileges will be lost to the people when presidents minutely define and direct the work of their co-laborers.—[Letter 270, 1902](#), p. 2.

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Dictatorial Authority

Many of the workers who are bearing responsibilities are embracing too much authority; and they will certainly confuse the human judgment by their dictatorial authority. I must warn my brethren to be on their guard against this. The cause of God is imperiled when the workers become self-confident, and seek to embrace more than the Lord has laid upon them. Hindrance instead of advancement is the result of such a spirit.—[Letter 349, 1906](#), p. 3.

Talk With God Before Talking With the Erring

Let those who occupy positions of trust in God's cause keep a strict guard over themselves. They are never to feel at liberty to speak condemnatory words. They are not to feel that their position gives them the right to be lordly and dictatorial. They are to honor their position by being true followers of the meek and lowly Jesus, carrying their responsibilities with the constant realization that they are in full view of the heavenly universe. Decided work must be done.

Those who are acting a part in God's great firm are to prepare for emergencies. They are to be sure to talk with God before they talk with those who have erred or are going astray. There are many things to be corrected, but let us always remember that Mercy is the twin sister of Justice. Let our work be such that of it can be spoken the words, "Mercy and truth are met together; righteousness and peace have kissed each other" ([Psalm 85:10](#)).—[Letter 98, 1901](#), pp. 5, 6.

God Guides the Workers

[A message of counsel to an inexperienced conference president.]

Last night I was in a council meeting, and those in council did much talking, and read much concerning plans and details, and thus

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consumed much time. ~~Those in council were slow in doing the~~ business, and did not express things in a distinct, definite way to make progress in business. While deliberating much upon minor matters, important matters which needed clearness of mind, activity of thought, and weighty consideration were left almost untouched.

One who spake with no uncertainty, laid his hand upon Elder ___ - [178] ___'s shoulder and said, "God hath given to every man his work. Will you please leave God room to work with His individual workers. He has not left this burden of work upon your hands. He has never placed upon one man, or upon any board of men, the burden of entering into the minutiae in regard to how workers shall carry on their work. He has never laid upon any one the burden of making rules of action which will bind about and restrict the work, and confine the workers to a certain course of action."

The fact that a man has been selected to be the president of a conference does not mean that he shall have authority to rule over his fellow workmen. This is after the practice of Rome, and it cannot be tolerated, for it restricts religious liberty, and the man is led to place himself where God alone should be. Work has been done in the conference before the ruling president was placed as its head. If he assumes to restrict individual action, and confine men to his own ideas, which he supposes to be right, or if a board shall make rules that enter into the details of what the workers should do, no help will in any way come to those who are engaging in the work.

Workmen on the Ground to Look to Jesus

The workmen are compelled to decide on the spot as to what they will do. The place, the circumstances, the interest, the moral sentiment of the people, will have to decide in many cases the course of action to be pursued. It would be inconsistent for the worker to feel that he is compelled to write to the president or to the board for permission to pursue a certain course which his experience and judgment tell him is the best course to pursue under the circumstances.

Wherever an earnest effort is made to bring souls to the knowledge of the truth, the angels of God guard the interest. The only course that can be pursued by the worker is not to look to or depend

upon any man, but to look to Jesus, and to do His work in harmony with His revealed will. Laborers in the field must be trusted to do the work committed to their hands. As emergencies shall arise, they must depend upon the grace of Christ, and obtain wisdom from above, in order to make decisions that will be advantageous to the work.

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Those who are on the ground must decide as the work develops as to how much time it will be necessary to devote to that field of labor. It is not consistent to prescribe how much time shall be given to work in certain localities. The decision of this point must be left to the judgment of the workers. They must not be confined to certain places, or directed as children as to how or when the work shall be done. Mistakes have been made in this line. Those who do the work know better concerning these matters than anyone outside. God moves upon human minds to work according to His will and according to His purpose. Workers for God are to look to a higher Source for direction than to human minds.

Who Determines Minutiae and Details?

The minutiae and detail of how they are to work is not to be laid down by human minds. When we decide that Jesus Christ will not do as He has said He will do, "Lo, I am with you always even unto the end of the world," when we decide that God has not power or has not time to notice His workmen, then it might be more consistent to plan out every detail of the work. But we would encourage faith in those who give themselves to the work of God. We would inspire them to believe that God is not unmindful of their labors and trials. He values His human agents and appoints divine agencies to work with them. "Ye are laborers together with God."

It is necessary to carefully consider many things that have been left without due thought. It is necessary to drop out other things that have occupied much time, when but little time should be devoted to them. God has not laid upon any living man the burden of jealously guarding the movements of his fellow men, for this would restrict their intelligent freedom.

In following a course of this kind, men are pursuing a similar course to that of the Roman Catholics who center in the pope every

~~power of the church, and ascribe to him authority to act as God, so~~
that those below him in station lay every plan at his feet that he may prescribe the rules for men and women in every minutiae of life. In following a course of this kind, there is danger that no chance will be left for God to answer the prayers of His delegated servants according to His promise in giving them wisdom in pursuing their work.

God does not purpose to have one man prescribe how his fellow workmen shall perform His work. When this manner of action comes in among our people, there is need of a protest.

Let every intelligent soul wonder and adore because of the fact that God has so valued His human agents as to say to them, “Ye are laborers together with God, ye are God’s husbandry, ye are God’s building” (1 [Corinthians 3:9](#)). In view of this fact, let every workman treat his fellow workman with peculiar delicacy. The cross of Calvary discloses the value of the soul in the sight of God....

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Let the Holy Spirit Work

When men undertake to work the Holy Spirit, they will find that their weak ideas, their prescribed rules and regulations which they have felt to be necessary to the work, are of no honor with God. God calls for the finite to stand aside, in order that His delegated workers may be operated upon by the Holy Spirit.

The words spoken in the council were solemn and earnest. There is need that every man should humble his heart, and walk in all humility before God. No man should consider that position gives him power to lord it over God’s heritage. The consciousness of being appreciated is a great encouragement and satisfaction to any man.—[Letter 53, 1894](#), pp. 1-3, 5.

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Mr No. 716—The Law in Galatians and the 1888 General Conference

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The customs and practices of the Jews were very exacting. The sayings and dogmas of finite men were constantly put in front as essential to their salvation. Ceremonies and display were put in the place of inward piety. The Lord had instituted rites and ceremonies as the means of making eternal realities understood and impressive. But this did not satisfy the minds of those who had witnessed the idolatrous, superstitious, revolting festivities of the Egyptians in their religious worship. They were constantly approaching idolatry by placing the commandments of men where God and His requirements alone should be. The chastisement of the Lord was upon the people because they were idolizing things, sentiments, and ideas of their own creating.

In the days of Christ, under the guise of the perverse and most rigorous devotion to the forms and the traditions of that which they claimed to be the Mosaic system, the real meaning of the precious ceremonies proceeding from God had become obscured. The spiritual and eternal import of the truth in regard to the work and mission of Jesus Christ to our world, prefigured in the sacrificial offerings, became mixed and mingled with the false theories of men. These false theories were the great barriers to the correct understanding of doctrines, and to practical piety. They clung to the type, the shadow, rejecting the antitype and the substance. The deceiving power of Satan wrought upon unconsecrated minds to fasten them in blind suppositions. Their incorrect interpretations fastened them hopelessly in error, because the real, true light shining upon their way was accounted as something they must resist, since it did not substantiate their own ideas and interpretations of the Scriptures.

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The lessons of Christ could give them precious gems and jewels of truth which had been lost sight of. He gathered up these grand, glorious jewels—originated by Himself and given to patriarchs, prophets, and apostles—and replaced them in the framework of the

gospel, giving them their own divine brightness. But the Jews were obstinate. Their own ideas and customs and practices were their idols. Would they give up their own misinterpretations, which they had taught the people to regard as sacred doctrines? No; never! They formed a confederacy to stand by the old traditions. Their human interpretations they set in defiance to the lessons and pure truths of practical godliness.

The miracles Christ performed were the manifestation of divine power to testify to the authority of the work and mission of Christ. This was something in God's arrangement to sweep away their prejudice and inspire faith. Did it do this? No. They had entrenched themselves in impregnable walls, forming a confederacy which they would not yield. The appeals made for them to believe, and the exhortations to repentance, were met with "Show us a miracle." When Christ and the apostles presented convincing arguments of truth, the Jews would not hear; they would not receive the truth. They clamored for signs and miracles. This was not that they might obtain clearer views of the truth, but to divert the minds of the hearers from the clearest evidences of truth which had been presented. The Saviour had performed many miracles before them, but these were no longer the medium of convincing them of truth. If they could not turn the minds of the hearers away [by other means] they would say, "He works these remarkable signs through Beelzebub, the prince of devils."

[183] The same spirit of resistance is to be found even among those who claim to believe the truth for this time. The gospel of Christ, His lessons, His teachings, have had but very little place in the experience and the discourses of those who claim to believe the truth. Any pet theory, any human idea, becomes of the gravest importance and as sacred as an idol to which everything must bow.

This has verily been the case in the theory of the law in Galatians. Anything that becomes such a hobby as to usurp the place of Christ, any idea so exalted as to be placed where nothing of light or evidence can find a lodgment in the mind, takes the form of an idol, to which everything is sacrificed. The law in Galatians is not a vital question and never has been. Those who have called it one of the old landmarks simply do not know what they are talking about. It never was an old landmark, and it never will become such. These minds

that have been wrought up in such an unbecoming manner, and have manifested such fruits as have been seen since the Minneapolis meeting, may well begin to question whether a good tree produces such evidently bitter fruit.

I say, through the word given me of God, “Those who have stood so firmly to defend their ideas and positions on the law in Galatians have need to search their hearts as with a lighted candle, to see what manner of spirit has actuated them.” With Paul I would say, “Who hath bewitched you, that you should not obey the truth?” ([Galatians 3:1](#)). What satanic persistency and obstinacy has been evidenced! I have had no anxiety about the law in Galatians, but I have had anxiety that our leading brethren should not go over the same ground of resistance to light and the manifest testimonies of the Spirit of God, and reject everything to idolize their own supposed ideas and pet theories.

I am forced, by the attitude my brethren have taken and the spirit evidenced, to say, “God deliver me from your ideas of the law in Galatians, if the receiving of these ideas would make me so unchristian in my spirit, words, and works as many who ought to know better have been.” I see not the divine credentials accompanying you. I am warned again and again of what will be the result of this warfare you have persistently maintained against the truth. [184]

We are, as I have been shown, constantly liable to error in laying too much stress even on sound ideas and proper forms. Those peculiarities, which are not required, if allowed to become so distinct, lessen the force of the positions we are compelled to hold upon sound, essential truths that will distinguish us as God’s peculiar people. It is this phase in the religious world that has divided up God’s professed people. Faith, love, and holiness are the essentials that give true power to the truth for this time. The manifest absence of these, the little many have known of Christ, and the little we preach Christ’s lessons, have been a telling witness against Seventh-day Adventists.

The reproach of Christ is upon us, His people. The gospel of Christ and His love and Him crucified was a stumblingblock to the Jews, and it has been evidenced that it is a stumblingblock to many who claim to believe present truth. They are forever coming against the Rock of offense. “Man has been placed where God should be,”

are the words that have been spoken to me again and again. Christ has made one sufficient sacrifice, and has become the only Mediator and sole Priest between God and man. Let every man stand out of the way, and occupy his own place as wearing Christ's yoke.

[185] Jesus sets no man as an intercessor or to receive confessions of sins. He calls every sinner into communication with Himself, without any mortal man to interpose between God and the sinner. Jesus will accept every soul who believes on His name, and He will cleanse him from all his moral defilement, if he believes on Him whom the Father hath sent into the world.

With reference to names, forms, or ideas, the tampering with revelation has aroused my fears for our people. The words of Christ are sounding in our ears: "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" ([Revelation 3:17](#)).

God sent these self-sufficient ones messages of warning, but they would not heed them. He has been appealing to them by His Holy Spirit and by the testimonies, and yet they will not hear. He says to them, "I counsel thee to buy of me gold, ... white raiment, ... and ... eyesalve" ([verse 18](#)). This is a purchase that will be of the highest advantage. He explains why He has sent earnest appeals, reproofs, warnings: "As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" ([verses 19, 20](#)).

God forbid that those who have had great light and knowledge should let their own systems become their standard and say, "If anyone introduces anything contrary to my ideas, it must be false." Pretentious human assertions are exalted above the clearest light, and light—heaven-sent light—is pronounced darkness. That which would be to them the power and wisdom of God they refuse. "The secret of the Lord is with them that fear Him" ([Psalm 25:14](#)).

[186] The constant dwelling upon the law in Galatians, and not presenting the gospel of Jesus Christ in distinct lines, is misleading souls. The preaching of Christ crucified has been strangely neglected by our people. Many who claim to believe the truth have no knowledge of faith in Christ by experience. It is this neglected part of the

ministry that will be found the great instrument in the conversion of souls and in leading to the high standard of holiness which every church needs in order to become a living church.

We meet instability now in every church. But few members emit light; but few are living stones. The unconverted need Christ lifted up before them, expressing His love for fallen men by giving His life to save them from eternal ruin. I tell you, those professing to believe the truth must be converted, for men are dead in trespasses and sins.

There must be a life-giving power in the ministry. Life must be infused into the missionaries in every place, that they may go forth giving the trumpet no uncertain sound, but with Heaven-sent, awakening power, such as can be found only in the preaching of Jesus Christ—His love, His forgiveness, His grace. Justification by faith is to be accepted by every soul, not according to some lifeless, dead idea, but according to the truth presented in the gospel. It is Christ that we need. It is Christ that every sinner needs. Let Him be presented in the Spirit and with power—Christ’s humiliation, His meekness, and His lowly life of poverty, that every son and daughter of Adam might be made rich. He died our Sacrifice. He rose again from the dead. He ascended to heaven, and there intercedes in man’s behalf that he might be brought to believe on Him whom the Father hath sent.

There have been so many discourses that have not had the fragrance of Christ’s merits and His righteousness, that the gospel, as it has been preached, does not convict and convert souls. “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). We may dwell upon the punishing of every sin, and the awfulness of the punishment inflicted on the guilty, but this will not melt and subdue the soul.

[187]

But present in fervent words how punishment for finite man has rested upon the Innocent, even the divine Son of God, in order that man might have a mighty Advocate to plead in the sinner’s behalf. Was this done that man might continue in sin and be saved in sin? Oh, no! Sin is the hideous thing for which there was no remedy. Christ took the penalty that man might, through faith in Him, have life. The sinner’s heart will melt; the soul will be conquered.—

[Manuscript 55, 1890](#), pp. 1-7. (“Perils of Trusting in the Wisdom of Men,” no date.)

White Estate

Washington, D. C.,

April 18, 1979.

Mr No. 717—The Question of Influence on Ellen White As Revealed in an Interview

[188]

J. A. Burden: Now this is the position that is taken by a great many, concerning the communications that you have recently sent to southern california, that the communications were written with reference to a situation that had been set before you by brother W. C. White—that you had written communications to meet the situation, as it was represented to you by him. Now this thing has gone all through southern california. Many brethren have taken the same position....

The brethren that have met this agree on a certain line, namely, that a situation is laid before you by brother white, and you, from your knowledge, write on that representation, and not because you have received light apart from that.

Sister White: He [W. C. White] will tell you himself that it is I that present the situation to him....He does not seem to want to tell me anything about the Southern California meeting. Scarcely anything has he told me—only some points that he knows would not trouble my mind. He does not feel like opening things to me, but I come to him with manuscripts, and I tell him, This must be copied, and sent out just as quickly as it can be. Now I have light, mostly in the night season, just as if the whole thing were transacting, and I viewing it, and as I am listening to the conversation, I am moved to get up and meet it. This is the way it is; and then in the morning I tell him about it. Often he doesn't say a word—not a word; but after a while, when I have written and written, then he acknowledges that it is so. He is quite sure that it is so, because he was there, but he did not tell me.—[Manuscript 105, 1907](#), pp. 1-3. (“The Responsibilities of a Conference President,” Interview, October 5, 1907.)

[189]

[Interview Continued on October 6.] *Sister White:* There is one other point that I want Brother _____ to keep in his mind, perhaps he does not understand it fully. He has thought that Willie tells me. Now I am up in the morning, you know, before anyone else is up—at

one o'clock, two o'clock, three o'clock, and seldom ever after four, more often by three. Recently, for nights and nights and nights, I have seldom been able to sleep after two o'clock, but have been up, writing. I write out the presentations that the Lord has given me in the night season, and when, later on in the morning, Willie comes in to see me, I have already written many pages. Often the manuscript has been placed in the hands of one of my copyists, and is being written out, before he knows that I have written anything, or what I have written. After it is typewritten, a copy is often placed in his hands. It is not he that comes with things to me, but I give to him the light that I have received.

W. C. White: Sometimes, you know, you propose to read to me what you have written. Sometimes you tell me a little about it, but there is not more than one-twentieth part that I really know anything about before it is passed on by you into the hands of the copyist, to be typewritten.

Sister White: Yes, I know that.

[190] *W. C. White:* But the real point in the minds of the brethren is: Do I—after seeing how things are going in the field—do I come to you with my representations of how things look to me, and keep presenting them so as to stir you up to write out principles which are good, true principles, but principles which may not be needed at that time, and which do not exactly apply at that time, but which you think apply at that time because of the representations I have made to you of the conditions in the field?

Sister White: I have not been able to get from Willie full particulars regarding perplexing matters. He is careful to tell me only of victories gained, or anything that will encourage me. When he attends meetings, he does not make it a point to tell me of the difficulties that he encounters in these meetings. Instead of going into particulars regarding the matters that perplex the brethren, he presents those things that he thinks will not disturb my mind. Sometimes letters come, giving me information that I should never gain from him, because he won't tell me.—[Manuscript 109, 1907](#), pp. 4, 5. (“The Management of Conference Affairs,” Interview, October 6, 1907.)

Mr No. 717—The Question of Influence on Ellen White As Revealed in an

Interview

*Washington, D. C.,*¹⁸⁵

April 2, 1979.

[191]

Mr No. 718—Ellen White’s Suggestions for Question and Answer Periods

This [question-and-answer meetings] is just the way it was in Christ’s teaching. There should not be anything like controversy. And after you have answered their questions, be sure that they acknowledge it is answered. Don’t let it drop. Don’t tell them to ask that again. But feel your way, how much you have gained. When any come in with a spirit of controversy, tell them that the meeting is not appointed for that purpose, but it is to educate those who have been listening and could not understand some things in the discourses. It is not to get in their doctrinal and controverted points.—[Manuscript 19b, 1890](#), p. 15. (Talk Before the General Conference Committee, July 14, 1890.)

White Estate

Washington, D. C.,

April 5, 1979.

Mr No. 719—Ellen White's Care for Her Parents

[192]

My children are as well as usual. Father and Mother are living with us, and they seem so contented and happy. They take care of their room, but eat with us. You don't know what a weight of care is removed from me, since I can watch over these two aged children. Mother does just as I wish her to, follows every suggestion I make. I dress her up neat as wax, comb her hair, and she looks like a nice venerable old lady. Father also tries to please us in every way. We fix him up and he looks real nice.

I would give my love to all your family, especially your parents. Let us hear from you often. Don't sink down in despondency and doubt. Look up, be of good cheer, and God will lead us on to victory.—[Letter 27, 1861](#), p. 3. (To Lucinda Hall, June 19, 1861.)

White Estate

Washington, D. C.,

April 5, 1979.

[193]

Mr No. 720—Discipline of sda Church Members

Church Difficulties—Those who had a ruling influence in the church [at Ligonier, Indiana] were not right in heart themselves, notwithstanding they made high profession of faith. The outside was apparently right, as far as belief and profession were concerned, while the inward work of the heart—the grace of God in the life developing characters—was very much at fault. They had not the Spirit of Christ, and they labored with another spirit exhibiting self. Strong feelings would rise up under contradiction, or, if others differed with them in both their ideas or opinions, their own hearts being controlled by selfishness, they sought to exalt themselves, and censure and judge their brethren—a work God had not given them at all.

They had left the anxious work of taking care, lest they should fail of the grace of God; lest any root of bitterness spring up, whereby many should be defiled. They turned their eyes outward to watch, lest others' characters should not be right, when their eyes should have been turned inward to close searching of their own motives, scanning and criticizing their own characters, their own feelings; and emptying from the heart love of self, envy, evil surmisings, jealousy, malice, unkindness, and self-esteem.

When they do this, they will esteem others better than themselves, and will not be climbing upon the judgment seat to pronounce sentence upon others. This has caused all the difficulties in the church. Young churches may have leaders in elders and deacons chosen to have a burden and care for the prosperity of the church, yet these men should not feel at liberty in their own judgment and responsibility to cut off names from the church. They should not have so much zeal as to make decisive moves of so grave a character.

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They should communicate with the one who has been appointed as president of their conference, and confer with him. At some appointed time have the matter particularly considered, and with

great wisdom and in the fear of God, with much humility and earnest humble prayer, should erring ones be dealt with.

The matter should be thoroughly investigated. What is the charge brought against the erring one? Has he willfully transgressed the law of God? Has the offender been dishonest in his deal or trade with his brethren or the world? Has he been untruthful? Has he practiced deception? Has he been licentious? Has he been severe, overbearing, and abusive in his family, with his neighbors, with his brethren, or worldlings? Has he shown a spirit of penuriousness, selfishness, covetousness; of questioning doubts, of faultfinding, of talebearing, of talking of his brethren's faults, magnifying their wrongs, having a spirit of bitterness against them? All these things are grave matters, and deserving of consideration.

But the next question is: What course has been pursued toward the erring? Have the Bible rules been followed to the letter? Read before them the rules given by their Captain. Have they obeyed orders like faithful soldiers in the army? To go contrary to the positive orders of the Captain of our salvation is deserving of severest censure.

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven” (Matthew 18:15-18).

[195]

Jesus is united to His people by a love far greater and more enduring than ever bound human kindred hearts together, and this love, so deep, so unchanging, is a continual assurance, a guarantee of this faithfulness to you. Oh, wondrous love that should lead the Son of God in order to secure us to Himself, and ensure our eternal salvation, to yield up His honor, His glory, His royal throne, and royal court, and for our sakes became poor, that we, through His poverty, might be made rich....

Some have taken a position that those who use tobacco should be dealt with and turned out of the church. In all of our experience for many years not a case of this kind has thus been treated by us. We have borne with them and labored with and prayed with them for years, and if after a time they did not reform, they became lax in other things and causes of a grievous character occurred which required an action on the part of the church, but then the responsibility was not assumed by merely the resident elder, the deacon, or any church member, but the church waited in patience for help, for wise counselors, and then moved with the greatest caution. These hasty movements in such cases tend to ruin a church. It shows a self-sufficient, self-important, bigoted spirit, which if indulged will ruin any church....

Dr. _____ has not pursued that meek and Christlike course which the Bible requires, but those who have condemned him have pursued a course far more objectionable in the sight of God than that pursued by him, and they are answerable for their influence upon the doctor.

[196] God calls upon Doctor _____ to come near to Him by faith and obedience. The grace of God can subdue, sanctify, and refine, and make him an honor to the cause and a chosen vessel fit for the Master's use. The natural heart may be transformed by the grace of God.—[Manuscript 1, 1880](#), pp. 1-3, 12-14. (“Church Difficulties,” February 18, 1880.)

Patience and Forbearance Needed—At the conference at Sylvan I saw the necessity of the messengers dwelling on the preparation more than they have done. Souls are not prepared for what is coming on the earth and unless they speedily get ready they will be weighed in the balance and found wanting. I saw that Brother _____ had moved too fast in some cases, that there had not been that patience and forbearance with individuals that there ought to have been. Others of the brethren had moved too fast.

I saw that great caution should be used and the church will have to bear some with individuals who do not always understand the movings of the Spirit of God, and always have some errors. And, if these individuals were disfellowshipped, they would be brought more closely in connection with an unholy influence and the possibility of saving them be lost. But, if they were still retained in the fellowship of the church, they will be where the church can

have some influence over them, and may, by moving judiciously and carefully, win them to all the truth, which will discover to them their errors, and cause them to yield them up and be fully united to the church.

I saw that the messengers and the church must have compassion with some, making a difference. Now the messengers of God must seek wisdom and know how to treat each individual case. Not all must be treated alike. By close examination it will be seen that individual cases differ. Some are to be borne with longer than others, but if one is living in disobedience to the commandments of God, the church must act and must separate them from them. And for other sins it will often be necessary to disfellowship souls if they continue in their sins; yet great care should be used and great patience and forbearance exercised.

[197]

I saw that Brother _____ had tried to do right and just as well as he knew how, yet he has failed at times. I saw that judgment and caution must be used. The messengers must all move out unitedly and with decision and energy, yet they must have meekness and patience, and in love for souls fulfill their duty. They must all go among the people with the power and Spirit of God with them, and must have energy that will arouse the stupid and those who are off their watch and cause them to awake and get ready.

Prepare! Prepare! should be sounded in the ears of the people. For the great day of God's wrath is coming, and who shall be able to stand; and while messengers cry to God to prepare and get ready, they must be awake and have energy themselves and let it tell to all that hear them that they are standing between the living and the dead. Preachers and people who believe the third angel's message should set a holy, lively example. Their conversation and actions should show that they are looking for the appearing of the great God and our Saviour Jesus Christ.—[Manuscript 1, 1855](#), pp. 1, 2. (Untitled, undated.)

White Estate

Washington, D. C.,

April 6, 1979.

[198]

Mr No. 721—The Authority of the Spirit of Prophecy

Ellen White Spoke the Things God Gave Her—I labored in the morning meeting to help my brethren. I presented the state of things as God had presented them to me. I illustrated the positions we should occupy as they had been presented to me. I had no personal feelings in the remark made to you that morning. In the line of my work I speak the things the Lord gives me. And in my words to you I would no more dare to say that the Lord did not move me to make the remarks which I made in that talk all the way through.—[Letter 18d, 1890](#), pp. 1-2. (March 6, 1890.)

E. G. White's Letter a Message From God—You ask if the Lord gave me that letter to give to you. I say, He did, The Holy God of Israel will not serve with your sins. That message was given of God. If you have had, since that message was given, a new sense of what constitutes sin, if you have become truly converted, a child of God in place of being a transgressor of His law, then there is no one who will be more pleased than myself.—[Letter 95, 1893](#), p. 1. (July 20, 1893.)

[199]

The Danger of Undermining Confidence in the Testimonies—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.—[Letter 109, 1890](#), p. 5. (To W. C. White and J. E. White and wife, December 6, 1890.)

E. G. White's Confidence in the Divine Source of Her Revelations—What a battle I am obliged to fight! My brethren seem to judge me as taking positions that are not necessary. They do not see that God in His own wisdom has made revelations to me which cannot successfully be contradicted or disputed. Nothing can rub out that which has been presented to me and imprinted on the tablets of my soul. All the oppositions or gainsaying to make my testimony of none effect only compels from me, by the urgency of the Spirit of God, a more decided repetition, and to stand on the light revealed with all the force of the strength God has given me.—[Manuscript 25, 1890](#), p. 1. ([Untitled Manuscript, January 7, 1890.](#))

White Estate

Washington, D. C.,

April 18, 1979.

[200] **Mr No. 722—Soliciting Funds From Non-Adventists**

Gifts from Unbelievers Not to be Refused—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 works that must be done for a fallen world. The agents through whom these gifts come may open up avenues through which the truth may go. They may have no sympathy with the work, and no faith in Christ, and no practice in His words, but their gifts are not to be refused on that account.

It is very strange that some of our brethren should feel that it is their duty to bring about a condition of things that would 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 power of the world in this matter. The restraining hand of God has not yet been withdrawn from the earth. 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, 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.—[Manuscript 41, 1895](#), pp. 3, 4. (“Counsel to Leading Workers,” January 31, 1895.)

[201] **Give the Wealthy the Privilege of Assisting God’s Work**—There are laymen who can do more in a quiet way than can the ministers. In our missions an interest may be awakened in the hearts of wealthy men who have the means to assist. Give them the privilege of helping if they will. Let them be asked. They have the Lord’s money in their hands. If anything can arouse them to place that money where it can do good, let it be done. It will prove a blessing to their souls. What is done for other missions, who bear not the message of the seal of the living God, we may make efforts, more than we have made, to have done for us. God is warning the church of her fearful responsibility. Let means be gathered by wise,

judicious men, from believers and unbelievers, for our school, for our churches, for our health institutions, for our medical missionary enterprises.—[Manuscript 83, 1897](#), p. 7. (“The Need of Missionary Effort”, July 22, 1897.)

Medical Missionary Workers to Solicit Funds From Non-Adventists—The message “Sell that ye have, and give alms” is now to be given. But there are many who do not understand the object of this message. It is not the purpose of God that the revenues of the church should be absorbed in the work for the poor and outcast classes. This work might be presented in such a way that every dollar would be drawn from our people, and there would be no resources left for aggressive warfare in new fields. But our brethren in America, who are engaged in medical missionary lines, can by appealing to outside people obtain help, because theirs is not a denominational work. They should not draw their funds largely from our churches. The resources of the church are needed to support the gospel ministry, and to carry forward the work in new fields.—[Manuscript 4, 1899](#), p. 16. (“The Effective Use of Means in Missionary Fields”, January 25, 1899.)

White Estate

Washington, D.C.,

April 24, 1979.

**MR No. 723—This Material Is Included in
Manuscript Release No. 900.21**

Mr No. 724—Relation of Faith to Evidence

[202]

In your letter wherein you ask a number of questions about the Testimonies, you say, “I must go to the bottom of all these things, and know just where I stand.”

In my books and manuscripts I find the following which I think will help you in your present perplexities:

“God never asks us to believe, without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His Word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration. Those who wish to doubt will have opportunity, while those who really desire to know the truth will find plenty of evidence on which to rest their faith.

“It is impossible for finite minds fully to comprehend the character or the works of the Infinite One. To the keenest intellect, the most highly educated mind, that holy Being must ever remain clothed in mystery. ‘Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?’ (Job 11:7, 8).

“The apostle Paul exclaims, ‘O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!’ (Romans 11:33). But though ‘Clouds and darkness are round about Him; righteousness and judgment are the foundation of His throne’ (Psalm 97:2, R.V.). We can so far comprehend His dealing with us, and the motives by which He is actuated, that we may discern boundless love and mercy united to infinite power. We can understand as much of His purposes as it is for our good to know; and beyond this we must still trust the hand that is omnipotent, the heart that is full of love.

[203]

“The Word of God, like the character of its divine Author, presents mysteries that can never be fully comprehended by finite beings. The entrance of sin into the world, the incarnation of Christ,

regeneration, the resurrection, and many other subjects presented in the Bible, are mysteries too deep for the human mind to explain, or even fully to comprehend. But we have no reason to doubt God's Word because we cannot understand the mysteries of His providence. In the natural world we are constantly surrounded with mysteries that we cannot fathom. The very humblest forms of life present a problem that the wisest of philosophers is powerless to explain. Everywhere are wonders beyond our ken. Should we then be surprised to find that in the spiritual world also there are mysteries that we cannot fathom? The difficulty lies solely in the weakness and narrowness of the human mind. God has given us in the Scriptures sufficient evidence of their divine character, and we are not to doubt His Word because we cannot understand all the mysteries of His providence....

[204] "There is an evidence that is open to all—the most highly educated, the most illiterate—the evidence of experience. God invites us to prove for ourselves the reality of His Word, the truth of His promises. He bids us 'taste and see that the Lord is good' ([Psalm 34:8](#)). Instead of depending upon the word of another, we are to taste for ourselves. He declares, 'Ask, and ye shall receive' ([John 16:24](#)). His promises will be fulfilled. They have never failed; they never can fail. And as we draw near to Jesus, and rejoice in the fullness of His love, our doubt and darkness will disappear in the light of His presence."—[Steps to Christ, 105-107, 111-112](#).

Those who have passed through a struggle to rise above the realm of doubt and conjecture, realize that "while *God has given ample evidence for faith*, He will never remove all excuse for unbelief. All who look for hooks to hang their doubts upon, will find them. And those who refuse to accept and obey God's Word until every objection has been removed, and there is no longer an opportunity for doubt, will *never* come to the light."—[The Great Controversy, 527](#). (Italics author's.)

As with the Bible, so with the Testimonies. "Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. *He gives evidence*, which must be carefully investigated with a humble mind and a teachable spirit; and *all should decide from the weight of evidence*."—[Testimonies for the Church 3:255](#) (Italics author's.)

“Satan is at hand to suggest a variety of doubts; but if you will open your eyes in faith, you will find sufficient *evidence* for belief. But God will never remove from any man all causes for doubts....

“God gives sufficient *evidence* for the candid mind to believe; but *he who turns from the weight of evidence* because there are a few things which he cannot make plain to his finite understanding, will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith.”—[Testimonies for the Church 4:232, 233](#). (Italics author’s.)

“What voice will you acknowledge as the voice of God? What power has the Lord in reserve to correct your errors, and show you your course as it is? What power to work in the church? If you refuse to believe until every shadow of uncertainty and every possibility of doubt is removed, you will never believe. The doubt that demands perfect knowledge will never yield to faith. Faith rests upon evidence, not demonstration. The Lord requires us to obey the voice of duty, when there are other voices all around us urging us to pursue an opposite course. It requires earnest attention from us to distinguish the voice which speaks for God. We must resist and conquer inclination, and obey the voice of conscience without parleying or compromise, lest its promptings cease and will and impulse control. The word of the Lord comes to us all who have not resisted His Spirit by determining not to hear and obey. This voice is heard in warnings, in counsels, in reproof. It is the Lord’s message of light to His people. If we wait for louder calls, or better opportunities, the light may be withdrawn, and we left in darkness.”—[Testimonies for the Church 5:68, 69](#).

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We are living amid the perils of the last days. Soon everything that can be shaken will be shaken. The world is rapidly taking sides in the great conflict between good and evil. The enemy with all his satanic craft is working diligently to secure souls. He has influenced the minds of many who know the truth, so that they have walked contrary to the light God has given them. And even when God has sent them warnings, they have closed their ears and walked on in ways of their own devising. *Those who are in a state of uncertainty regarding the messages of warning that God is sending will soon take their stand either for or against the truth.*

Many souls have been presented before me as being tempted by

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Satan to deny the faith. Fired by an unsanctified, unholy zeal, they will lead others in strange paths, and under their leadership many will become entangled in the specious snares of the enemy.

The Lord calls upon His slumbering people to awake out of their sleep. Many who in their ignorance consider themselves to be wise—like the foolish virgins in the parable—do not realize that their lamps are going out. When they awake to their condition it will be too late for them to obtain a fresh supply of oil, and they will be unready to meet the Bridegroom.

To those who have come to a time of decision, let us say, “With humility of heart seek the Lord earnestly.” The longer you tread the path of doubt and perplexity, the less will you feel the influence of the Spirit of God. If you were to wait until every question had been answered to your complete satisfaction, you would never believe. It is often necessary that faith shall precede evidence.—[Letter 234, 1906](#), pp. 1-6. (To Dr. William Sadler, July 9, 1906.)

White Estate

Washington, D. C.,

April 24, 1979.

Mr No. 725—Compelling Power in Preaching

[207]

I was shown that Brethren [J.N.] Loughborough, [Moses] Hull, and [J.N.] Andrews have been greedy for too many books. They have read and studied more than they can retain, and I was shown that much study is a weariness of the flesh ([Ecclesiastes 12:12](#)). They have not given the mind time to rest, and the mind affects the body. Weary the mind and the body suffers. It is injured. They have taken upon the mind more than they can use to any advantage, and then they injure the work, injure the effect of the truth that they would advocate, by crowding into one discourse so much and making so many points that minds cannot always appreciate or follow them. More success would attend their labors if they riveted one or two points in the minds of the hearers and make these points of vital importance, press them home and urge upon them the danger of rejecting the light upon those points. Let the minds of the hearers distinctly understand the bearing of every point and then urge to a decision.

I was shown that the time that is consumed in so much reading and study is often worse than thrown away. A large portion of the time spent over books and in studying should be spent before God imploring Him for heavenly wisdom and for strength and power to let the truth which they do fully understand shine out before the people in its clearness and harmonious beauty. There is too little time spent in secret prayer and in sacred meditation. The cry of God's servants should be for the holy unction and to be clothed with salvation, that what they preach may reach hearts. Time is so short and ministers of these last days are so few that they should throw all their energies into the work, and should be in close connection with God and holy angels, that a tremendous power may be in their preaching—a compelling power, to draw every soul who is honest and loves the truth right along to embrace it.

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A mere theory of the truth is powerless. It needs the heavenly endorsement, the finish that God alone can give it. Every petition

put up in faith is lodged in heaven and will not be neglected, but will bring precious returns. I saw that there was too little praying, too little humbling the soul before God, too little laying hold above and importuning and earnest wrestling with God that He may make His truth like a sharp, two-edged sword, to cut every way. There has been more trusting in reading and studying than in the power of God. A Paul may plant and an Apollos water, but God giveth the increase (1 [Corinthians 3:6, 7](#)). God's ministers have more knowledge than living faith and godliness. These treasures all should seek after earnestly. Then will they exercise temperance in reading, in studying. They will depend more on the Spirit of God and His power to set home the truth to the hearts of the hearers than upon knowledge obtained from much reading. The theory of truth without the power of God will produce but little effect.

More could be accomplished at the present time.—[Manuscript 7, 1863](#), pp. 1, 2. (“For Ministers,” cir. 1863.)

White Estate

Washington, D. C.,

May 3, 1979.

**Mr No. 726—Treatment of Others Reveals True
Character**

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The supposed possession of such a high degree of refinement does not give one the least semblance of an excuse for treating those he thinks less fortunate than himself with discourtesy, with a storm of censure, becoming exasperated over their imperfections. He manifests that he is destitute of the very traits of character that he thinks that he possesses.

A man who has the true idea of what constitutes perfection of character will reveal the same fruit which he desires to see in others. He will by precept and example give evidence that he is endowed with a kindly, genial disposition, imbued with refinement and tenderness. He will have the finest touch in seeking to cure the wounds and bruises of the soul. He will be a co-worker with Christ and His Holy Spirit to renew and strengthen, to beautify and bring into conformity to the perfect model.—[Letter 78, 1893](#), p. 2. (To E. J. Waggoner, January 22, 1893.)

White Estate

Washington, D. C.,

May 3, 1979.

Mr No. 727—Service of Joyful Obedience

The light that shineth in the face of Christ is reflected by all His followers. Hence the family resemblance in all His children. The image of Christ appears in the character of His followers, because they are partakers of the divine nature, having escaped the corruption that is in the world through lust. Even on earth we may have spiritual joy as a wellspring never failing, because [it is] fed by the streams that flow from the throne of God. This is the source of all true excellence of character.

In heaven, service is not rendered in the spirit of legality. When Satan in heaven rebelled against the law of Jehovah, the thought that there was a law came to the angels almost as an awakening to something they had not thought of. Love for God and for the Commander in high heaven, had been without one drawback. In their ministry the angels did not work as servants, they were not doing the will of God for wages, or to secure position; not to increase their importance or minister to their own pleasure; but their will was identical with the will of God. There was a perfect unity of taste and inclination between the angels and their Creator. Obedience was no drudgery to them. It was a delight.—[Letter 4, 1892](#), p. 15. (To Sister A. G. Daniells, September 19, 1892.)

White Estate

Washington, D. C.,

May 3, 1979.

**MR No. 728—This Material Is Cited in “How The
Desire of Ages Was Written” by Robert W. Olson.
Available from the E.G. White Estate**

[211] **Mr No. 729—Angels in Human Form Converse
With Us**

Christ and His angels come to us in the form of human beings, and as we converse with them, light and grace and joy fill our hearts. Our spiritual energies are quickened, and we are strengthened to do the will of God. Though we know it not, we are conversing with an angel, an angel in human guise.—[Letter 144, 1902](#), p. 8. (To Dr. and Mrs. D. H. Kress, September 18, 1902.)

White Estate
Washington, D. C.,
May 30, 1979.

Causes for Delay in Outpouring of Latter Rain—The natural heart is not to bring its own tainted, corrupting principles into the work of God. There must be no concealing of the principles of our faith. The third angel's message is to be sounded by God's people. It is to swell to the loud cry. The Lord has a time appointed when He will bind off the work; but when is that time?—when the truth to be proclaimed for these last days shall go forth as a witness to all nations, then shall the end come. If the power of Satan can come into the very temple of God, and manipulate things as he pleases, the time of preparation will be prolonged.

Here is the secret of the movements made to oppose the men whom God sent with a message of blessing for His people. These men were hated. The men and God's message were despised, as verily as Christ Himself was hated and despised at His first advent. Men in responsible positions have manifested the very attributes that Satan has revealed. They have sought to rule minds, to bring their reason and their talents under human jurisdiction. There has been an effort to bring God's servants under the control of men who have not the knowledge and wisdom of God, or an experience under the Holy Spirit's guidance. Principles have been born that should never have seen the light of day. The illegitimate child should have been stifled as soon as it breathed the first breath of life. Finite men have been warring against God and the truth and the Lord's chosen messengers, counterworking them by every means they dared to use. Please consider what virtue there can be in the wisdom and plans of those who have slighted God's messages, and, like the scribes and Pharisees, have despised the very men whom God has used to present light and truth which His people needed.

It is an offense to God that His work should be restricted by human beings.—[Letter 83, 1896](#), pp. 6, 7. (To O. A. Olsen, May 22, 1896.)

The Works of True Faith—We cannot possibly have a changing religion. The gospel is to be proclaimed and personally received. A general assent is not enough. There must be an intelligent heart reception of the truth wherein the receiver must stand and perseveringly communicate to others the knowledge received. The truth must be practiced in every respect, holding fast the word of life, “by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain” (1 [Corinthians 15:2](#)).

There is a declaration of the faith that is so diluted by man’s natural traits of character that it has lost its saving virtue by losing its distinctive characteristic of Christlikeness. Although saying you are rich, you will find yourself in the end wretched, and miserable, and poor, and blind and naked. When there is a haphazard belief and practice that is not after the lessons of Christ, then you have a faith that is vain. Your heart must either contain the treasures of goodness or the treasures of that which is evil. Out of the good treasure of the heart the receiver of truth brings forth good things. The one who claims to believe, and does not practice, brings forth evil things which wound, discourage, and destroy.

[214] I ask you, my brother, not to act like a child in understanding. Act like a child who is practicing the Word of God. Christ says, “Why call ye Me Master and Lord, and do not the things which I say?” The consistency of our conduct in words, in patience, in meekness, will reveal the Christ in the heart. Take yourself seriously in hand, my brother, and move steadily onward, step by step, to be an overcomer....

Sin is not to be perpetuated by practice by the one who is born of God. He must become just what God designed he should be—a free soul in Christ Jesus; not free to continue in sin, but free to practice virtue and holiness. “Ye are free.” Therefore use your liberty not to oppress or to speak bitterness, but as the servants of God, as under the rule of Christ.

Wherever the man is who is a child of God, he must live no idle life. He is not in a region where peace is an abounding element; where no heart throbs, no passions urges itself for demonstration. Satan lives; Satan works. “And every man that hath this hope in him purifieth himself, even as He is pure” (1 [John 3:3](#))....

Then let man, however imperfect, hope in God, saying not, “If I were of a different disposition I would serve God,” but bring himself to Him in true service.—[Letter 69, 1897](#), pp. 2-5, 11. (To Brother Hardy, copied February 7, 1897.)

White Estate

Washington, D. C.,

May 30, 1979.

Mr No. 731—The Law in Galatians

The “Added Law”—I have something to say to you that I should withhold no longer. I have been looking in vain as yet to get an article that was written nearly twenty years ago [cir. 1867] in reference to the “added law.” I read this to Elder [J. H.] Waggoner. I stated then to him that I had been shown his position in regard to the law was incorrect, and from the statements I made to him he has been silent upon the subject for many years....

I have not read Elder [G.I.] Butler’s pamphlet or any articles written by any of our writers and do not mean to. But I did see years ago that Elder [J.H.] Waggoner’s views were not correct, and read to him matter which I had written. The matter does not lie clear and distinct in my mind yet. I cannot grasp the matter, and for this reason I am fully convinced that presenting it has been not only untimely, but deleterious.—[Letter 37, 1887](#), pp. 1, 2. (To E. J. Waggoner and A. T. Jones, February 18, 1887.)

Cautions Regarding Differences of Opinion on the Law in Galatians—I have sent copies of letters written to Brethren Waggoner and Jones to Elder Butler in reference to introducing and keeping in the front and making prominent subjects on which there are differences of opinion. I sent these 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 Waggoner. It may be it was a caution not to make his ideas prominent at that time, for there was great danger of disunion....

I have had some impressive dreams that have led me to feel that you are not altogether in the light. Elder 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....

I advised that his [D.M. Canright's] books 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.—[Letter 13, 1887](#), pp. 1-3. (To G. I. Butler and Uriah Smith, April 5, 1887.)

Ellen White's Position on the Law in Galatians Unchanged—I have not changed my views in reference to the law in Galatians, but I hope that I shall never be left to entertain the spirit that was brought into the General Conference. I have not the least hesitancy in saying it was not the Spirit of God. If every idea we have entertained in doctrines is truth, will not the truth bear to be investigated? Will it totter and fall if criticized? If so, let it fall, the sooner the better. The spirit that would close the door to investigation of points of truth in a Christlike manner is not the Spirit from above....

A. T. Jones and Dr. Waggoner hold views upon some doctrinal points, which all admit are not vital questions, different from those which some of the leading ones of our people have held. But it is a vital question whether we are Christians, whether we have a Christian spirit, and are true, open, and frank with one another....

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My cry has been, Investigate the Scriptures for yourselves, and know for yourselves what saith the Lord. No man is to be authority for us. If he has received his light from the Bible, so may we also go to the same source for light and proof to substantiate the doctrines which we believe. The Scriptures teach that we should give a reason of the hope that is within us with meekness and fear....

I have not [now?] told you that my views are not changed in regard to the law in Galatians. [The first “not” in this sentence makes the statement contradict the first sentence in this release. It would appear therefore that the “not” in the sentence in question is a mistype for “now,” or it is possible that the word slipped into the text inadvertently through a typists' error.] But if we have had the truth upon this subject, our brethren have failed to be sanctified through it; the fruits are not after Christ's order, but bitter as gall.—[Letter 7, 1888](#), pp. 1-4. (To W. M. Healey, December 9, 1888.)

Neither Side Has All the Light on the Law in Galatians—

[218] You speak of the affliction that came upon you because of the “way this matter [the question of the law in Galatians] has been pushed and urged by responsible men in the cause, and by your seeming attitude which has brought me to my present condition more than any other one thing.” I have no knowledge of taking any position in this matter. I had not with me the light God had given me on this subject, and which had been written, and I dared not make any rash statement in relation to it till I could see what I had written upon it. My attitude therefore could not be helped. I had not read Dr. Waggoner’s articles in the *Signs*, and I did not know what his views were....

He [Ellen White’s angelic guide] stretched out his arms toward Dr. Waggoner and to you, Elder Butler, and said in substance as follows: “Neither have all the light upon the law, neither position is perfect. ‘Light is sown for the righteous, and gladness for the upright in heart’ ([Psalm 97:11](#)). There are hundreds that know not why they believe the doctrines they do.”—[Letter 21, 1888](#), pp. 6, 7. (To G. I. Butler, October 14, 1888.)

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

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

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

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

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

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

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

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

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

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

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

I could see a great want of wise discrimination and of good judgment. The evil of such things has often been presented before me. The difference of opinion was made apparent to both believers and unbelievers. These things made such an impression upon my mind that I felt that my brethren had met with a great change. This matter had been set before me while I was in Europe, in figures and symbols, but the explanation was given me afterwards so that I was not left in the dark in regard to the state of our churches and of our ministering brethren. [222]

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

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

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

I returned to my room questioning what was the best course for me to pursue. Many hours that night were spent in prayer in regard to the law in Galatians. This was a mere mote. Whichever way was in accordance with a "Thus saith the Lord," my soul would say, Amen, and Amen. But the spirit that was controlling our brethren was so unlike the spirit of Jesus, so contrary to the spirit that should be exercised toward each other, it filled my soul with anguish. [223]

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

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

[224] Why were not these men, who knew of these things, afraid to lift their hand against me and my work for no reason, except their imagination, that I was not in harmony with their spirit and their course of action toward men whom they and I had reason to respect. These men were just as sincere as those who criticized, men of correct principles—but who did not harmonize with their views concerning the law in Galatians. I knew how the Lord regarded their spirit and action, and if they did thus in ignorance, through perverted ideas, they have had all the opportunity God will ever give them to know He has given these men a work to do, and a message to bear which is present truth for this time. They knew that wherever this message comes its fruits are good. A vigor and a vital energy are brought into the church, and where the message is accepted, there hope and courage and faith beam in the countenances of all those who open their eyes to see, their understanding to perceive, and their hearts to receive the great treasure of truth.—[Manuscript 24, 1888](#), pp. 16-21, 24, 25. (“Looking Back at Minneapolis,” cir. November or December, 1888.)

Zealous Over Variant Positions—You [One of the leaders at the time of the 1888 General Conference session held in Minneapolis, Minn.] have been wonderfully zealous in regard to any difference of opinion being presented upon the law in Galatians. You speak of the position I have taken upon it and the letter I wrote you being

the cause of your sickness. This may be your own interpretation of the matter, but I have reason to lay your sickness to causes that you do not see.—[Manuscript 16, 1889](#), pp. 1-2. (“The Discernment of Truth,” cir. January, 1889.)

Great Relief of Many Minds—Since I made the statement last Sabbath that the view of the covenants as it had been taught by Brother Waggoner was truth, it seems that great relief has come to many minds.—[Letter 30, 1890](#), p. 2. (To Willie and Mary White, March 10, 1890.)

Galatians Matter Is of Minor Consequence—Sunday morning, although weary and almost discouraged, I ventured into the meeting. I said nothing until the meeting was about to close, and then I made some very close remarks. I kept before them what they had done to make of none effect that which the Lord was trying to do and why. The law in Galatians was their only plea.

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“Why,” I asked, “is your interpretation of the law in Galatians more dear to you, and you more zealous to maintain your ideas on this point, than to acknowledge the workings of the Spirit of God? You have been weighing every precious heaven-sent testimony by your own scales as you interpreted the law in Galatians. Nothing could come to you in regard to the truth and the power of God unless it should bear your imprint, the precious ideas you had idolized on the law of Galatians.

“These testimonies of the Spirit of God, the fruits of the Spirit of God, have no weight unless they are stamped with your ideas of the law in Galatians. I am afraid of you and I am afraid of your interpretation of any Scripture which has revealed itself in such an unChristlike spirit as you have manifested and has cost me so much unnecessary labor. If you are such very cautious men and so very critical lest you shall receive something not in accordance with the Scriptures, I want your minds to look on these things in the true light. Let your caution be exercised in the line of fear lest you are committing the sin against the Holy Ghost. [See [Matthew 12:32](#).] Have your critical minds taken this view of the subject? I say if your views on the law in Galatians, and the fruits, are of the character I have seen in Minneapolis and ever since up to this time, my prayer is that I may be as far from your understanding and interpretation of the Scriptures as it is possible for me to be. I am afraid of any

application of Scripture that needs such a spirit and bears such fruit as you have manifested. One thing is certain, I shall never come into harmony with such a spirit as long as God gives me my reason.

[226] “You have not commended your doctrine, in some things, to my mind and to other minds. You could not have given a better refutation of your own theories than you have done.

“Now brethren, I have nothing to say, no burden in regard to the law in Galatians. This matter looks to me of minor consequence in comparison with the spirit you have brought into your faith. It is exactly of the same piece that was manifested by the Jews in reference to the work and mission of Jesus Christ. The most convincing testimony that we can bear to others that we have the truth is the spirit which attends the advocacy of that truth. If it sanctifies the heart of the receiver, if it makes him gentle, kind, forbearing, true and Christlike, then he will give some evidence of the fact that he has the genuine truth. But if he acts as did the Jews when their opinions and ideas were crossed, then we certainly cannot receive such testimony, for it does not produce the fruits of righteousness.” [See [Philippians 1:11](#)]*—Letter 83, 1890*, pp. 5-6. (To Willie and Mary White, March 13, 1890.)

White Estate

Washington, D. C.,

May 31, 1979.

The Lord's Way of Bringing the Truth to Many—I have just received and read your very interesting letter. Thank you for writing. We are indeed glad to hear that you have such encouraging success. I think that this is the Lord's way of bringing the truth to many, and I praise His name for the success that attends your efforts. I know that people will be blessed in reading the books you mention in your letter. I think that *Mount of Blessing* and *Steps to Christ* are excellent books. They are small, but both are full of instruction.

E. G. White Sends Books to Help Schools in South—I am sending you a copy of a letter which I recently received from Brother F. R. Rogers, who for some years has been laboring in the Southern field in connection with the mission schools for colored children. I send you his letter that you may see what requests come to me. I will send Brother Rogers the books he asks for. This shall be my donation to the Vicksburg school. I will also send some books to the Huntsville school. I am glad that I can do this much to help them.

Means Needed for Paradise Valley Sanitarium—I sent you a letter a day or two ago, asking you to help us to obtain means for the Paradise Valley Sanitarium. The brethren there are pleading with me to solicit means, for unless they receive financial assistance they will be unable to advance in their work. I wrote them that I would endeavor to obtain means for them. I know that you are laboring in a place where it would be difficult to ask for means. But as I thought of the success which the Lord is giving you, I thought that perhaps you could make a donation to the Paradise Valley Sanitarium in its great need. The work is in charge of prudent, intelligent men, who will make a wise use of the means sent them. Will you not do something to help them without delay? If you could not make a gift, perhaps you could make a loan.

I will now leave this matter with you. I hope and pray that you may have success in the dark parts of the earth, where others might

fail. Be of good courage in the Lord.—[Letter 307, 1905](#), pp. 1, 2.
(To Walter Harper, October 27, 1905.)

White Estate

Washington, D. C.,

July 3, 1979.

The Giving of the Law—Adam was required to render perfect obedience to God, not only in his own behalf, but in behalf of his posterity. God promised him that if he would stand the test of temptation, preserving his allegiance to the Creator during the great trial to which he would be subjected, his obedience would ensure his acceptance and favor with God. He would then be forever established in holiness and happiness, and these blessings would extend to all his posterity. But Adam failed to bear the test. And because he revolted against God’s law, all his descendants have been sinners.

God’s law had once been written in the hearts of men and women. But their cherished sins dimmed and nearly effaced that writing. The impressions made by sin gradually wore away the impressions of the law.—[Manuscript 126, 1901](#), p. 1. (“The Giving of the Law,” December 10, 1901.)

The Malignity of Sin Must Be Realized Before It Can Be Cured—What is humility? That sense of sin and unworthiness which leads to repentance. But we must be assured of the malignity of a disease before we feel our need of a cure. Those who do not realize the sinfulness of sin are not able to appreciate the value of the atonement and the necessity of being cleansed from all sin.

The sinner measures himself by himself and by those who like himself are sinners. He does not look at the purity and holiness of Christ. But when the law of God brings conviction to his heart, he says with Paul, “I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death.” “What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.” “Wherefore the law is holy, and the commandment holy, and just, and good” ([Romans 7:9, 10, 7, 12](#)).—[Manuscript 2, 1900](#), pp. 1, 2. (“The Need of a Reformation,” January 2, 1900.)

Christ, the Source of Our Salvation—After the fall of Adam and Eve, the race was plunged in hopeless misery, and it was then that this great plan of redemption was advanced. It was then the Son of God consented to leave His Father’s throne, lay aside His royal crown, clothe Himself with humanity, take upon Him the nature of man, and become a man among men. He became a Man of sorrows and acquainted with grief, wounded for our transgressions, bruised for our iniquities. Then shall we not say with John, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God”! (1 John 3:1). Many in our world seem to think that to be a Christian is to step down very low, getting upon a very low level. But this is a very mistaken idea. What is it to be a Christian? It is to be like Christ. Who is Christ? The Son of the living God. He is the One who wrought out the plan of salvation for the fallen race. Every blessing we have comes through this Source, through Jesus Christ. Anyone who would entertain the idea that it is a great sacrifice to become a Christian should remember, when seated around the family board partaking of the bounties there, that all these blessings come from Jesus Christ. It was in consequence of sin that man was shut out from the throne of God, but Christ steps in and pays the price, and through His merits man is brought back in favor with God.

[231] As Christ bowed upon Jordan’s banks after His baptism, there was a bright light that descended like a dove of burnished gold and lighted upon Him, and from heaven was heard a voice saying, “This is My beloved Son in whom I am well pleased” (Matthew 3:17). We read over these words, but do not take in their significance. We do not seem to understand their value to us. They are stating to you that you are accepted in the Beloved. Christ with His long human arm encircles the fallen race, while with His divine arm He grasps the throne of the Almighty, thus uniting earth with heaven, and fallen, finite man with the Infinite God. And this earth, which was divorced from heaven, is again united with heaven. A [means of] communication is opened with heaven through Jesus Christ, that man, who was fallen, is brought back again into favor with God. Here Jesus passed into the wilderness of temptation, and the trial is brought to bear upon Him one hundred times more trying than that

brought upon Adam and Eve in the Garden of Eden. And will He endure the temptation?

Satan comes with his temptation upon the point of appetite, the same point upon which Adam stumbled and fell. Christ fasted forty days and forty nights. The race had degenerated and had been growing weaker and weaker. The Son of God saw that it was impossible for man to overcome in his own behalf, and therefore He comes to our world and gives man divine power that he might obtain the victory. Here we see that Satan's first attempt was upon the point of appetite, and he seeks to overcome Him. But Christ was to pass over the ground where Adam fell and redeem his disgraceful fall. He met Satan every time with, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

If human beings for whom Christ has died would take these words to heart and live them out in their lives, we would see a different state of things in our world today. There would be less selfishness, less love of the world, and more love for God. He has entrusted man with talents that he might carry the knowledge of the truth and of Christ to all nations in our land. If Adam and Eve had lived by every word that proceeded out of the mouth of God they never would have fallen, never lost the right to the tree of life. All who will live by every word that proceedeth out of the mouth of God now will be brought back to the Eden home.—[Manuscript 16, 1886](#), pp. 1-3. ("The Privilege of Being a Christian," September 19, 1886.)

[232]

A Succession of Falls and Christ's Victory Over Satan—Adam and Eve transgressed the law of God in Eden. They fell from their high estate, and were driven out from beautiful Eden. Everything that their wants required had been provided for them, and there was only one prohibition laid upon them. The Lord said, "Of the tree of knowledge of good and evil, thou shalt not eat of it" ([Genesis 3:17](#)). Many have tried to prove that there was some peculiar quality in the tree which called for this prohibition, but this was not the case. The fruit of the tree of knowledge was not in itself injurious. It was used merely as a test of their obedience to God. Will they be obedient to God's requirements, or not? We find that Satan came then, just as he comes today, with temptations upon the point of appetite.

Eve was told that there was nothing bad in the tree, that its fruit was of such a character as would give increased knowledge. Does not Satan come to us in just that way? Does he not present attractions, and try to make us believe that if we will pursue a certain course, contrary to the law of God, something will be gained by it?

[233] But after they had yielded to the temptations of Satan, Adam and Eve found that they had met with terrible loss, and so will everyone in our world who yields to the temptations of the enemy to indulge appetite, find that it is a fearful loss to them.

The transgression of our first parents was the cause of woe to our world. We have had to labor under the oppressive load of sin ever since that sin. But a provision was made for the fallen race. The Son of God has opened a way of escape for the ruined race by taking the transgressions of man and their just penalty upon Himself. He laid aside His robes of royalty, clothed His divinity with humanity, and came into our world. He was a man of sorrows and acquainted with grief. He suffered insult and reproach and mockery, and yet He was the Majesty of heaven.

Just before He entered upon His public ministry, Christ received baptism at the hands of John. After His baptism He knelt upon the banks of Jordan, and offered a prayer to Heaven. That prayer was heard by His Father, and the glory of God, assuming the form of a dove, descended upon Him, and a voice was heard, saying, "This is my beloved Son, in whom I am well pleased" ([Matthew 3:17](#)). How many can comprehend the full meaning of these words spoken by our heavenly Father? Here He says to man, "You are accepted in the Beloved."

There is no excuse for man to remain in transgression and sin, because strength has been provided for him in Jesus, that he may overcome. The God of heaven Himself is working by His Spirit.

After the baptism, Christ went into the wilderness of temptation. It was here that He fought the great battle with His fallen foe. Satan tried every device to overcome the humanity of Christ. He claimed to be an angel direct from heaven. He clothed himself with angel robes, that he might, if possible, deceive the Son of God. And this [234] is the way that he will come to the tempted ones who are upon the earth now, hiding his real character in order to overcome them. But Christ withstood his temptations on every point. For forty days and

forty nights He fasted, neither eating nor drinking. He did not do this because of any necessity on His own account, but for man. There was a mighty work for Him to achieve as the representative of the race. He was to pass over the ground where Adam stumbled and fell. By His resistance to temptation He was to work out a victory in behalf of the fallen race, and elevate man in the scale of moral value with God. Too few realize the importance that is attached to our having a living connection with God. It is our privilege to see, in this great victory gained for man, a hope that every one of us may overcome. Here was Christ on the field of battle, faint and hungry, almost dying under the long strain of warfare. But where was the hand that could be placed beneath His head? Where was the sympathizing breast upon which He could repose? He trod the winepress all alone, and of the people none were with Him. But angels from heaven came and ministered unto Him in His necessity....

Why is there so much misery and suffering in the world today? Is it because God loves to see His creatures miserable? Oh, no! It is because the immoral habits of man have weakened his physical, mental, and moral powers. We mourn over Adam's transgression, and seem to think that our first parents showed great weakness in yielding to temptation. But if Adam's transgression were the only evil that we had to meet, this world would be in a much better condition than it is. There has been a succession of falls since Adam's days.—[Manuscript 18, 1887](#), pp. 1-3, 5. (“Christian Temperance,” no date.)

Disobedience the Vital Point in Adam's Transgression—“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” ([John 3:16](#)). [235]

Suppose that we had not another promise in all the lids of the Scripture, is not this enough to condemn every soul that has not a living faith in a personal Saviour? “Whosoever believeth in Him....” God gave His only begotten Son that whosoever, and that whosoever means you and me, it means parents and children. For whom did Christ die? Was it for a select few? It was for the whole world, the world that was fallen because of transgression. Adam and Eve became sinners because of transgression, and now the Lord has given to the world His only begotten Son—that He might abolish

the law? that law that Adam transgressed? Do you read it thus? I do not.

Well, then, what was the matter with Adam? Adam ventured to transgress one prohibition of God, which was the test that God gave to man to try his loyalty and obedience. There was nothing in the fruit of the tree of knowledge that was a point in itself, but the point was in Adam's listening to Satan, and venturing to transgress. Here was Eve listening to the voice of the tempter. "Ye shall not surely die." God said, "If ye eat of it, ye shall die. "Whom shall we believe?—[Manuscript 10, 1894](#), p. 1. ("Keep the Commandments," February 11, 1894.)

[236] **Application of the Law to the Life**—Until the requirements of the holy law were applied as the rule of life, fallen man could not understand his own guilt, nor realize his condemned, lost condition. Jesus made application of the law directly to the soul, and laid under its jurisdiction the will and desires and works of man. Wrongdoing and all thoughts and feelings condemned by the law are to be overcome.—[Manuscript 72, 1901](#), pp. 6, 7. ("True Obedience to the Commandments of God," August 2, 1901.)

What We Received From Adam and What We Receive From Christ—Parents have a more serious charge than they imagine. The inheritance of children is that of sin. Sin has separated them from God. Jesus gave His life that He might unite the broken links to God. As related to the first Adam, men receive from him nothing but guilt and the sentence of death. But Christ steps in and passes over the ground where Adam fell, enduring every test in man's behalf. He redeems Adam's disgraceful failure and fall by coming forth from the trial untarnished. This places man on vantage ground with God. It places him where through accepting Christ as His Saviour, he becomes a partaker of the divine nature. Thus he becomes connected with God and Christ. Christ's perfect example and the grace of God are given him to enable him to train his sons and daughters to be sons and daughters of God.

It is by teaching them, line upon line, precept upon precept, how to give the heart and will up to Christ, that Satan's power is broken. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" ([John 1:12](#)). This is the work, the grand and holy work of parents. They are

to keep before their children the great and vital work of receiving Christ, of believing on Christ as their Redeemer, the Lamb of God, which taketh away the sin of the world. This is the instruction they are to give to their children. All who will accept Christ by living faith will take His life as their pattern.—[Letter 68, 1899](#), pp. 6, 7. (To John Wessels and Wife, April 10, 1899.)

Christ Assumed Position as Head of Humanity—After the Fall Christ became Adam's instructor. He acted in God's stead toward humanity, saving the race from immediate death. He took upon Him the office of mediator. Adam and Eve were given a probation in which to return to their allegiance, and in this plan all their posterity were embraced. [237]

In the fullness of time Christ was to be revealed in human form. He was to assume the position of head of humanity by taking the nature, but not the sinfulness of man.—[Letter 91, 1900](#), p. 6. (To "Dear Brethren," June 26, 1900.)

The Power of Influence—Satan is the originator of evil. He swerved from his allegiance to God. Those who persisted in sympathizing with him in his disaffection were, with him, shut out of heaven.

Implacable hatred against God fills Satan's mind. Persistently he has used his influence to efface from the human family God's image, and in its place to stamp his own satanic image. His effort to deceive our first parents was successful. Made in the image of God, the human family lost their innocence, became transgressors, and as disloyal subjects began their downward career. Satan gained control of man's power of action. Through the senses he influenced the mind.

Thus it has been from the beginning of the world. Instead of remaining under God's influence in order that he might reflect the moral image of his Creator, man placed himself under the control of Satan's influence, and was made selfish. Thus sin became a universal evil. And what a dreadful evil is sin!

Yielding to Satan's suggestions, our first parents opened the floodgates of evil upon the world. The questionable principles of the father and the mother of the human race influenced some of those with whom they associated. The evil that began in Paradise has extended down through the ages. Although Adam and Eve related [238]

with sorrow to their children the sad story of the Fall, their family became a divided family. Cain chose to serve Satan, Abel to serve God. Cain killed his brother Abel, because he would not follow his example.

That the world might not be destroyed because of its moral pollution, God undertook His great work of salvation, sending His Son to this earth to redeem mankind.—[Manuscript 55, 1902](#), pp. 4, 5. (Diary, January 27, 1901. Copied May 4, 1902.)

Meeting the Consequences of Adam's Disloyalty—But a change came [in Eden]. Satan tempted Adam, and he fell. He who in heaven had become disloyal, and had been cast out, made lying reports of God to the beings He had created, and they listened to his reports and believed his lie. And sin entered the world, and death by sin. The consequences of our first parents' disloyalty we now have to meet as we work for God, and until the close of this earth's history our labors will become more and more trying.—[Letter 29, 1903](#), pp. 2, 3. (To the Members of the Churches in Australia and New Zealand, January 25, 1903.)

Christ Our Only Hope—As we see the condition of mankind today, the question arises in the minds of some, "Is man by nature totally and wholly depraved?" Is he hopelessly ruined? No, he is not. The Lord Jesus left the royal courts and, taking our human nature, lived such a life as everyone may live in humanity, through following His example. We may perfect a life in this world [which] is an example of righteousness, and overcome as Christ has given us an example in His life, revealing that humanity may conquer as He, the great Pattern, [conquered].

[239] Men have sold themselves to the enemy of all righteousness. Christ came to our world to live the example humanity must live, if they [are to] secure the heavenly reward. They cannot redeem themselves. Of themselves they can do no good thing. But there is a way of escape. When man sinned, Christ offered to stand as his substitute and surety, in order to provide a way whereby the guilty race might return to loyalty. Christ took humanity, and passed over the ground where Adam stumbled and fell. Without swerving from His allegiance, He met the temptations wherewith man is beset, and resisted every plausible representation of hope that sinners can be

saved in their sins. Christ's righteousness is distinctly made apparent in overcoming every temptation.

Only by accepting Christ as a personal Saviour, can human beings be uplifted. Beware of any theory that would lead man to look for salvation from any other source than that pointed out in the Word. Only through Christ can men, sunken in sin and degradation, be led to a higher life. Theories that do not recognize the atonement that has been made for sin, and the work that the Holy Spirit is to do in the hearts of human beings, are powerless to save. Christ lived the unpolluted life in this world to reveal to human beings the power of His grace that will be given to every soul that will accept Him as his Saviour. Man's pride would lead him to seek for salvation in some other way than that pointed out in the Scriptures. He is unwilling to be accounted as nothing, unwilling to recognize Christ as the only One who can save to the uttermost all who will accept Him as their Saviour. To this pride Satan appealed in the temptation which he brought to our first parents. "Ye shall be as gods; ye shall not surely die," he said. And by a belief in Satan's words, they placed themselves on his side.

Of Christ it is written, "There is none other name under heaven given among men, whereby we must be saved" ([Acts 4:12](#)). "In all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" ([Hebrews 2:17, 18](#)). [240]

Praise the Lord, Oh, my soul, praise His holy name. We may overcome through the blood of the Lamb and the word of our testimony lifting up the Man of example, giving to the world a living example of a Christlike life and [showing] that man may overcome "by the blood of the Lamb, and by the word of their testimony" ([Revelation 12:11](#)). Thus men are left without excuse, for [those who overcame] lived the example that the Lord had given them.—[Letter 25, 1904](#), pp. 5, 6. [To Brothers and Sisters in the Southern Union Conference, January 12, 1904. Andrews University interlined copy.]

Christ Our Only Hope—As we see the condition of mankind today, the question arises in the minds of some: "Is man by nature

totally and wholly depraved?" The answer comes: "He is hopelessly ruined by his refusal to do the will of the Lord."

Men have sold themselves to the enemy of all righteousness. They cannot redeem themselves. Of themselves they can do no good thing. But there is a way of escape. When man sinned, Christ offered to stand as his substitute and surety, in order to provide a way whereby the guilty race might return to loyalty. The Son of the living God took humanity, and passed over the ground where Adam stumbled and fell. Without swerving from His allegiance, He met the temptations wherewith man is beset.

[241] Only by accepting Christ as a personal Saviour can human beings be uplifted. Beware of any theory that would lead men to look for salvation from any other source than that pointed out in the Word. Only through Christ can men, sunken in sin and degradation, be led to a higher life. Theories that do not recognize the atonement that has been made for sin, and the work that the Holy Spirit is to do in the hearts of human beings, are powerless to save.

Man's pride would lead him to seek for salvation in some other way than that devised by God. He is unwilling to be accounted as nothing, unwilling to recognize Christ as the only One who can save to the uttermost. To this pride Satan appealed in the temptation that he brought to our first parents. "Ye shall be as gods: ye shall not surely die," he said. And by a belief in his words, they placed themselves on his side.

Of Christ it is written, "There is none other name under heaven given among men, whereby we must be saved" ([Acts 4:12](#)). "In all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" ([Hebrews 2:17, 18](#)).—[Letter 23, 1904](#), pp. 5, 6. (To J. H. Kellogg, December, 1904.)

White Estate

Washington, D. C.,

July 3, 1979.

MR No. 734—Manuscripts for Conflict Books

[242]

Letter To James White in Which Writing on the Life of Christ is Mentioned

W-13-1876

Oakland, California,

April 21, 1876.

Dear Husband,

Mary has just been reading to me two articles, one on the loaves and fishes, Christ walking on the water and stating to His hearers He was the bread of life, which caused some of His disciples to turn from Him. This takes fifty pages and comprises many subjects. I do think it the most precious matter I have ever written. Mary is just enthusiastic over it. She thinks it is of the highest value. I am perfectly satisfied with it. The other article was upon Christ going through the corn field plucking the ears of corn and healing the withered hand—12 pages. If I can with Mary's help get out these subjects of such intense interest, I ...

[Page 243 is a reproduction of the handwritten original for the above paragraph.] [243]

Line for Line Transcript of Page From the Huss Manuscript [244]

[What, John Huss, have you] not one murmuring reflection against God, not one word of bitterness on condemnation of your enemies—the heads of the nations as the shadow of death already has fallen upon you. Yet he manifested the spirit of his master Jesus Christ when he was betrayed and condemned. He did not complain and murmur at his lot. He had not preached Christ in vain himself, had tasted the powers of the world to come and he now in his last hours enjoyed a feast of heavenly peace and love. In his prison he was cheered with the prophetic glimpse of the dawn of better days that would certainly open upon the church of God on earth, and he felt the loss of his own life would indeed be seed for the church.

Once in his sleep he thought he was again in his own beloved Chapel of Bethlehem. Envious priests were trying to efface the figures of Jesus Christ which he had painted upon its walls. He was filled with sorrow. But next day there came painters who restored the partially obliterated portraits so that they were more brilliant than before. Now, said these artists, let the bishops come forth; let them efface these if they can, and the crowd was filled with joy. Occupy your thoughts with your defence rather than with visions, said John Chlum to whom he had told his dream. And yet replied Huss I firmly hope that this life of Christ which I engraved on men's hearts at Bethlehem when I preached his word will not be effaced and that after I have ceased to live it will be still better shown forth by mightier preachers to the great satisfaction of the people, and to my own most sincere joy, when I shall be again permitted to announce his gospel, that is when I shall arise from the dead.

[245] [Page 245 is a reproduction of the handwritten original for the above paragraph.]

[246] **Line for Line Transcript of Page 3 From Luther Manuscript**

.... interest and that of the reformation. The elector saw what the future foreshadowed. A still darker tempest was gathering over the reformation and that nothing would satisfy Worms but the blood of Luther. He saw that his fate was sealed and a most decided and yet secret effort must be made to rescue him from the jaws of the lion. As soon as Luther left Worms an edict was procured against him to which was affixed the emperor's signature and the seal of the empire See ("Words that shook the world" 240 pages) The emperor himself had spoken and the Diet had ratified the decree. The whole body of Romanist who had no desire for light who loved darkness and the practice of iniquity rather than God's word which enjoyed purity and holiness of character, rejoiced greatly at this excommunication. The tragedy they thought was over. The reformation stood in great peril and the superstitious heard the name of Luther spoken with horror associating him with Satan incarnate whom the emperor had pointed out as Luther clothed with a monk's habit. Now was the time for the elector to act.

[247] [Pages 247 and 248 are reproductions of handwritten originals.]

[248]

Christ, Not the Law, Saves us—But now we want to present to you the words of Christ, how He taught His disciples to preach repentance and remission of sin. And we read that Paul went from house to house teaching the people. He says, “I have not failed to preach to them ‘repentance toward God, and faith toward our Lord Jesus Christ’” (see [Acts 20:21](#)). Now this is the work we are to do, and we want to have this testimony borne everywhere. You need not talk about getting along without any law, and yet know what sin is. The only definition of sin given in the Bible is: “Sin is the transgression of the law” ([1 John 3:4](#)). But you must repent toward God. And why? Because you have broken His law. And then you must have faith toward our Lord Jesus Christ. We see there is nothing in [the] law to save us, but Christ has become man’s substitute and surety. He has worked out man’s redemption. Then what must man do? He must repent, because he has broken God’s holy law. It is just as necessary that we should keep that law as it was for Adam and Eve to keep that law in Eden....

Let Jesus Into Your Heart.—The fact is that Satan has been playing the game of life for the soul, but pride has come in and the grace of Christ is not abiding there. We want now to listen to the knocking and let Him in. He will come into congregations like this, but He wants to be invited into the soul. He says, “Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me” ([Revelation 3:20](#)). Remove the rubbish, take away your love of self, and Jesus will surely come in if you open the door. Will you let Him in? There are some who never will; they keep piling up the rubbish. But who will open the door and let Jesus in? ...

[250]

Whom Shall We Serve.—We want to improve every opportunity given us day by day to overcome the temptations of the enemy. This life is a conflict, and we have a foe who never sleeps, who is watching constantly to destroy our minds and lure us away from

our precious Saviour who has given His life for us. Shall we lift the cross given us, or shall we go on in selfish gratification and lose the eternity of bliss? We cannot afford to sin, we cannot afford to disgrace the law of God. Adam and Eve could not afford it. Did they not lose by their transgression? And by obedience we shall regain that which was lost. The question with us should not be, "How shall I make the most money in this world?" The question should be, "Shall I serve God or Baal?" "Choose ye this day whom ye will serve," but I can say, "As for me and my house, we will serve the Lord" ([Joshua 24:15](#))....

The Privilege of Heirship.—Oh, what an exaltation is this—to be members of the royal family, children of the heavenly King! To have the Saviour of the universe, the King over all kings, know us by name and to be heirs of God to the immortal inheritance, the eternal substance! This is our privilege; will we have the prize? Will we fight the battles of the Lord? Will we press the battle to the gate? Will we be victorious? I have decided that I must have heaven and I want you to have it... I never would have come, at my age, from California to Europe had I not wanted to tell you how precious the Saviour is and what a precious truth we have.

[251] You should search the Bible, for it tells you of Jesus. I want you to read the Bible and see the matchless charms of Jesus. I want you to fall in love with the Man of Calvary, so that at every step you can say to the world, "His ways are ways of pleasantness, and all His paths are peace" (See [Proverbs 3:17](#)). You want to represent Christ to the world. You want to show to the world you have a hope big with immortality. You want to drink of the waters of salvation. You want the heavenly angels to be in your dwelling. You want Christ to abide there. You want to teach your children to love and fear God. You want the Sun of Righteousness shining in the darkened chambers of your mind, and you want thanksgiving to God on your lips.

Praise the Lord, oh, my soul! He says He has gone to prepare mansions for me. "Let not your heart be troubled: ye believe in God, believe also in Me" ([John 14:1](#)).—[Manuscript 80, 1886](#), pp. 5, 6, 8, 9. (Sermon, September 21, 1886.)

The Sign of the Coming of the Son of Man.—Now there may be those who will inquire what will be the sign of the coming of the

Son of man, and we may know what this is. We read that there will be signs in the sun, in the moon, and in the stars, and trouble in the nations; all these tell us that the end is near. The coming of the Lord is at the door. Well, we understand what being at the door means. When one stands at the door, all there is to do is to enter.

Now in regard to the coming of the Son of man. This will not take place until after the mighty earthquake shakes the earth. After the people have heard the voice of God they are in despair and trouble such as never was since there was a nation, and in this the people of God will suffer affliction. The clouds of heaven will clash, and there will be darkness. Then that voice comes from heaven and the clouds begin to roll back like a scroll, and there is the bright, clear sign of the Son of man. The children of God know what that cloud means.

The sound of music is heard, and as it nears, the graves are opened and the dead are raised and there are thousands of thousands and ten thousand times ten thousand of angels that compose that glory, and encircle the Son of man. Those who have acted the most prominent part in the rejection and crucifixion of Christ come forth to see Him as he is, and those who have rejected Christ come up and see the saints glorified, and it is at that time that the saints are changed in a moment, in the twinkling of an eye, and are caught up to meet their Lord in the air. The very ones who placed upon Him the purple robe, and put the crown of thorns upon His brow, and those who put the nails through His hands and feet, look upon Him and bewail. And this is the very sign of the coming of the Son of man....

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Christ Able to Cleanse From Sin.—Now brethren, you want to get hold of the pillars of your faith. Here is Christ in the great antitypical Day of Atonement and you must understand that you need a special preparation for the Day of Atonement. We want our sins taken away, we want to confess them that they may go beforehand to judgment. Do not go away in discouragement, but believe that Christ is able to cleanse you from all unrighteousness. We must cease to sin because sin is the transgression of the law. Put away sin and then cling to the Mighty One who is able to wash away every stain of sin. Now this is a work of humility at this time,

and we must confess our sins and get nearer to God so He can write “Pardon” against our names.

[253] And be sure, when you go out to teach others not to get your minds upon little things, but keep your mind upon the great work of God, for Satan will surely turn you off if possible. Do not try to be original and get up something you have not heard your brethren speak of, for many have been shipwrecked in this way. Keep the mind upon the third angel’s message. When you keep this before the minds of the people they will see wisdom in it. But when you get a great many little trifling things before them they become confused just like the Jews.

What we want to do is to get the truth before the people.—[Manuscript 81, 1886](#), pp. 2-4. (“Morning Talk,” September 21, 1886.)

Harmony Among Brethren.—It is not the number that you gather into the truth, but it is the quality, the pith of those who take hold of the truth, that counts. In order for this work to go forward as God would have it, we want the Spirit of the Divine upon it. We want to see that God is attending us in all our efforts. Our object is not to put our mold upon the work and carry out our ideas, but it is to so present the truth that all who will take hold of it will feel that they have something to do, not that they are to lower the standard, but they must lift the truth.

Yesterday I wrote out some things on which my mind was led out in regard to the foundation of the work. Now here is the way it is presented to me, and I would like to present it to you so your minds can take hold of it. It is like this: There is not unity of action. Every soul that goes out into the work should have unity and harmony with his brethren. “Well,” said a brother, “that is just what I believe.” And how do you believe it? Do you believe it enough to come into harmony with your brethren? Or are you waiting for them to come into harmony with you? The work of educating workers is a great thing, and if one thinks of getting his stamp on this work, and that he must carry out the work according to his ideas and ways, you see it will have the stamp of man. But what we want is the divine stamp of God upon the work.

[254] If Jesus is in one brother, he will correspond to Jesus in another. There has been too much of disunion in your work. There should

be unity in all things, and the Spirit of God resting upon the work and upon us. Then we are able to give the right instruction to those under our care. What we need is a great deal more of God and a great deal less of selfish wisdom, and unless there is, there will be disunion just as surely as God rules in the heavens....

Now there is a great work before us and it is necessary to lay the foundation well. When you are meeting with success in presenting the truth, do not feel that it is your own work, but give the glory to God and more success will attend your efforts. You should not feel that it is because of your great wisdom that you have this success. A great deal has been said about this in cautions, yet men do not change—"A man convinced against his will is of the same opinion still."

Now brethren, we must lay aside our ways and take God's ways.... There is too much of the spirit of "I am of Paul," and "I am of Apollos." There is too much of the feeling that, "I like such an one better." "I would rather hear this one speak instead of him." Now these preferences are all unsanctified. Wherever we go we want to give the impression that we are one. We are working to fit men for immortality and we will study early and late to defend our brethren. Thus the work of God will move in harmony. There is a great deal more of self about us than we think. When God's mold is upon us we can go to the uttermost part of the world and God will be with us. But when men who want their way ... go, as I have seen them in many places, and set a dead head against you, they may act as though they were on your side, but just let their will be crossed and they are against you....

What we want is a steady purpose and then to carry it out. When the workers are willing to do as God would have them, then we may begin to educate and branch out more, but the first work is to be united with the Holy Spirit of God.

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Those who give themselves to the work do not know what true religion is if they begin a spirit of courtship, as though God had called them to do thus. God never has called them. They do not know anything about His work, or they would have nothing like this. It is the invention of the devil to get hold of them, but they must feel that it is a sacred work they have in their hands and they must do it for time and for eternity. When you have the burden of the work

upon you, you will be so afraid that you will not give a right answer to every man that asketh you, that you will have no time for this dallying. This lovesick sentimentalism is a curse everywhere, and when you see it in young people, would you think they are fitted for the work? The command was, “Tarry in Jerusalem, until you receive the Holy Ghost.” You must be so fitted that there will not be any appearance of evil.

Brethren, we need the Spirit of God in our midst and when God puts His Spirit upon us, this seeking for the supremacy will cease. May God help us to reach a higher standard. What we want is to put self out of sight. I never felt it so much as of late. It is not the theory of the truth, it is not your argument that is needed, but what we want is religion—practical godliness—to teach the people and to weave into our own lives. We want to show in our actions the impress of the Divine and show that Christ is working for us, and with us, and that God is in our midst. We want to be a channel for good.

[256] It is the love of Jesus that we must have. We do not want to be shut in by ourselves, but to have the Spirit and power of God. We can never reach the people unless we have God with us and we must get out of self and present the truth in the meekness of Jesus.—[Manuscript 82, 1886](#), pp. 1-6. (“Morning Talk,” September, 1886.)

It Is Our Privilege to Walk With God—Many of us know something of this experience [walking with God in a corrupt world.] We know that in sadness and grief we feel very frail, but we know that Jesus is right by our side to sympathize with us, and He will help us. We can commune with our best Friend. He is right by our side. We need not go into the heavens to bring Him down, for He is right by us to help us.

As we walk in the streets with those who care not for God or heaven or heavenly things, we can talk to them of Jesus. We have something more precious than they to look upon—it is Jesus. He is with us in the moral darkness of this age. We can tell Him of the afflictions of our soul and the wickedness in the world and none of these things need hinder us. We can talk with Jesus. We can talk with Jesus as Enoch talked with God. He could tell his Lord all about his trials. Here was the way Enoch walked with God, and when the light shone out upon his pathway, he did not expect to say,

“Why, what will my friends and relatives say of me if I take this course?” No, he did that which was right whatever the consequence.

Now Enoch sought to have a connection with God, and those who do not have a connection with God have a connection with someone else who will lead them away from everything good. All of us have a character to form. Enoch formed a righteous character and the result was that he was translated to heaven without seeing death. When the Lord shall come the second time there will be some who will be translated without seeing death, and we want to know if we will be among that number. We want to know if we are wholly on the Lord’s side—partakers of the Divine nature, having escaped the corruption that is in the world through lust—not by trying to make a clear path for our feet where we shall have no trials or difficulties to meet, but by placing ourselves in right relation to God, and letting Him take care of the consequences....

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We Must Let Our Light Shine—We must put on the whole armor of God and stand on the battlefield, and fight valiantly the battles of the Lord. We are not here to be butterflies and to gratify self, but we are here to be lights to a crooked and perverse nation. We are to be loyal to God and heaven. We are gathering light not only for today, but for some special occasion. We are having increased light and we must let it shine upon all around us. Many whom we try to reach with the truth of God will not accept it. Why? Because it involves a cross....

We Must Become More Like Jesus—What we want is religion. What we want is that peace that comes from heaven. When Christ entered that upper chamber where His disciples were assembled, He said to them, “Peace be unto you.” This is what we want, the peace of Christ. Your friends may bring you happiness, but that is not the peace of Christ, and we want to take that course in this life that may be a light to this crooked and perverse nation.

You are seeking a better country. The world may look at you and say, “Why don’t you go to this party of pleasure, and dress more like the world?” You can tell them you are seeking to be like Christ.... There is a perfect pattern given to the world. We know there was pride and fashion when Christ was upon earth. The priests had their splendid dress, but here was Christ who could not wear that splendid dress. He came to help the poor and needy. And our work is to do

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as Christ did, to seek to do His work. It is to take some of the extras from our dress and put it upon some of the needy. It is our work to help those who have known nothing but suffering and bereavement.

Brethren and sisters, there are souls to save. And oh, when I think of those words in Daniel, I find myself waking up in the night and repeating them over and over, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" ([Daniel 12:3](#)). Look at the sun and the stars marshalled in the heavens and known by their names. The Lord says, "They that turn many to righteousness shall shine as the stars forever and ever." Well, now I want to know if you will fold your hands and take things easy? Will you sit down in the devil's easy chair, deceived, and say, "I have always had an easy time and will take things easy now"?

We have a great deal more to do to care for the inward training that we may have the spirit of Christ. We do not want to find any with the spirit of murmuring and complaining. If you have Christ's spirit you will find that when you are wounded you will not rise up in rebellion. What we want is the inward training. I want the spirit of Christ abiding in me, and Christ says, "If any man will hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" ([Revelation 3:20](#)). We have been piling up the rubbish before the door of our hearts and this must all be cleared away. Christ cannot enter there until we do. "Behold, I stand at the door and knock," He says. Clear away the barriers that have been piled up around the door of the heart. He wants you to clear them away and He will come in....

[259] The trouble is, more men have their own ways and follow their own will instead of God's will and ways. They cripple God's work and have their own ways and customs. But God wants us to have new and increased light every day, and scatter this light upon the pathway of others. May God help us. When the spirit of Christ comes into our hearts this feeling will melt away like frost in the sun. What we want is the sweet, subduing influence of the Spirit of God, and we want self to die and Christ to live in us. We want to grasp the rich promises of God, take up the cross, and yoke up with Christ. He says, "Take My yoke upon you." There is but one yoke for any of us and just as soon as we submit ourselves to Christ then the first song

that will break forth from our lips is, “The yoke of Christ is easy and His burdens are light.” But if you manufacture a yoke of your own you will find it is heavy and grievous to be borne.—[Manuscript 83, 1886](#), pp. 5-9. (“Sermon,” September, 1886.)

Growth in Grace—Says Paul, “I die daily” ([1 Corinthians 15:31](#)). Our natural inclination would be to be like the world, but there is the invitation, “Come out from among them, and be ye separate” ([2 Corinthians 6:17](#)). There is a reformation that we are to make. We are to be as clay in the hands of the potter. We are to be molded and fashioned, and we are to take on the very fashion and mold that God would have us. We are not to take on our own mold, but we must be working to please the God of heaven, working to regain the moral standard. God wants to fit us for a home in His kingdom and this is the time of our preparation. It is a time of character building, that we may have the right mold of character. God will do His part, angels will do their part, and we are to understand that all heaven is interested in our salvation....

Christ says, “I stand at the door and knock.” Then He says, “Be zealous therefore and repent.” We must manifest a zeal in this matter. We need not wait for any special exercise of feeling before we surrender to God. We want Him at the very commencement of the work, and therefore, just as soon as we see that we have been rejecting God, we must come to Him and acknowledge that we have rejected Him and we now want to redeem the time. A great and infinite sacrifice has been made in our behalf, and now we want to show what we will do for ourselves. There is not one of us who will be placed in heaven with the mold of our own will....

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A Mother’s Work for Her Children—I have thought of the mothers. What a work there is before them! Here are children entrusted to their care. In educating them they educate themselves. If they have a patient temperament, the children will manifest the same, and therefore they should feel the need of representing the meekness and love of Christ in their families. These families can be representatives of the family above, but there is work for the mother. It is to be kind and patient and educate her children to become acquainted with Christ from their very babyhood. In doing this work the mother is doing the work God has given her to do. And she is doing her work for time and for eternity. The greatest power

that is seen is a well-ordered and well-disciplined family, and when brought up in the nurture and admonition of the Lord this family will tell upon those around them.

I have said that if God would accept my work in training my children for the future immortal life, I will say I have not lived in vain. But this cost me labor and tears. I have had no time to put on the extra dress, to decorate myself. My time must be spent to prepare these children for the future life, to so fashion them that peace may be in their hearts, and to fit them for usefulness in this life.

[261] This is our work, mothers, not that they should go out into the pleasures of the world. I have had people say to me, “Why, Mrs. White, your children will not know how to act in society.” Said I, “I am educating them for the society of heaven. I want them to be educated to do right because it is right, and well pleasing to God.”...

We read of a company that stand before the throne, pure and white. Now this is what we want our children to be. As Christ has given us the perfect example the parents must give it to their children. What we want is more of Jesus and a great deal less of self. Self grows very large in our esteem and we think that, after all, we are doing all right and will have an entrance into the kingdom of God. But we will not if we do not follow the Pattern. And here is the Pattern—Christ Jesus.

Nothing enters into that city that defileth. “I have set before thee an open door” ([Revelation 3:8](#)).

Will you become acquainted with Jesus Christ? He is your best Friend. Educate your children to become acquainted with Jesus. In their very youth is the time to impress this lesson upon them. How much time are you spending in this work? If you are neglecting this work your children will not stand around the great white throne of God as subjects of Christ. Now here is the open door; fathers and mothers, you can do this work yourself. I have wrestled day and night with God in prayer—“Give me my children.” I cannot give my children to the powers of the enemy, but I have felt that I must have their influence in this work of saving souls, and thus we could be missionaries for God. And they stand by my side in this great work. I feel grateful to God for this.

Now I know something about that door that no man can open or shut. I know as I come to God and offer my prayer, as [did] Christ upon the banks of Jordan, that I will have the blessing of God resting upon me. I know something of this world, and although Satan may thrust his temptations into my mind, I look beyond to One who is mighty to save, and He says, “I know thy works.” Every effort we make to bless humanity around us is recognized in heaven. But we frequently neglect the work and serve God with a divided mind. If we ask God for anything, we must not have our minds one-half of the time on God and the other half on our own selves. [262]

We know in whom we believe. Men may talk about our having our minds fixed too much upon heaven, but we know better. We have been in the work nearly forty-eight years, and we know something about God’s service. I know best what bereavement is when I stand here alone, when he who stood by my side, and on whose large affections I have leaned for thirty years, is gone, and yet I am not alone, for Christ is my Helper. Oh, I wish the curtains could be rolled back and we could see Christ in His glory. We are to be members of the royal family, children of the heavenly King. Now it is our privilege to know that Christ is by our side as our Helper.

Christ says, “I know thy works.” He knows whether you are living a life of perfection and if you love to talk and think of Him, and whether it is your joy to praise Him. Do we expect to get to heaven at last and join the heavenly choir? Just as we go into the grave we will come up as far as the character is concerned. For this mortal shall put on immortality and this corruptible shall put on incorruption (see [1 Corinthians 15:54](#)). It is the body that will be changed then, but now is the time for washing and ironing. It is the time to wash our robes and make them white in the blood of the Lamb.

When the lawyer came to Christ and asked, “What shall I do to inherit eternal life?” the answer was, “Keep the commandments.” Here a positive question is asked by the lawyer, and he receives an answer just as positive. You must give your powers to God. “Well,” said a doctor who was trying to bring my mind down to earth, “you will be unfitted for this earth if you try to put all your strength into the service of God.” “Is that so, Doctor? Since I was 17 I have been traveling east and west and north and south, and have seen hundreds [263]

converted, and does this unfit me for a connection with the earth? When we have a right hold upon heaven we shall represent the love of Christ to the perishing sinner.” The doctor said, “It is those who are in the dance hall that have called for Mrs. White to come and pray for them.” They don’t call for those who are pleasure lovers, but for those who know what it is to offer up their prayers in faith to God. And when we have an intelligent knowledge of Jesus Christ and His religion, then it is that we can be a blessing to those around us.

Parents want to teach their children of Jesus and fit them, not for the pleasures of this world, but for the future, immortal life. And what are we doing? Are we fitting them for the future, immortal home, or are the pleasures of this world of more value? He will ask you soon, “Where are the children that I have given you? Have you fitted them for the world above?” What will you say then? Every mouth will be closed. God has given us reason and intellect. Give them to Him. Our affections are to be given to God. Your time belongs to God; He has bought it. Soon the question will come to us, “What have you done with the blessings I have given you?” What you want is to grasp every ray of light that is given you from heaven, and live by that light. Then you will be happy.

[264] All these terrible losses and difficulties and crimes need not be. Do not charge them to my God. He is not chargeable for them. We would think by the appearance of many professed Christians that they had an idea that those who loved Christ were the most unhappy. But Christ requires nothing of us that would deprive us of one blessing. He requires of us obedience. He wants us to be happy, and He wants us to live with Him through the ceaseless ages of eternity.

We read here [[Revelation 7:9](#)] that John saw the throne of God, and around that throne a company, and he inquired, “Who are these?” The answer came, “These are they which ... have washed their robes, and made them white in the blood of the Lamb” ([Revelation 7:14](#)). Christ leads them to the fountains of living waters, and there is the tree of life and there is the precious Saviour. Here is presented to us a life that measures with the life of God. There is no pain, sorrow, sickness or death there. All is peace and harmony and love. We want you to be in that heaven.

Christ has died that we might keep God's commandments. Will you have your names registered in the Lamb's book of life? Then be careful and zealous to repent of every sin. He says, "I will not blot out your name from the book of life, but I will confess it before My Father and His angels" ([Revelation 3:5](#)). We want you to be happy here in order to be happy in the heaven above, and in order to be happy here you must make an entire surrender to God. And then, ask God to come into your heart and abide there, and by your example seek to glorify God.

The religion of Christ never discourages the receiver. It is fitting him for the society of angels in heaven, and that is where we want to be. We want to be in that position where His light and love will shine upon us so that we can gather rays of light from glory and scatter them upon those around us.—[Manuscript 84, 1886](#), pp. 3-9. (Sermon, September 26, 1886.)

White Estate

Washington, D. C.,

August 1, 1979.

[265] **MR No. 736—Jewish Leaders Turned People From
Christ**

The Lord invites men to fully investigate His claims, that they may understand His will. His Word is to be searched. It challenges full investigation. It is error that loves darkness and refuses to come to the light....

When Christ was upon this earth, the great mass of the common people would have accepted Him had it not been that they were afraid of what the Scribes and Pharisees might do. These leaders, sitting in Moses' seat, claiming to know God, saw that Christ was drawing the attention of the people from them. They determined to oppose His work, and once started in the path of opposition, no evidence had any weight with them. The wonderful works Christ did were denied. The gracious words which fell from His lips were misstated and misconstrued. They regarded the rejoicing shown because of Christ's works of compassion and miracles of healing as a personal slight to themselves. The appeals which Christ made, appeals which were freighted with love, the conclusive arguments He presented, only kindled fires of hatred in the hearts which, once convicted, had refused the light. Christ came to His own, and His own received Him not. He had to forsake Judea in order to preserve His life till the fullness of the time. "After those things," we read, "Jesus walked in Galilee: for He would not walk in Jewry, because the Jews sought to kill Him" ([John 7:1](#)).—[Manuscript 14, 1900](#), pp. 3, 10, 11. ("Offer Unto God Thanksgiving," February 11, 1900.)

White Estate

Washington, D. C.,

August 1, 1979.

**MR No. 737—This Material Is Cited in Chapter 31
of The Early Elmshaven Years, by Arthur L. White**

MR No. 738—Christ's Human Nature in Gethsemane

We naturally long for sympathy and fellowship in suffering, and Christ felt this longing to the depths of His being when in His trial in Gethsemane He asked His disciples to watch with Him. But even they did not witness his great agony. He fought out His soul-battle alone, for when He came to see His disciples He found them sleeping. Sorrowfully He asked, "What, could ye not watch with Me one hour?" ([Matthew 26:40](#)). Christ poured out His soul to God in an agony which He was not ashamed for His disciples to witness. They would ever afterwards call to mind that scene in Gethsemane, when their Lord bent over them, His face all marred with the bloody sweat which was caused by the agony He was enduring.

Then Christ went back to pray, not now for Peter that his faith fail not, but for His own tempted, tried, agonized soul. His human nature longed to escape the final test. The mysterious cup trembled in His hand. Shall he drink it? "If it be possible," was His agonizing prayer, "let this cup pass from Me." The sins of one human being would be sufficient to crush a finite man, but upon Christ were laid the sins of the whole world.

With all his power, Satan pressed his temptations upon Christ, seeking to make Him turn aside from offering Himself as an oblation to God. But Christ looked upon a world of woe, and knew that if He failed, it would be lost. Shall He turn aside? No, no. An angel from heaven strengthened Him to firmly put aside the temptation, the intense desire to avoid drinking the cup. And as the wail of a lost world came up before Him, He cried in a voice full of the deepest decision, "Nevertheless, not My will, but Thine be done" ([Matthew 27:39](#)).—[Letter 106, 1896](#), pp. 7-9. (To Brother W, June 26, 1896.)

White Estate

August 9, 1979.

**MR No. 739—Difficulty in Delivering Some
Messages**

[267]

I had some very bad, bad jobs to perform. I took Brother Bean and wife and talked to them very plainly. They did not rise up against it. I cried myself; could not help it. I told him he must not expect credentials for he would not get them. He has given that up now.—[Letter 42, 1880](#), p 6. (To W. C. White, September 22, 1880.)

White Estate

Washington, D. C.,

September 4, 1979.

[268] **MR No. 740—Ellen White’s Helpers, Marian Davis
and Fannie Bolton**

Marian Davis and Plans for Publishing the Conflict Series—

We are pressing with all our might the Volume 4 [The Great Controversy] to its completion. The printers are driving us fast, and I believe we shall have hard work to keep up with them. I have next the Volume 1 [Patriarchs and Prophets] to get out, then to revise Volumes 2 and 3 [The Desire of Ages]. If the dear Lord will help me, I shall be able to do this work. Marian has a heavy load upon her. She seems to stand it well as yet, but at times the pressure comes quite severe on her, poor child. She works real hard.—[Letter 25, 1888](#), p 4. (To S. N. Haskell and William Ings and wife, February 13, 1888.)

Fannie Bolton Disconnected from Ellen White’s Work—

Fannie Bolton has failed me after causing me the most intense suffering of mind by her tragic attitudes and her exalted opinion of her superior qualifications. She no longer has any connection with me, and she never will have again. Marian Davis is the only one now left. Nothing can now take her attention from the life of Christ [i.e. The Desire of Ages], the first volume of which we are now reading for the press....

[269] Often I lay down my pen and say, “Impossible, impossible for finite minds to grasp eternal truths and deep, holy principles, and to express their living import.” I stand ignorant and helpless. The rich current of thought takes possession of my whole being and I lay down my pen, and say, “O Lord, I am finite, I am weak and simple and ignorant. Thy grand and holy revelations I can never find language to express.—[Letter 90, 1896](#), pp. 1, 3. (To W. O. Palmer, January 24, 1896.)

Marian Davis and Ministry of Healing—Do not worry about the book [*The Ministry of Healing*]. Wait until we get home. Be of good courage. The Lord lives and reigns. Be of good courage in Him. Trust the dear Saviour as a child trusts its parents. He loves

you, and in your perplexities He will be your helper and your God. Be strong in the Lord; yea, be strong.

Do not try to work. Ride out in the Harper carriage with Sister Peck or with Sister Nelson. The rides would do both you and Sister Peck good. Keep in the open air as much as possible. Do not worry. When the book is finished, we shall thank the Lord. But I have thought that perhaps it might be delayed in His providence. I shall not fret, nor hurry you. Take everything as easy as possible.—[Letter 275, 1904](#), p. 2. (To Marian Davis, August 7, 1904.)

Marian, I am praying for you, that the Lord will spare your life that you may remain with me. I hope we may not be separated again. Do not refuse to eat nourishing food. It is not the will of God that you should starve yourself. Eat regularly, that you may gain in strength. Do all that you can to aid in your recovery, and may the Lord comfort your soul. In Him is strength. Look unto Jesus, the Author and the Finisher of your faith. If you continue to look to Him, you will be made like Him in character. I very much wish that I could be there to help you, but as this is impossible, I must be reconciled to what I cannot prevent.

Be of good courage in the Lord. Jesus has compassion on you. You have done a noble work in helping me with my books, and the Lord will accept your lifework. I am so glad that these books are being so widely scattered. You and I know how precious they are.

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You must not worry about the book, *Ministry of Healing*. Ride out every day, if possible. You must take a rest for a time. Have courage and faith and hope in the Lord. Trust in Him. He is the light of your countenance and your God.... May God bless and comfort you, my child.—[Letter 366, 1904](#), pp. 2, 3. (To Marian Davis, August 29, 1904.)

Marian Davis' Last Illness.—Marian, may the Lord strengthen and restore you, is my prayer. Oh, I am so sorry that you are sick. But do not lose self-control. You have a very strong will. Exercise that will in preserving your self-control. You will, won't you?

My dear sister, you have handled these subjects so often. Just appropriate them to yourself, and receive the consolation that it is your privilege to have. Look away from your poor, miserable self to Jesus. He is the beauty of holiness. He wants you to submit yourself, as a little child, to Him. You have prepared many things that God has

given me for others. I entreat you to be encouraged by the thought that you have been permitted to help me in my work for so many years. Let this thought comfort you. I entreat you to look away from yourself to the Lord Jesus, and in simplicity trust your Redeemer.

Submit to that which Sister Nelson and your sister may wish you to do. Be peaceful in the Lord Jesus Christ. He is too wise to err and too good to do you harm. Be hopeful in God. Do not think of trying to do anything on the writings. May the Lord help you, is my prayer.—[Letter 365, 1904](#), pp. 2, 3. (To Marian Davis, September 16, 1904.)

[271] **Marian Davis' Death**—I would have been very glad, could I have felt free to remain another week in Battle Creek. I would have done this, but Marian's sickness called me home. Her case was a heavy weight on my mind. We received letters every day telling us of her increasing weakness. The thought that I must part with her was a great trial to me. She had been with me for twenty-five years, and we blended nicely in our work. I knew that if she should die, I could not find another to supply her place. Our ideas in regard to the work were one, and we often talked together. Every word that I spoke to make a point clearer, she would write out at once.

I was so thoroughly worn out when I reached home that I feared a severe sickness was coming upon me. We found Marian very weak indeed. She was at the Sanitarium, and Mrs. Kellogg, her sister, was with her.

Mrs. Kellogg and Sara [McEnterfer] were with Marian at the time of her death. She passed away very peacefully, and we feel that we can indeed say, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" ([Revelation 14:13](#)).

A few days before her death, we decided to go to Los Angeles, for our tickets were good only till the third of November. We spoke to Dr. Evans about this, and he advised us to go, saying that we could be sent for whenever necessary. We decided to go on Monday, the day before her death, but we felt held to remain at home one more day. On Tuesday morning, we received word that she had lost consciousness at about seven o'clock. We at once decided not to go to Los Angeles that day. She died at half-past-four Tuesday afternoon.

The funeral was held the next day. She was laid away in the St. Helena Cemetery. I miss her greatly, and shall continue to, for she was a most faithful and efficient worker.—[Letter 311, 1904](#), pp. 2, 3. (To J. H. Kellogg, November 25, 1904.) [272]

How Ellen White Dealt With Her Helpers—Neither Marian [Davis] nor anyone is required to do just so many hours. Whenever they ask, a day is given off, and not a word said as to whether they have put in their full time, not a question or a criticism made as to time or amount of work done. They are left individually on their own responsibility. Over and over I have repeated, “Do not work when you do not feel well.” I make no account of days when they do not do anything for me, whoever it may be. I never question their time, only to say, “Let their wages go right on, when sick, when attending meetings, or when engaged in work for themselves.”

In regard to Fannie [Bolton], she has done very little of the work for one year. Since the Ashfield camp meeting her mind has been diverted to other things, preoccupied with things that were of no service to the cause of God, and Satan has worked upon her imagination. It is not the work connected with me that has prostrated her nervous system. It is practicing a course of secrecy and deception and wrongdoing. It is not the requirements made upon her, but it is kindling a fire and walking in the sparks of her own kindling in connection with her wonderful desire for another woman's husband—lovesick sentimentalism.

It was not my work when at Preston that had that effect on her which caused her to be nervously prostrated. It was her lovesick sentimentalism for a man in America, who has given up the truth. She expected he would write her, renewing his attentions to her, but no letter was received, and she almost blasphemed God because of His providence. She would ask, “Why does God permit these things to be?” in such a spirit of vehemence and rebellion that I was frightened. [273]

Now the appearance is that poor Fannie has broken down in her work for Sister White, as though I had worked her to death. This is not the truth, but as such it will be regarded. Fannie has had her own way, and must suffer the result of her own course of action, but I must have the stigma, and the impression will go forth that poor Fannie is worked to death. I feel very sorry for the girl. I feel very

sorry that she is suffering. But wrong impressions will be made in regard to my work.—[Letter 21, 1896](#), pp. 2, 3. (to W. A. Colcord, January 7, 1896.)

Fannie Bolton's Claims Refuted—Your words regarding me and my writings are false, and I must say that you know them to be false. Nevertheless, those unacquainted with you take your words as being the words of one who knows. Because you have been acquainted with me, and connected with me, you can state what you please, and you think that your tracks are so covered that they will never be discovered. But my writings have not stopped. They go out as I have written them. No words of my copyists are put in the place of my own words. This is a testimony that cannot be controverted. My articles speak for themselves....

[274]

I will now only say further that I forgive you, and will continue to pray, as I have done, that you may be converted. The articles in the *Review* give me more discouragement over your case than I have ever had, for I see you clothed in garments of pretentious light, and this is a terrible deception. May the Lord anoint your eyes with eyesalve, that you may see yourself as you are, and that you may have that repentance that needs not to be repented of.—[Letter 24, 1897](#), pp. 4, 5. (To Fannie Bolton, June 25, 1897.)

Ellen White Declines to Take Fannie Bolton Back—You asked if you could come back again and connect with me in my work, if you should regain your health. The light I have from the Lord is: She is not converted.... I was shown that by your coming to my home, the Lord would give you an opportunity to clear your soul of its guiltiness in connection with me and my work. Your words had created in others ideas that would be communicated to still others. The opportunity was granted you to make straight and thorough work, to clear your soul, and place me in a clear and proper light before the people to whom you had spoken, to show that you had acted as my adversary. The light given me of God is that it was not the will of the Lord henceforth that you should have the least connection at any time with me and the work which God had given me to do.—[Letter 25, 1897](#), pp. 4, 5. (To Fannie Bolton, April 11, 1897.)

Washington, D. C.,

August 29, 1979.

[275]

MR No. 741—The Witness of John Huss

God is infallible. God has spoken by Solomon that He “requireth that which is past” ([Ecclesiastes 3:15](#)). He “seeks again” that which is past (marginal reading). The body of Huss was consumed. The council had done all that they could do with the man whose only crime was that he could not accept as infallible the council of Constance and he could not let their voice stand above the voice of God in His Word. But God “seeks again that which is past” recalling all the proceedings whether of judgment or of mercy. He recalls all the doings of different ages and repeats them in the present generation. It is for this reason that there is such value in the registered experience of the believers of other days. The biography of the righteous is among the best treasures that the church can possess. We have the benefit of the accounts of the workings of the power of evil in contrast to the deeds of those who through many centuries were living by every word that proceedeth out of the mouth of God. This rich experience is bequeathed to us as a legacy of great value. When history shall be repeated, when the great men of earth will not come to the Bible for light and evidence and truth, when the commandments of men shall be exalted above the commandments of God, and when it shall be regarded a crime to obey God rather than the laws of men, then we shall not have to tread a path in which we have had but few examples of others who have gone before us.

[276]

The Lord supported His faithful ones to the end. This should be an encouragement. It should give confidence to the righteous in all ages that the Lord is unchangeable. He will manifest for His people in this age His grace and His power as He has done in past ages. The declarations of God’s Word and the accuracy with which He has made them good in history combine to give us assurance and instruction of greatest value. Nothing can shake the pledge we have from God Himself that with the Bible for our guide and present help, we shall have peace under all circumstances, and an eternal weight of glory for our future reward.

Here in the experience of Huss was a witness, a monument erected, calling the attention of the world to the promise: “Be thou faithful unto death, and I will give thee a crown of life” ([Revelation 2:10](#)). Registered in the history of nations, John Huss lives. His godly works and steadfast faith, his pure life, and conscientious following of the truth that was unfolded to him, these he would not yield even to be saved a cruel death. That triumphant death was witnessed by all heaven, by the whole universe. Satan bruised the heel of the seed of the woman, but in the act of Huss his head was bruised. In contrast to deeds of that council, uprooting truth and righteousness, in contrast to their cruelty to Huss, the martyr’s constancy, his faith, his example, has been reflecting its light down along the times for centuries. His example has been encouraging others to submit their souls and bodies to God alone, to exalt God alone and take the Scriptures as their guide. This will make them the light of the world. This will make them examples of faith and courage and steadfastness in truth. This will nerve them to suffer and to endure, gaining victories even in sorrow and in death. Those who follow John Huss’ example may expect the same mercies from the same God who braced and fortified him. Huss’ Christlike bearing under trials of suffering, contempt, abuse, and perjury caused joy among the angels and the friends of truth and righteousness. [277]

For the student of such history, the experience of others can become his experience through faith. The same wonders are wrought through prayer, the same mercies are obtained, the same promises realized, the same assistance from heaven communicated, the same victories achieved.

We are surrounded by a great cloud of witnesses. The battlements of heaven are thronged with a great crowd of angels watching the conflict of man with the prince of darkness. They bend from the eminence and with intense interest watch to see if the child of God, harassed, perplexed, persecuted, denounced, defamed, and condemned as was the Master, will look to heaven for strength. Heaven waits our demand upon its resources. Will we cast away our false props and false theories? Will we reject the words and sayings of men and look to God through the one Mediator for grace, for strength and power? We will never look in vain. Angels are waiting as messengers to minister unto those who shall be heirs of salvation.

They are close by every one who needs their help while fighting the good fight of faith.—[Manuscript 38, 1887](#). (Handwritten Huss Manuscript, no date.)

White Estate

Washington, D. C.,

August 30, 1979.

MR No. 742—A. T. Jones's Sermons on the Validity of the Testimonies [278]

It has been presented to me that I must speak to you [A. T. Jones], for you need help in order to break the spell that has been upon you. If you would humble your heart before the Lord, and accept the light that He has given you, you would have help from God.

I have been instructed to use those discourses of yours printed in the *General Conference Bulletins* of 1893 and 1897, which contain strong arguments regarding the validity of the Testimonies, and which substantiate the gift of prophecy among us. I was shown that many would be helped by these articles, and especially those newly come to the faith who have not been made acquainted with our history as a people. It will be a blessing to you to read again these arguments, which were of the Holy Spirit's framing.

Be assured, Elder Jones, that if you see your mistake in pursuing the course you have for some time been following, and take your position on the side of truth in regard to this question, the spell that is upon you will be broken. We call upon you to take your stand on the Lord's side, and act your part as a loyal subject of the kingdom. Acknowledge the gift that has been placed in the church for the guidance of God's people in the closing days of earth's history. From the beginning the church of God has had the gift of prophecy in her midst as a living voice to counsel, admonish, and instruct. We have now come to the last days of the work of the third angel's message, when Satan will work with increasing power because he knows that his time is short. At the same time there will come to us through the gifts of the Holy Spirit, diversities of operations in the outpouring of the Spirit. This is the time of the latter rain.

In view of this, the words of the apostle should come to us with impelling force: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And He shall send Jesus Christ, which [279]

before was preached unto you: Whom the heavens must receive until the time of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.

“For Moses truly said to the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed” ([Acts 3:19-25](#)).

I cannot describe to you the relief of mind that has come to me. We thank God that the spell that has been over you may be broken. Yield your will to the Holy Spirit’s guidance. Blessed assurance will come to the heart that is opened to welcome the lowly Jesus.

Jesus says, “Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference” ([Romans 3:20-22](#)).—[Letter 230, 1908](#), pp. 1, 2. (To A. T. Jones, July 25, 1908.)

White Estate

Washington, D. C.,

August 29, 1979.

**MR No. 743—Materials Appearing in Selected
Messages, Book 3**

[280]

MR No. 744—Principles Relating to Sickness

God Is Concerned About Cleanliness Now as Anciently—I saw that God is no less particular now than He was anciently. He gave special direction to the children of Israel to observe cleanliness in their camps, to wash their clothes, etc., etc., lest the Lord should pass by and see their uncleanness and would not go out with their armies to battle against their enemies. I was shown that in this God wished Israel to practice habits which would ensure them health and would keep them elevated above the heathen around them, for they were His peculiar treasure which He was sanctifying to Himself. Nothing would be more displeasing to God than for them to have disregarded His special commands and persisted in being unclean; and, if they had done so, the consequences would be that God would visit them with curses instead of blessings, with defeat instead of victory. If any family among Sabbathkeepers dare continue in slack, disorderly habits and risk it, they will be visited with a curse instead of a blessing, for they will be the means of bringing a reproach upon all Sabbathkeepers and will cause the heathen to make them a byword and a proverb.

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In these last days, especially, should all seek to elevate their lives, for they are fitting for translation and must be without spot or wrinkle or any such thing—perfect before God, pure in heart and life, holy—and then will their light shine. You need not imitate the fashions of the world in order to have influence, but in order to have influence you must all take an exalted position that your influence may tell. You who are looking for Christ's coming should be the most orderly, systematic, cleanly people upon the earth; but it has not been thus. Some have acted as though it was no matter what they wore, how their houses or persons appeared, and that these slovenly manners were tokens of humility. Instead of this it is a true sign hung out to unbelievers of what is within; you are judged accordingly. God help you to arise.—[Letter 23, 1868](#), pp. 2, 3. (To “Dear Friends in Burlington,” April 27, 1868.)

Hereditary Feebleness—There are invalids in our world born with feeble constitutions. They suffer from no fault of their own. Let these study patient endurance. In so doing they can glorify God.—[Letter 103, 1897](#), p. 6. (To E. A. Sutherland, July 23, 1897.)

Spiritual Healing Contrasted With Physical Healing—The renewing of the heart is a far greater miracle than the healing of the diseases of the body.—[Letter 18, 1892](#), p. 7. (To J. H. Kellogg, April 15, 1892.)

Homes for Consumptives—Sanitariums that are erected for consumptive patients should be placed some distance out of the city, where there is plenty of open space, a clear stream, and land which can be cultivated. Then the patients can be drawn out into the fresh air, while those who are strong can cultivate the soil. The institution built for consumptives which has not these accompaniments cannot benefit the patients. Such an institution Seventh-day Adventists are at the present time unable to maintain.

The Lord has not laid upon our people the burden of erecting a sanitarium exclusively for consumptive patients. Large numbers of persons with this disease should not be gathered together in one home. Many who come to such institutions are hopeless invalids. Others have but faint hope of recovery. The very fact that there are kept before them daily those in the various stages of the disease, and that they are called upon to see their fellow-sufferers wasting away before their eyes, is sufficient to destroy in them their last hope of recovery. In no case would I feel inclined to send a friend or relative to such a place. With these consumptives at the table coughing and spitting as so many do, who could retain their appetite for food?

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The very best talent is required in those who have charge of these homes, but no one person should be confined to this line of work for a long period at a time. It is not pleasant for persons to go to an institution where they are called upon to see daily those whose lives are gradually wasting away. The coughing and expectoration also is very objectionable. To place persons of tact and ability in such a place is to entail upon them a tax that might better come upon the relatives of the patient.

I know what I am talking about, for my husband's brother, Nathaniel White, died of consumption in my home, also Sister Annie White, and [Luman V. Masten] the foreman of our printing office in

Rochester, New York. I could not bring on these the painful experience of being separated from their family, and placed in a home with a large number of consumptives. I placed them where they would be comfortable, and where they could receive the attention of their friends to the last. Every precaution can be taken when one in a family is afflicted with this disease, and his friends can give him loving attention and watchcare. But separate him from his home, and he is painfully conscious of the cause. And the sight of the sick and the dying around him hastens his life to its close.

[283] When you come to number those who have money, who would be willing patients, you would find that there would be few who would patronize a home for consumptives. The fewer consumptives a person attacked with this disease is required to associate with, the better it is for him in every way. The number of poisoned breaths brought together in one place not only hastens the course of disease in the patients, but entails death upon those who care for them.

I never supposed that an institution was to be built by our people exclusively for consumptives. Some with throat and lung trouble would be benefited by treatment, but there are many who would receive no help in such an institution. The fact that such an institution means a constant outlay of money, with no hope of returns, must be considered. If a home for consumptives is to be established, let it be near streams of living water, away from the city, near forests of pine or hemlock, for there are healing properties in them. Then publish the fact that such an institution has been established and call for volunteers to carry on the work. As the Sanitarium in Colorado has been established, let it be appropriated to the use of those who are sick who have some hope of recovery.

[284] We are to be awake to the necessity of suffering humanity, but it would be unwise to sacrifice lives to the special work of treating consumptives. I have not one word to give in encouragement of this. It may be necessary to provide a place where patients who are dying of consumption can be cared for, but such a building should not be placed in the city, but isolated from the city. Let all who are troubled in regard to this question remember that it means much to impress upon individuals that it is their duty to take charge of an institution for consumptives. Persons may come to such an institution who are said to have consumption, but who are really suffering from

stomach trouble. If these associate with consumptive patients, they will certainly contract the same disease, for they have lost the power to resist the effects of any exposure.

I would not, could not, from the light I have, encourage our people to build up an institution for consumptives, or to take charge of such an institution. There are many others suffering from various diseases who could be treated with some hope of saving life. As far as possible consumptives [should be cared for] in their own homes by their friends, whose duty it is to do this. Let those who can aid these friends with means and religious counsel. But is it not a hopeless task to appoint anyone to care for a large number of consumptives? The same care thus expended could be employed in behalf of patients whose lives would be preserved. Thus many would learn of the truth, and going from the institution would impart that which they have received, and many lives would be dedicated to the work of saving souls.—[Manuscript 89, 1899](#), pp. 1-4. (“Shall We Erect Homes for Consumptives?” June 19, 1899.)

Have Faith in God—Have faith in God. He is the greatest physician the world has ever known. He can save to the uttermost. Do not depend on the faith of others, but lay yourself, soul, body, and spirit, upon the altar of God for repairs and restoration. We present your case to God in our family and private prayers. It is your privilege to seek the Lord with earnest faith, and to believe that He would have you healed.—[Letter 100, 1898](#), p 8. (To Brethren Wilson, Pallant, and Chapman, November 3, 1898.)

EGW Isolated Herself When She Had a Cold—We have been here for nearly two weeks, but I have been sick most of the time. Somewhere I caught a severe cold, and for more than a week I have not associated with the family at all, but have kept close to my room. I have a very severe cough, and a very sore throat, and I have thought it best to keep to myself. At times when coughing, it has seemed as if my breath would stop, but I have taken heavy treatment, and I am improving, though I still have times of heavy coughing.—[Letter 317, 1904](#), p. 1. (To Sister Grey, November 23, 1904.)

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Isolation of T.B. Patients—I have been conversing with you in the night season in regard to some matters that I will write you about. We were conversing in reference to Brother Hansen and his manufacturing health foods. In regard to the family, you understand

that Sister Hansen must be carefully cared for, because she has had lung trouble. It would be well for them to be provided with a home by themselves. They can be so located that burdens shall not come upon Sister Hansen too heavily, and where she can care for their own family. She may entirely recover from her lung difficulty, but it will be well to take every precaution. Matters can be managed so that those who need to be connected with the institution may not in any way be exposed. You and your wife may be wise on this subject, and a word to the wise is sufficient.—[Letter 329, 1905](#), p. 1. (To J. A. Burden, December 11, 1905.)

[286] **A Home for Consumptives Away From Boulder Sanitarium**—A few minutes ago Sara [McEnterfer] placed your letter in my hand. I have read it, and I will say that I have always talked against the idea of having a consumptives' home near the Boulder Sanitarium. Select a place ten or twelve miles away, or if necessary, still farther away. If possible, let it be where there are many pine trees. Let those of the patients who are able to work be given something to do. They should give the muscles judicious exercise. Let them work in the soil. This will be found especially advantageous. Let all be taught that cheerfulness is God's remedy for sickness. Let them talk faith, and think as little as possible about disagreeable things. Let the heart go forth in praise and thanksgiving to God. Let them pray for themselves and for one another, and let them keep the love of God in the soul. The great Physician can heal consumption. He did it in the case of my husband and myself.

It should be understood that the Boulder Sanitarium does not receive those suffering from consumption. Let a place be chosen for a consumptives' home, and let it be far enough away so that it will not interfere with the work of the Boulder Sanitarium. Go ahead with the selection of some retired place, and let the consumptives be cared for in the wisest and best way. Many will recover.

In regard to means, we should have a fund set apart for the care of those suffering from consumption. If a suitable building can be secured for a consumptives' home, the work carried on in it would, to a large degree, have to be sustained by gifts. I believe that a call for means with which to purchase a building for this purpose, and to sustain the work of the home, would be responded to. May the

Lord give us hearts of flesh and of tenderness and love.—[Letter 315, 1904](#), pp. 1, 2. (To Brother Wilcox, November 22, 1904.)

Healing for Consumptives—Many who are threatened with consumption will be healed through faith. Many others will be healed through proper eating and drinking and through living largely in the open air. To those who are suffering from this disease I would say, Take regular exercise, and keep as cheerful as possible. Keep busy, and live as much as possible out-of-doors. Keep your heart free from all jealousy and evil-surmising, and ask God to help you to improve as fast as possible. Some will overcome the disease; yes, many will, through faith in the mighty Healer. “Let him take hold of My strength, that he may make peace with Me;” the Lord says, “and he shall make peace with Me” ([Isaiah 27:5](#)).—[Manuscript 4, 1905](#), pp. 3, 4. (“The Prevention of Consumption,” December 27, 1904.) [287]

White Estate

October 23, 1979

MR No. 745—Our Relationship With God

Rest in the Lord—Your mind may often be clouded because of pain. Then do not try to think, but just rest, and show that you have committed your soul to God as unto a faithful Creator. It is your privilege to show in your weakness and suffering that you do not doubt the love of God toward you, that you know that He is faithful who has promised, and that you trust soul and body in His hands, that He will keep that which is committed to His trust.

Let your mind dwell upon the goodness of God, upon the great love wherewith He has loved us, as evidenced in the work of redemption. If He did not love us, and consider us of value, then this great sacrifice would not have been made. He is beneficent in mercy and in grace. Let your heart and mind be at rest, like a tired child in the arms of its mother. His everlasting arms are beneath you. In all your afflictions Jesus is afflicted. What a privilege it is for you, now afflicted, to find a refuge in Jesus.

The gospel armor seems too weighty to be borne. Well, Jesus Christ is your armor. Hide in Him, and the wicked one will not harass or confuse your faith. Jesus has bequeathed His peace to you.—“Strong is the strength which God supplies through His eternal Son.”

Praise the Lord that you have felt the cleansing efficacy of the Saviour’s blood. Upon your soul the Son of Righteousness hath arisen with healing in His wings. How empty and unsatisfying is every earthly thing. But Jesus, the precious Saviour, is your spiritual sustenance. He has linked your life with His life. The word of His grace is manna to the believing soul. The precious promises of the Word are life, sweetness, and peace.

Do not be troubled. Jesus loves you, and will care for and bless you. The active, aggressive battle you can no more fight, but you can let Jesus fight it for you. He says to you, “Give your case entirely into My hands. Be still and know that I am God.”

Dear Sister Cady, we hope and pray that the Lord will give you help and strength under the severe taxation that is upon you. That

God who saw Nathanael under the fig tree sees you, and understands all your griefs and all your sorrows. The Lord Jesus will be your strength in this day of your affliction.—[Letter 16, 1896](#), pp. 1, 2. (To Brother and Sister Cady, November 17, 1896.)

Striving for Happiness—We are so anxious, all of us, for happiness, but many rarely find it because of their faulty methods of seeking, in the place of striving. We must strive most earnestly, and mingle all our desires with faith. Then happiness steals in upon us almost unsought—it may be amid aggressive warfare, truth against error. We believe in a general way, but we lose much because we do not trust fully and entirely in God our Maker. When we can, notwithstanding disagreeable circumstances, rest confidently in His love and shut ourselves in with Him, resting peacefully in His love, the sense of His presence will inspire a deep, tranquil joy. This experience gains for us a faith that enables us not to fret, not to worry, but to depend upon a Power that is infinite.—[Letter 57, 1897](#), p. 1. (To Brother and Sister Hare, January 20, 1897.)

White Estate

Washington, D. C.,

October 22, 1979.

[290] **MR No. 746—Increasing Importance of the Three Angels' Messages**

Third Angel's Message a Life-and-Death Question—We know that now everything is at stake. The third angel's message is to be at this time regarded as of the highest importance. It is a life-and-death question.

The eighteenth chapter of Revelation reveals the importance of presenting the truth in no measured terms, but with boldness and power. There must be no toning down of the truth, no muffling of the message for this time. Satan has devised a state of things whereby the proclamation of the third angel's message shall be bound about. We must beware of his plans and methods. The third angel's message is to be strengthened and confirmed....

Satan will so mingle his deceptions with truth that side issues will be created to turn the attention of the people from the great issue, the test to be brought upon the people of God in these last days.—[Letter 28, 1900](#), pp. 2-4. (To W. W. Prescott and wife, February 17, 1900.)

A Worldwide Message—The message of the angel following the third is now to be given to all parts of the world. It is to be the harvest message, and the whole earth will be lighted with the glory of God. The Lord has this one more call of mercy to the world, but the perversity of men diverts the work from its true bearing, and the light has to struggle amid the darkness of men who feel themselves competent to do a work that God has not appointed them to do.—[Letter 86, 1900](#), pp. 8, 9. (To A. G. Daniells, June 18, 1900.)

[291] **Increasing Importance of the Three Angels' Messages**—The truth for this time, the third angel's message, is to be proclaimed with a loud voice, meaning with increasing power, as we approach the great final test.... The present truth for this time comprises the messages, the third angel's message succeeding the first and the second. The presentation of this message with all it embraces is

our work. We stand as the remnant people in these last days to promulgate the truth and swell the cry of the third angel's wonderful distinct message, giving the trumpet a certain sound. Eternal truth, which we have adhered to from the beginning, is to be maintained in all its increasing importance to the close of probation. The trumpet is to give no uncertain sound....

This message is to come to the churches. We are to consider the best plans for accomplishing this.... Faith, eternal faith in the past and in the present truth, is to be talked, is to be prayed, is to be presented with pen and voice.

The third angel's message in its clear, definite terms is to be made the prominent warning. All that it comprehends is to be made intelligible to the reasoning minds of today.—[Letter 121, 1900](#), p. 5. (To S. N. Haskell and wife, August 13, 1900.)

Relevance of the Message—All the people of God are now to stand on the platform of truth as it has been given in the third angel's message.... The only hope for anyone is to hold fast the evidences that have confirmed the truth in righteousness. Let these be proclaimed over and over again until the close of earth's history.—[Manuscript 61, 1906](#), p. 3. (“Hold Fast the Beginning of Your Confidence,” June 3, 1906.)

Universal Nature of the Third Angel's Message—Every feature of the third angel's message is to be proclaimed in all parts of the world.... This message is a testing message. Received into honest hearts, it will prove an antidote for all the world's sins and sorrows. No conditions of climate, of poverty, or ignorance, or of prejudice can hinder its efficiency, or lessen its adaptability to the needs of mankind.—[Manuscript 75, 1906](#), p. 3. (“A Caution Against Heavy Investment in Food Manufacture,” September 29, 1906.)

Truths of the Third Angel's Message Constantly Unfolding—The third angel's message reveals the great saving truth for this time. Its truths are constantly unfolding, and it is God's design that even the children and youth shall understand intelligently what God requires, that they may distinguish between righteousness and sin, between obedience and disobedience.—[Manuscript 67, 1909](#), p. 3. (“A High Standard,” October 7, 1909.)

[292]

Washington, D. C.,

October 22, 1979.

I have attended the closing meeting of the ministerial Bible school—a school composed of conference delegates and those who have been attending the ministerial institute. At this meeting several were called upon to say something. Remarks appropriate for the occasion were made by Elders Olsen, Waggoner, Prescott, and Smith; also by Elder Haskell, who has been mercifully preserved during his tour around the world.

I spoke in regard to matters that were deeply impressing my mind. I referred to the fear that had been expressed by some who were not members of the ministerial institute, and who had not been present at all the Bible classes of the school—a fear that there was danger of carrying the subject of justification by faith altogether too far, and of not dwelling enough on the law.

Judging from the meetings that I had been privileged to attend, I could see no cause for alarm; and so I felt called upon to say that this fear was cherished by those who had not heard all the precious lessons given, and that therefore they were not warranted in coming to such a conclusion. None of the members of the class who had been studying the Word to learn “What saith the Scriptures?” entertained any such fear. The Bible, and the Bible alone, has been the subject of investigation in this school. Every lesson has been based, not on the ideas and the opinions of men, but on a plain “Thus saith the Lord.”

Many remarks have been made to the effect that in our camp meetings the speakers have dwelt upon the law, the law, and not on Jesus. This statement is not strictly true, but have not the people had some reason for making these remarks? Have not there stood in the desk, as mouthpieces for God, men who had not a genuine experience in heavenly things, men who had not received the righteousness of Christ Jesus? Many of our ministers have merely sermonized, presenting subjects in an argumentative way and scarcely mentioning the saving power of the Redeemer. Not having themselves partaken

of the living bread from heaven, their testimony was destitute of nourishment, destitute of the saving blood of Jesus Christ, which cleanseth from all sin. Their offering resembled the offering of Cain. He brought to the Lord the fruit of the ground, which, in itself, was acceptable in God's sight. Very good, indeed, was the fruit, but the virtue of the offering, the blood of Christ, represented by the blood of the slain lamb, was lacking. So it is in Christless sermons. Men are not pricked in the heart; they do not inquire, "What shall I do to be saved?"

In His sacrificial character, Christ reveals Himself as the Bread of Life. "Whoso eateth My flesh," He declared to His disciples, "and drinketh My blood, hath eternal life" ([John 6:54](#)). Why is not He presented to the people as the Living Bread? Because He is not abiding in the hearts of many of those who think it their duty to preach the law. Christ is left out of their sermonizing, and from east to west, from north to south, the church has been starving for the bread of life.

[295] Of all professed Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world. Our ministers should ever be able to direct men and women to Christ, to the One who Himself declared, "I am the bread of life" ([John 6:35](#)). Let those who minister to the spiritual necessities of the people read to them the words of Christ: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world" ([John 6:51](#)).

The Jews, unable to understand this declaration, "strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said unto them, Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you" ([Verses 52, 53](#)).

Often there are delivered to the people discourses destitute of the bread of life, the food essential for spiritual growth. Those who have been appropriating for themselves the bread of life, will be able to break it to others.

Christ further declares: "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He

that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him” (Verses 54-56). These words are very similar to those He used in representing Himself as the Vine, and His followers as the branches: “Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me. I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing” (John 15:4, 5).

How can our people be better helped than by being given the bread of life? And this bread is God’s Word; for Christ has said: “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life” (John 6:63).

The law and the gospel, revealed in the Word, are to be preached to the people; for the law and the gospel, blended, will convict of sin. God’s law, while condemning sin, points to the gospel, revealing Jesus Christ, in whom “dwelleth all the fulness of the Godhead bodily.” The glory of the gospel reflects light upon the Jewish age, giving significance to the whole Jewish economy of types and shadows. Thus both the law and the gospel are blended. In no discourse are they to be divorced.

[296]

Over the spiritual eyes of altogether too many there has been hanging a veil. Many have been teaching the binding claims of God’s law, but have not been able to see to the end of that which was abolished. They have not seen that Jesus Christ is the glory of the law. The bright beams of the Sun of Righteousness are to be reflected from His messengers upon the minds of sinners, in order that they may be led to say, with one of old, “Open Thou mine eyes, that I may behold wondrous things out of Thy law” (Psalm 119:18).

Many of our brethren and sisters do not discern the wondrous things that are to be seen in God’s law. They have not beheld that which was revealed to Moses when he prayed, “I beseech Thee, show me Thy glory” (Exodus 33:18). To Moses was revealed God’s character. “The Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty” (Exodus 34:5-7).

The apostle John, in his first Epistle, gives the definition of sin. He declares: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 John 3:4).

To Moses, the character of God was revealed as His glory. In like manner, we behold the glory of Christ by beholding His character. Paul says: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory [from character to character] even as by the Spirit of the Lord" (2 Corinthians 3:18).

[297]

Why, then, is there manifested in the church so great a lack of love, of true, elevated, sanctified, ennobling sympathy, of tender pity and loving forbearance? It is because Christ is not constantly brought before the people. His attributes of character are not brought into the practical life. Men and women are not eating of the Bread that cometh down from heaven.

I have felt very sad as I have seen ministers walking and working in the light of the sparks of their own kindling; ministers who were not obtaining spiritual nourishment from Christ, the Bread of Life. Their own souls were as destitute of the heavenly manna as the hills of Gilboa were destitute of dew and rain. In their hearts Christ was not an abiding presence. How could they speak intelligently of Him whom they had never known by experimental knowledge?

We must see Christ as He is. By the eye of faith we must discern the glory of the Only Begotten of the Father, full of grace and truth. By failing to cherish the Spirit of Christ, by taking wrong positions in the controversy over the law in Galatians—a question that many have not fully understood before taking a wrong position—the church has sustained a sad loss. The spiritual condition of the church, generally, is represented by the words of the True Witness: "Nevertheless," saith the One who loves the souls for whom He has died, "I have somewhat against thee, because thou hast left thy first love." The position taken by many during the Minneapolis General Conference testifies to their Christless condition. The admonition to every such an one is: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Have not many in this ministerial school seen their mistake of not abiding in Christ? Cannot they have the privilege of repenting,

and of doing their first works? Who shall condemn this work of repentance, of confession, of baptism? If some conscientiously feel that their first duty is to repent of their sins, confess them, and be baptized, is not this the first work that they must do? [298]

When precious rays of light from the Sun of Righteousness have shone upon our pathway, some have opened wide the door of the heart, welcoming the Heaven-sent light into the chambers of the soul. They receive the words of Christ Jesus gladly. Others have needed the divine anointing to improve their spiritual eyesight, in order that they may distinguish the light of truth from the darkness of error. Because of their blindness, they have lost an experience that would have been more precious to them than silver and gold. Some, I fear, will never recover that which they have lost.

When strong-minded men once set their will against God's will, it is not easy for them to admit that they have erred in judgment. It is very difficult for such men to come fully into the light by honestly confessing their sins; for Satan has great power over the minds of many to whom God has granted evidence sufficient to encourage faith and inspire confidence. Many will not be convinced, because they are not inclined to confess. To resist and reject even one ray of light from Heaven because of pride and stubbornness of heart, makes it easier to refuse light the second time. Thus men form the habit of rejecting light.

So long had the Jews refused to walk in the light of truth, that they rejected their Saviour. Jesus said of the Jews: "Ye will not come to Me, that ye might have life" ([John 5:40](#)). He, the Light of life, came to enlighten every man that comes into the world, so that no man need walk in darkness. The light of truth is constantly shining, but many men and women comprehend it not. And why?—Because selfishness, egotism, pride, blinds their spiritual eyesight. Standing between them and the true light, is the idol of their own opinion. They can see very readily that which they wish to see. Saith the True Witness: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" ([Revelation 2:7](#)). "The secret of the Lord is with them that fear Him" ([Psalm 25:14](#)). [299]

My brethren in the ministry, we need Jesus every moment. To lose His love from our hearts means much. Yet He Himself says:

“I have somewhat against thee, because thou hast left thy first love” ([Revelation 2:4](#)). There is danger of presenting the truth in such a way that the intellect is exalted, leaving the souls of the hearers unsatisfied. A correct theory of the truth may be presented, and yet there may not be manifested the warmth of affection that the God of truth requires every one of His messengers to cherish and manifest.

The religion of many is very much like an icicle—freezingly cold. The hearts of not a few are still unmelted, unsubdued. They cannot touch the hearts of others, because their own hearts are not surcharged with the blessed love that flows from the heart of Christ. There are others who speak of religion as a matter of the will. They dwell upon stern duty as if it were a master ruling with a scepter of iron—a master, stern, inflexible, all powerful—devoid of the sweet, melting love and tender compassion of Christ. Still others go to the opposite extreme, making religious emotions prominent, and on special occasions manifesting intense zeal. Their religion seems to be more of the nature of a stimulus rather than an abiding faith in Christ.

[300] True ministers know the value of the inward working of the Holy Spirit upon human hearts. They are content with simplicity in religious services. Instead of making much of popular singing, they give their principal attention to the study of the Word, and render praise to God from the heart. Above the outward adorning they regard the inward adorning, the ornament of a meek and quiet spirit. In their mouths is found no guile. In the lives of many more ministers there should be revealed the eternal verity of the kingdom of God. Those who practice the truth in daily life are represented as trees of righteousness, bearing the fruits of the Spirit.

Genuine religion is based upon a belief in the Scriptures. God’s Word is to be believed without question. No part of it is to be cut and carved to fit certain theories. Men are not to exalt human wisdom by sitting in judgment upon God’s Word. The Bible was written by holy men of old, as they were moved upon by the Holy Spirit, and this Book contains all that we know for certain and all that we can ever hope to learn in regard to God and Christ, unless, like Paul, we are taken to the third heaven to hear “unspeakable words, which it is not lawful for a man to utter” ([2 Corinthians 12:4](#)). This revelation to the apostle did not spoil his humility.

The life of a Christian is a life regulated by the Word of God just as it reads. All the truths of the Old and the New Testaments form a complete whole. These truths we are to cherish, believe, and obey. To the true disciple, faith in God's Word is a living, active principle; for "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" ([Romans 10:10](#)). By faith man believes that he receives the righteousness of Christ.

Faith, in itself, is an act of the mind. Jesus Himself is the Author and the Finisher of our faith. He gave His life for us, and His blood speaks in our behalf better things than spoke the blood of Abel, which cried unto God against Cain the murderer. Christ's blood was shed to remit our sins.

Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification. Into the definitions of these two terms they often bring their own ideas and speculations. Why try to be more minute than is Inspiration on the vital question of righteousness by faith? Why try to work out every minute point, as if the salvation of the soul depended upon all having exactly your understanding of this matter? All cannot see in the same line of vision. You are in danger of making a world of an atom, and an atom of a world.

[301]

As the penitent sinner, contrite before God, discerns Christ's atonement in his behalf, and accepts this atonement as his only hope in this life and the future life, his sins are pardoned. This is justification by faith. Every believing soul is to conform his will entirely to God's will, and keep in a state of repentance and contrition, exercising faith in the atoning merits of the Redeemer, and advancing from strength to strength, from glory to glory.

Pardon and justification are one and the same thing. Through faith, the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of an inherent goodness, but because Christ receives him as His child by adoption. The sinner receives the forgiveness of his sins, because these sins are borne by his Substitute and Surety. The Lord speaks to His heavenly Father, saying: "This is My child. I reprieve him from the condemnation of death, giving him My life-insurance policy—eternal life—because I have taken his place and have suffered for his sins. He is even My beloved son." Thus

man, pardoned, and clothed with the beautiful garments of Christ's righteousness, stands faultless before God.

[302] The sinner may err, but he is not cast off without mercy. His only hope, however, is repentance toward God and faith in the Lord Jesus Christ. It is the Father's prerogative to forgive our transgressions and sins, because Christ has taken upon Himself our guilt and reprieved us, imputing to us His own righteousness. His sacrifice satisfies fully the demands of justice.

Justification is the opposite of condemnation. God's boundless mercy is exercised toward those who are wholly undeserving. He forgives transgressions and sins for the sake of Jesus, who has become the propitiation for our sins. Through faith in Christ, the guilty transgressor is brought into favor with God and into the strong hope of life eternal.

David was pardoned of his transgression because he humbled his heart before God in repentance and contrition of soul, and believed that God's promise to forgive would be fulfilled. He confessed his sin, repented, and was reconverted. In the rapture of the assurance of forgiveness, he exclaimed, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." The blessing comes because of pardon; pardon comes through faith that the sin, confessed and repented of, is borne by the great Sin-bearer. Thus from Christ cometh all our blessings. His death is an atoning sacrifice for our sins. He is the great medium through whom we receive the mercy and favor of God. He, then, is indeed the Originator, the Author, as well as the Finisher, of our faith.—[Manuscript 21, 1891](#), pp. 1-11. ("Christ our Righteousness," February 27, 1891.)

White Estate

Washington, D. C.,

November 29, 1979.

MR No. 748—The Power of United Prayer

[303]

This morning I have been reading of your success in Adelaide. Praise the Lord! Keep the work progressing. I am so glad that the church in Adelaide has been given opportunity to recover from the terrible work done there by the enemy, which caused so much division and strife.

As a church, we have received great light. This light the Lord has entrusted to us for the benefit and blessing of the world. To us has been given the ministry of reconciliation. With power from on high we are to beseech men to be reconciled to God. We are encouraged to pray for success, with the divine assurance that our prayers will be heard and answered. “If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them” ([Matthew 18:19, 20](#)). “Ask of Me, and I will answer your requests.”

The promise is made on condition that the united prayers of the church are offered, and in answer to these prayers there may be expected a power greater than that which comes in answer to private prayer. The power given will be proportionate to the unity of the members and their love for God and for one another.—[Letter 32, 1903](#), p. 6. (To Brother and Sister Farnsworth, January 28, 1903.)

White Estate

Washington, D. C.,

October 22, 1979.

**MR No. 749—This Material Is Included in
Manuscript Release No. 900.26**

Sunnyside, Cooranbong, [Australia],

My Dear Sister,

I would call your attention to the precious promises in the Word of God. All who are children of God have not the same powers, the same temperaments, the same confidence and boldness. I am glad indeed that our feelings are no evidence that we are not children of God. The enemy will tempt you to think that you have done things that have separated you from God and that He no longer loves you, but our Lord loves us still, and we may know by the words He has placed on record for just such cases as yours. “If any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 John 2:1). “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from *all unrighteousness*” (1 John 1:9).

Now, my dear sister, I have evidence that God loves you; and the precious Saviour, who gave Himself for you, will not thrust you from Him because you are tempted, and in your weakness may have been overcome. He loves you still.

Peter denied his Lord in the hour of trial, but Jesus did not forsake His poor disciple. Although Peter hated himself, the Lord loved him, and after His resurrection He called him by name and sent him a loving message. O what a kind, loving, compassionate Saviour we have! And He loves us though we err.

Now do not worry yourself out of the arms of the dear Saviour, but rest trustingly in faith. He loves you; He cares for you. He is blessing you, and will give you His peace and grace. He is saying to you, “Thy sins be forgiven thee” (Matthew 9:2). You may be depressed with bodily infirmities, but that is not evidence that the Lord is not working in your behalf every day. He will pardon you, and that abundantly. Gather to your soul the sweet promises of God. Jesus is our constant, unfailing Friend, and He wants you to trust in Him.

God is at work, and Satan also is at work. Satan would have our minds drawn away from the mighty Helper, to ponder over our degradation of soul, and feel that all its powers are being wasted and God dishonored. Look away from yourself to the perfection of Christ.

We cannot manufacture a righteousness for ourselves. Christ has in His hands the pure robes of righteousness, and He will put them upon us. He will speak sweet words of forgiveness and promise. He presents to our thirsty souls fountains of living water whereby we may be refreshed. He bids us come unto Him with all our burdens, all our griefs, and He says we shall find rest. Therefore, if we come to Him, we must believe that He speaks pardon, and we must show our faith by resting in His love. The heart is moved by all that is tender and pure and lofty—high ambition, holy joys, ennobling motives, endearing sympathies, and needful help.

[306] Jesus sees the guilt of the past, and speaks pardon, and we must not dishonor Him by doubting His love. This feeling of guiltiness must be laid at the foot of the cross of Calvary. The sense of sinfulness has poisoned the springs of life and of true happiness. Now Jesus says, “Lay it all on Me. I will take your sins. I will give you peace. Banish no longer your self-respect, for I have bought you with the price of My own blood. You are mine. Your weakened will I will strengthen; your remorse for sin I will remove.” Then turn your grateful heart, trembling with uncertainty, to Him, and lay hold on the hope set before you. God accepts your broken, contrite heart, and extends to you free pardon. He offers to adopt you into His family, with His grace to help your weakness. And the dear Saviour will lead you on step by step, you placing your hand in His, and letting Him guide you.

Search for the precious promises of God. If Satan thrusts threatenings before your mind, turn from them, and cling to the promises, and let your soul be comforted by their brightness. The cloud is dark in itself, but when filled with the light, it is turned to the brightness of gold, for the glory of God is upon it.

May the Lord bless to your soul these few words He has prompted me to write.—[Letter 99, 1896](#), pp. 1-3. (To “My Dear Sister,” undated.)

White Estate

Washington, D. C.,

November 29, 1979.

**MR No. 751—This Material Is Included in
Manuscript Release No. 900.35**

MR No. 752—Hattie Andre

[307]

This Australian work is to go forward and not retrograde. We want proper helpers. We need strength and individuality sanctified. I would desire the very best gifts. If Sister Andre is the person that can carry forward a good work in our school, will you withhold her from us?—[Letter 217, 1899](#), p. 1. (To G. A. Irwin, November 21, 1899.)

We have a great work to do in Australia, and we need educated, experienced workers, workers who are sanctified by the Spirit of God.... I cannot write you a very long letter, but I will say that your convictions about working where you can help to teach others who may become workers in missionary lands, are correct. You can do valuable work by uniting with us to help to train and educate workers....

You can give a class of education which will be received and given out again. Thus the work of teacher and student is enlarged.... Students are to be trained who can in turn train other minds, through the Holy Spirit's influence....

Teachers are to train their students to stop at no halfway place, but to advance, going forward unto perfection. This work is not too highly represented. The voice of God is to carry every soul that will be saved higher and still higher. Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Be it ours to reply, "Yes, Lord; yes, Lord; holier, holier still." Desire, yes, pant after holiness of heart. This is our work.

[308]

Our school here must be under the supervision of God. We need you, and several others who can do like work, in this new field.—[Letter 197, 1899](#), pp. 1, 3, 4. (To Hattie Andre, December 1, 1899.)

White Estate

Washington, D. C.,

November 28, 1979.

MR No. 753—Our Duty Toward the Jews

[309]

There is a mighty work to be done in our world. The Lord has declared that the Gentiles shall be gathered in, and not the Gentiles only, but the Jews. There are among the Jews many who will be converted, and we shall see the salvation of God going forth as a lamp that burneth.

There are Jews everywhere, and to them the light of present truth is to be brought, that they may have an opportunity to accept it. There are among the Jews many who will come to the light, and who will proclaim the immutability of the law of God with wonderful power. The Lord God will work. He will do wonderful things in righteousness.

[[Romans 11:9-20](#), quoted.]

Do not despise the Jews, for among them the Lord has mighty men, who will proclaim the truth with power.

[[Romans 11:21-29](#), quoted.]

What we need is the understanding of the Word of God. We need to keep the principles of this work in mind, that we may proclaim the truth in its purity and harmony, as it is given in the Scriptures.

Let not those who have not engaged in personal, evangelistic work feel that everyone should look at things as they do. Let God work in His own way, and keep your hands off those whom He is using in the cities. He has men of special talents and gifts whom He will use to proclaim the truth in the cities.

[310]

There ought to be thousands at work in the cities, laboring intelligently. Not all these workers should look to the conference for support. They should seek to make their work self-supporting. A great many can do self-supporting work, but some cannot.

We must get away from our smallness, and make larger plans. There must be a wider reaching forth. We must work for those who are near, and those who are afar off.—[Manuscript 74, 1905](#), pp. 1-3. (A portion of a talk given by Ellen White during the 1905 General Conference session, May 29, 1905.)

I am encouraged as I see by your letters that the Lord is giving you a precious experience. Many things have been opened to me regarding the sacred work resting upon the ministers of the gospel. Everyone who ministers in word and doctrine is to prepare for his sacred calling by diligently searching the Scriptures. The Word of God contains rules of life for men of all classes and all vocations. Examples are found in the Word of inspiration to meet the cases of all. By earnest prayer and diligent research, God's workers may become giants in an understanding of Bible doctrine, and [gain] an appreciation of the practical lessons of Christ. The hearts of all should hunger and thirst after righteousness. The minds of the servants of God are to be cleansed from all cheapness, that they may be prepared to understand the lessons of Christ, and bring from the storehouse of God's Word things new and old. The word of life is to come from human lips.

[311] The work for the Jews, as outlined in the eleventh chapter of Romans, is a work that is to be treated with special wisdom. It is a work that must not be ignored. The wisdom of God must come to our people. In all wisdom and righteousness we must clear the King's highway. The Jews are to be given every opportunity of coming to the light.

The world is filled with errors and fables, but the time has come when fables must not enter into our experience. Every truly converted soul is given divine knowledge.

The Lord would have you gird on the armor, and have full confidence that while the world is teeming with error of all kinds, those who have the light of truth will be given wisdom from on high. Keep close to the side of Jesus. The time has come when the Lord says, "Go forward and cultivate the abilities I have entrusted to you." The world is filled with false sentiments. Lift up the banner of Bible truth. The cause of God needs men who are making spiritual advancement. In the future more than in the past, sensational and absurd theories will be put forth. We are to keep close to the Word, that we may have clearness of mind to discern these fallacies.

The cause of God needs men of intellect, men and women of thought, who are well versed in the Scriptures, and who will not become discouraged. Those who know the power that the sanctifying influence of truth has upon the heart must tell of this power over and

over again. Thus they will exert a persuasive influence over others. He who has given us the most solemn truth ever given to mortals designs that we should rise higher and higher, to a state of perfection. Every step that we take is to be a step heavenward. The Lord expects us to do true, faithful work. Those standing in responsible positions [312] are to guard carefully the spirit and words and actions.—[Letter 96, 1910](#), pp. 1, 2. (To A. G. Daniells, October 5, 1910.)

White Estate

Washington, D. C.,

November 28, 1979.

MR No. 754—Items Relating to J. N. Andrews -

Note: This manuscript release will not be released in this form, but in the context of the complete paper. Several Trustees have read the complete paper, but if others wish to do so, they may request a copy.

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Items Relating to J.N. Andrews

[Manuscript release requested by Ron Graybill for a paper titled “J.N. Andrews as a Family Man.”—D.E. Mansell.]

At Home With the Andrews Family—Our home is in Paris, at Brother Andrews’ [home], 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.—[Letter 28, 1850](#), p. 1. (To “The Church in Brother Hastings’ house,” November 7, 1850.)

Best to Marry Angeline—I saw that you could do no better now than to marry Angeline; that after you had gone thus far it would be wronging Angeline to have it stop here. The best course you can take is to move on, get married, and do what you can in the cause of God. Annie’s disappointment cost her her life. I saw that you [John] were injudicious in her [Annie’s] case and it all grew out of a mistaken view you had of James. You thought he was harsh and impatient toward Paris friends, and you stepped right in between Annie and us; sympathized with her in everything. The interest manifested for her was undue and uncalled for, and showed that you had a great lack of confidence in us.—[Letter 1, 1855](#), pp. 1, 2. (To J.N. Andrews, August 26, 1855.)

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Reproof Revives Dissatisfaction—When everything moves on smoothly, then past dissatisfactions and difficulties in Paris lie dormant, but when a reproof or rebuke is given, the same dissatisfaction arises. “Brother White was wrong back there; he was too severe and he is too severe now.” Then jealous, hard feelings arise. As he is in

union with the visions given, as the visions and his testimony agree, the visions are doubted, and Satan is working secretly to affect and overthrow the work of God. (p. 4)

They [the Andrews family] will not stand in the light until they wipe out the past by confessing their wrong course in opposing the testimonies given them of God, and are united with the body in acknowledging the work of God. Their own selfish feelings and views stand directly in their way. Either their feelings must be yielded, if it tears them all to pieces, or the visions must be given up. There will either be full union or a division. The crisis has come. The warfare that has been waged against James and the testimonies given of God must be given up.

Those who fall into an agony, as you have, at the least censure or reproof do not realize that they are perfectly controlled by the enemy....You may call your feelings grief, but you have not realized them as they were. It has been anger, and you have been selfish. (pp. 6, 7)

How much faith do you have in the visions? They do not bear a feather's weight on your mind....(pp. 7-8)

If an unconsecrated one is reproved by Brother White you sympathize with him, confide in him....This is the same feeling which you have brought down from Paris to Rochester, and from Rochester to Waukon, from Waukon here....(pp. 8, 9)—[Letter 7, 1860](#). (To Harriet Stevens Smith, June, 1860.)

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At times I have had but little courage to write to individuals what I had been shown in regard to them, for so many take the visions which have been written to them with feelings of the deepest anguish and in tears. They lay it aside, some with a feeling of indifference; others say, "I believe the visions, but Sister White has made a mistake in writing it. She has heard reports of these things and has got it mixed up with her visions and thinks she saw it all." (p. 12)—[Letter 8, 1860](#). (To Harriet Smith, June 11, 1860.)

God Accepts Your Efforts—I saw that God has accepted your efforts. Your testimony in New York has been acceptable to him.... He has wrought for your wife and she has been learning to submit her will and way to God....There has been a work, a good work, with some in Waukon....—[Letter 11, 1862](#), p. 1. (To J.N. Andrews, c. November 9, 1862.)

Sympathy in Sorrow—We deeply sympathize with you in your great sorrow, but we sorrow not as those who have no hope....—[Letter 71, 1878](#), p. 1. (To J.N. Andrews, December 5, 1878.)

[316] **J.N. Andrews Not a Domestic Man**—I was shown that you made a mistake in starting for Europe without a companion. If you had, before starting, selected you a godly woman who could have been a mother to your children, you would have done a wise thing, and your usefulness would have been tenfold to what it has been. You are not a domestic man.—[Letter 1, 1883](#), p. 1. (To J.N. Andrews, March 29, 1883.)

White Estate

Washington, D. C.,

December 6, 1979.

MR No. 755—The Whites in Colorado

[317]

We hope [James White, and William C. White and his wife] will be cheerful and happy while you are in the mountains. This precious opportunity of being all together as you now are may never come to you again. Make the most of it. Do not regard this time of recreation as a drudgery or a task. Lay aside your work; let the writings go. Go over into the park and see all that you can. Get all the pleasure you can out of this little season. I sometimes fear we do not appreciate these precious opportunities and privileges until they pass, and it is too late.

Father, our writing can be done in the winter. Lay it aside now. Throw off every burden, and be a carefree boy again. Will and Mary, if they stay in the mountains a few weeks longer, should neither study nor write. They should be made happy for this season, that they may be able to look back to this time as a season of unalloyed pleasure. Willie will soon be plunged into caretaking and burden bearing again. Let him now be as free as the birds of the air. Mary has never had a childhood any more than Willie has had a boyhood. The few days you now have together, improve. Roam about, camp out, fish, hunt, go to places that you have not seen, rest as you go, and enjoy everything. Then come back to your work fresh and vigorous.

Emma, dear child—may God bless our daughter Emma; and may this little season, when you can be with sister and brother and father, be full of pleasure, and devoid of one dark chapter. I should have loved to remain with you, but I am content, because I believe

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Now I entreat you to make the most of the few weeks left you. Let nothing keep you confined to the house. Forget that there is anything to be written. There is enough already written for our people to digest. Then, when new matter does come out, it will come from minds that are fresh, because they have been strengthened and invigorated by rest and change.

Father needs to be a boy again. Roam all around. Climb the mountain steeps. Ride horseback. Find something new each day to see and enjoy. This will be for Father's health. Do not spend any anxious thought on me. You will see how well I will appear after the camp meetings are over. God lives, and because He lives, I hope to live also. I am debilitated just now, but this does not discourage me one bit. I shall lean heavily upon the divine arm, and I shall not faint nor fall. And I assure you that you will be gainers, if you will all determine to be free as boys and girls again. Strive to make each other happy. Then angels will look on and smile, and they will write for you a record that you will not be ashamed to read.

Now, Father, you are with your dear children. You may never have this privilege again. I repeat once more, Make the most of it. Do not think that so much writing is necessary. This will keep. Lay all such work aside. I know you will all please God much better by seeking to build up your strength, and laying in a good stock of vitality that you can draw upon in time of need. I should feel sad to see this precious opportunity spoiled by your doing unnecessary things in the line of writing.—[Letter 1, 1878](#), pp. 2-4.(To “Dear Husband and Children Three,” August 24, 1878.)

White Estate

Washington, D. C.,

January 2, 1980.

MR No. 756—Title to Heaven

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I know that there is nothing of so great importance as to be getting ready for heaven. Nothing but the righteousness of Christ can entitle us to the blessings reserved for the redeemed. I am trying most earnestly to commit my all to Him without one reservation. Faith in Jesus' efficacious blood is my only hope, my only stronghold. Jesus is a faithful Saviour. I love His name. I love His cross. I love His Word. I shall never be ashamed while I trust in Him. The promise He has given me, He has signed and sealed with His own blood. [Letter 40, 1874](#), p. 1. (To James White, July 8, 1874.)

White Estate

Washington, D. C.,

January 2, 1980.

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MR No. 757—Under the Control of the Enemy

He who is under the control of the enemy of all good exerts an influence wholly for evil. He has strong passions, which should be controlled, but he feels under no holy restraint, and his manifestations of envy and jealousy, his outbursts of anger, and his evil surmisings make him a demon in his home. He will not do the will of God. He needs to be taken in hand, and like a rebellious child disciplined and chastened, for he is ruining himself. His course is downward.—[Manuscript 1, 1899](#), p. 8. (“Unity, Courtesy, Love,” January 1, 1899.)

White Estate

Washington, D. C.,

January 2, 1980.

MR No. 758—Reverence on the Sabbath

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The next thing that was shown me was the great sin of parents neglecting their children. I saw that they would have an awful account to give in _____. They had fostered and cherished the evil tempers of their children until God's frown was upon them and their children. They have forgotten that which is written in the Holy Word. "He that spareth the rod hateth his son" ([Proverbs 13:24](#)), and the children are left to come up instead of being brought up or trained up. The poor little children are thought not to know or understand a correction at eight, nine, or ten months old. They begin to show stubbornness very young, and it is cherished and nourished by their parents until these evil passions grow with their growth, and strengthen with their strength.

The house of God is desecrated and the Sabbath violated by Sabbath believers' children. They run about the house, play, talk, and manifest their evil tempers in the very meetings where the saints have met together to glorify God and to worship Him in the beauty of holiness. The place that should be holy, where a holy stillness should reign, and where there should be perfect order, neatness and humility, is made to be a perfect Babylon and a place where confusion, disorder, and untidiness reign. This is enough to shut out God from our assemblies and cause His wrath to be kindled, that He will not be pleased to go out with the armies of Israel to battle against our enemies....

Parents, I saw, stood in the place of God to their children and they will have to render an awful account whether they have been faithful to the little few that were committed to their trust.

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I saw that you were rearing children to be cut down by the destroying angel unless you speedily turn square about and be faithful to your children. Think you God can cover or hide and preserve children whose iniquity He hates? No, never. God hates the passion, evil tempers, etc., manifested by unruly children. He cannot save them in the time of trouble. They will be eternally lost. Parents, neg-

ligent, unfaithful parents, their blood will be upon you, and can you expect to be saved in the day of God's fierce anger with the blood of your children upon you—children who might have been saved had you acted as faithful parents should? God said of Abraham, "I know him, that he will command his children and his household after him" ([Genesis 18:19](#)), and He gave him the name of being the father of the faithful.

Parents, it is your duty to have your children under perfect subjection, having all their passions and evil tempers perfectly subdued. I saw that if they were carried to the house of God, they should be made to know where they are, that they are not at home, but where God meets with His people. They should be kept quiet, from all play and running about, then God will deign to meet with His people.

The truth, I saw, had had but little effect. When it was talked, there seemed to be no power to stir up the depth of the soul. A death-like stupor has hung upon the professed people of God, and the reason is that the ark is not with them, for its holy commandments have been violated, and God has taken it away in His anger.

[323] Parents, correct your children. Commence while they are young, when impressions can be made early and their evil temper subdued before it takes deep root and is strengthened with their strength. Correct your children in love. Do not correct them in passion or let them have their way until even you yourself are angry and then punish them. Correct your children, and then after you have done your duty, carry them to God and ask God to help you. Tell Him you have done your part, and then plead with Him to do His part, that you cannot do. Beg of Him to temper their dispositions, to make them mild and gentle by His Holy Spirit. God will hear you pray. He will love to answer your prayers. But He despises your prayers while you neglect your duty to your children and then pray Him to do the work for them. God corrects us when we go astray from Him, and you are bound to correct your children when they disobey you and show passion and an evil temper.

Above everything, take care of your children upon the Sabbath. Do not let them violate it, for you may just as well violate it yourself as to let your children do it. When you suffer your children to play upon the Sabbath, God looks upon you as a commandment breaker. You transgress His Sabbath.

Your children should be made to mind you. Your word should be their law. Parents, take hold of this work, for the destroying angel is soon to pass around and slay utterly both old and young—men, women, and little children. He will spare only those upon whom is the mark. Oh, do not be weighed in the balances and found wanting!—[Manuscript 3, 1854](#), pp. 6-8. (“Testimony for the Churches in New York State,” February 12, 1854.)

White Estate

Washington, D.C.,

January 2, 1980.

MR No. 759—Demonic Influences

Among all who walk in harmony with God, there must be perfect freedom from all the natural passions of the human heart. All who give themselves to the service of Christ will follow the example of Christ, and will be perfect overcomers. When self ceases to wrestle for the supremacy, and the heart is worked by the Holy Spirit, the soul lies perfectly passive—and then the image of God is mirrored upon the heart, the soul is in accord with the mind of God, and human identity is lost in Jesus Christ. Then all temporal and spiritual transactions which need to be done will be done under the guidance of the Holy Spirit, without worry, perplexity, murmuring, faultfinding, accusation, or wrathful speeches, which, among those who have not surrendered self to God, are often not restrained but pour forth from the lips in any place and under any circumstance when selfish ideas are interfered with.

Who presides over and controls the selfish heart? Could the curtain be withdrawn, that passionate, professed believer would see a legion of satanic angels controlling him with their own spirit. He is standing in the presence of holy angels and in the presence of Satan's hellish army, and his conduct shows that he has no right to the name of "Christian." He professes much, but brings forth thorn-berries. Self is the mainspring of action. One such exhibition before the people is sufficient to testify—How "can two walk together, except they be agreed?" ([Amos 3:3](#))—[Manuscript 176, 1898](#), pp. 4, 5. ("Testimony to the Members of the Prahran Church," April 4, 1898.)

White Estate

Washington D.C.,

January 2, 1980.

**MR No. 760—These Materials Were Assembled for
?The Integrity of the Sanctuary Truth? Available
from the E.G. White Estate**

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MR No. 761—The Law in Galatians

I have been looking in vain as yet to get an article that was written nearly twenty years ago in reference to the “added law.” I read this to Elder [J. H.] Waggoner. I stated then to him that I had been shown his position in regard to the law was incorrect, and from the statements I made to him he has been silent upon the subject for many years.—[Letter 28, 1887](#), p. 1. (To E. J. Waggoner and A. T. Jones, February 18, 1887.)

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 was given to Elder [J. H.] Waggoner. It may be it was a caution not to make his ideas prominent at that time, for there was great danger of disunion....

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. 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. [E. J.] Waggoner, I cannot see....

I have had some impressive dreams that have led me to feel that you are not altogether in the light.—[Letter 13, 1887](#), pp. 1, 2. (To Elders G. I. Butler and Uriah Smith, April 5, 1887.)

You [G. I. Butler and Uriah Smith] must not think that the Lord has placed you in the position that you now occupy as the only men who are to decide as to whether any more light and truth shall come to God’s people....

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You speak of the affliction that came upon because of the “way this matter (the question of the law in Galatians) has been pushed and urged by responsible men in the cause, and by your seeming attitude, which has brought me to my present condition more than any other one thing.” I have no knowledge of taking any position in this matter. I have not with me the light God had given me on this subject, and which had been written, and I dared not make any rash

statement in relation to it till I could see what I had written upon it. My attitude therefore could not be helped. I had not read Dr. [E. J.] Waggoner's articles in the *Signs*, and I did not know what his views were....

He [Ellen White's guide while in vision] stretched out his arms toward Dr. Waggoner and to you, Elder Butler, and said in substance as follows: "Neither have all the light upon the law; neither position is perfect." "Light is sown for the righteous, and gladness for the upright in heart" ([Psalm 97:11](#)). There are hundreds that know not why they believe the doctrines they do....

I wrote [from Europe] in the anguish of my soul in regard to the course you pursued in the [1886] General Conference [session] two years since. The Lord was not pleased with that meeting. Your spirit, my brother, was not right. The manner in which you treated the case of Dr. Waggoner was perhaps after your own order, but not after God's order. The course you took was not excusable, even if his views were questionable.—[Letter 21, 1888](#), pp. 1, 6, 7, 10. (To G. I. Butler, October 14, 1888.)

You [G. I. Butler] have been wonderfully zealous in regard [327] to any difference of opinion being presented upon the law in Galatians. You speak of the position I have taken upon it and the letter I wrote you being the cause of your sickness. This may be your own interpretation of the matter, but I have reason to lay your sickness to causes that you do not see.—[Manuscript 16, 1889](#), p. 2. ("The Discernment of Truth," cir. January, 1889.)

They [opponents of Waggoner and Jones attending the ministerial institute following the 1888 General Conference session] thought the law in Galatians would come up and they would go armed and equipped to resist everything coming from those men from the Pacific Coast, new and old....

I was represented as telling things untrue, when I made the statement that not a word of conversation had passed between me and Brethren Jones and Waggoner nor my son Willie upon the law in Galatians. If they had been as frank with me as they were in talking with one another against me, I could have made everything plain to them in this matter. I repeated this several times, because I saw they were determined not to take my testimony. They thought we all came to the conference with a perfect understanding and an agreement to

make a stand on the law in Galatians.—[Letter 14, 1889](#), pp. 2, 4. (To Brother and Sister Maxson, March 2, 1889.)

[328] I have not changed my views in reference to the law in Galatians, but I hope that I shall never be left to entertain the spirit that was brought into the General Conference. I have not the least hesitancy in saying it was not the Spirit of God. If every idea we have entertained in doctrines is truth, will not the truth bear to be investigated? Will it totter and fall if criticized? If so, let it fall, the sooner the better. The spirit that would close the door to investigation of points of truth in a Christlike manner is not the Spirit from above....

A. T. Jones and Dr. Waggoner hold views upon some doctrinal points which all admit are not vital questions, different from those which some of the leading ones of our people have held. But it is a vital question whether we are Christians, whether we have a Christian spirit, and are true, open, and frank with one another....

I have ... told you that my views are not changed in regard to the law in Galatians. But if we have had the truth upon this subject our brethren have failed to be sanctified through it; the fruits are not after Christ's order, but bitter as gall.—[Letter 7, 1888](#), pp. 1-4. (To W. M. Healey, December 9, 1888.)

[329] Night before last I was shown that evidences in regard to the covenants were clear and convincing. Yourself, Brother B, Brother C, and others are spending your investigative powers for naught to produce a position on the covenants to vary from the position that Brother [E. J.] Waggoner has presented. Had you received the true light which shineth, you would not have imitated or gone over the same manner of interpretation and misconstruing the Scriptures as did the Jews. What made them so zealous? Why did they hang on the words of Christ? Why did spies follow Him to mark His words that they could repeat and misinterpret and twist in a way to mean that which their own unsanctified minds would make them to mean. In this way, they deceived the people. They made false issues. They handled those things that they could make a means of clouding and misleading minds.

The covenant question is a clear question and would be received by every candid, unprejudiced mind, but I was brought where the Lord gave me an insight into this matter. You have turned from plain light because you were afraid that the law question in Galatians

would have to be accepted. As to the law in Galatians, I have no burden and never have had.—[Letter 59, 1890](#), p. 6. (To Uriah Smith, March 8, 1890.)

I am much pleased to learn that Professor [W. W.] Prescott is giving the same lessons in his class to the students that Brother [E. J.] Waggoner has been giving. He is presenting the covenants. John thinks it is presented in a clear and convincing manner.

Since I made the statement last Sabbath that the view of the covenants as it had been taught by Brother Waggoner was truth, it seems that great relief has come to many minds.—[Letter 30, 1890](#), p. 2. (To W. C. White and wife, March 10, 1890.)

Then I commenced giving my experience in California with certain ones, and the every-ready evading of the testimonies. “It is Sister White’s mind, her opinions; and her opinions are no better than our opinions, unless it is something she has seen in vision”....

Brother Olsen labored well, but there was no decided break. Sunday morning, although weary and almost discouraged, I ventured into the meeting. I said nothing until the meeting was about to close, and then I made some very close remarks. I kept before them what they had done to make of none effect that which the Lord was trying to do, and why. The law in Galatians was their only plea.

“Why,” I asked, “is your interpretation of the law in Galatians more dear to you, and you more zealous to maintain your ideas on this point, than to acknowledge the workings of the Spirit of God? You have been weighing every precious heaven-sent testimony by your own scales as you interpreted the law in Galatians. Nothing could come to you in regard to the truth and the power of God unless it should bear your imprint, the precious ideas you had idolized on the law of Galatians.

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“These testimonies of the Spirit of God, the fruits of the Spirit of God, have no weight unless they are stamped with your ideas of the law in Galatians. I am afraid of you and I am afraid of your interpretation of any Scripture which has revealed itself in such an unchristlike spirit as you have manifested and has cost me so much unnecessary labor. If you are such very cautious men and so very critical, lest you shall receive something not in accordance with the Scriptures, I want your minds to look on these things in the true light. Let your caution be exercised in the line of fear lest you

are committing the sin against the Holy Ghost. Have your critical minds taken this view of the subject? I say, if your views on the law in Galatians, and the fruits, are of the character I have seen in Minneapolis and ever since, up to this time, my prayer is that I may be as far from your understanding and interpretation of the Scriptures as it is possible for me to be. I am afraid of any application of Scripture that needs such a spirit and bears such fruit as you have manifested. One thing is certain, I shall never come into harmony with such a spirit as long as God gives me my reason.

[331] “You have not commended your doctrine, in some things, to my mind and to other minds. You could not have given a better refutation of your own theories than you have done.

“Now, brethren, I have nothing to say, no burden in regard to the law in Galatians. This matter looks to me of minor consequence in comparison with the spirit you have brought into your faith. It is exactly of the same piece that was manifested by the Jews in reference to the work and mission of Jesus Christ. The most convincing testimony that we can bear to others that we have the truth is the spirit which attends the advocacy of that truth. If it sanctifies the heart of the receiver, if it makes him gentle, kind, forbearing, true and Christlike, then he will give some evidence of the fact that he has the genuine truth. But if he acts as did the Jews when their opinions and ideas were crossed, then we certainly cannot receive such testimony, for it does not produce the fruits of righteousness.”—[Letter 83, 1890](#), pp. 1, 5, 6. (To W. C. White and wife, March 13, 1890.)

By failing to cherish the Spirit of Christ, by taking wrong positions in the controversy over the law in Galatians—a question that many have not fully understood before taking a wrong position—the church has sustained a sad loss.—[Manuscript 21, 1891](#), p. 6. (“Witnessing,” October 11, 1890.)

[332] 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.—[Manuscript 30, 1889](#), pp. 26, 27. (“Experience Following the Minneapolis Conference,” cir. late June, 1890.)

I spoke to the brethren and sisters, seeking to present Jesus, that they might look and live....I bore a decided testimony to the people assembled [at a morning meeting], and there were precious testimonies that followed. All related their experience the past year as being of a more spiritual character than they have had before, since embracing the truth. The light of justification through faith, and that the righteousness of Christ must become our righteousness, else we cannot possibly keep the law of God, is the testimony of all who speak, and the fruit is peace, courage, joy, and harmony. There is danger of making even these subjects a theory, and not practicing the truth that is expressed. Those who bear this message must carry with them the pure character of Christ Jesus.—[Manuscript 22, 1889](#), pp. 8, 10. (Diary, October 24, 1889.)

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

Then the question was asked whether I thought the matter [had] better drop where it was, after Brother [E.J.] Waggoner had stated his views of the law in Galatians. I said, “By no means. We want

all on both sides of the question.” But I stated that the spirit I had seen manifested at the meeting was unreasonable. I should insist that there be a right spirit, a Christlike spirit manifested, such as Elder E.J. Waggoner had shown all through the presentation of his views; and that this matter should not be handled in a debating style. The reason I should urge that this matter should be handled in a Christlike spirit was that there should be no thrust made against their brethren differing with them. As Elder E.J. Waggoner had conducted himself like a Christian gentleman they should do the same, giving the arguments on their side of the question in a straightforward manner.

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

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

[335] Again, a brother said, “Perhaps you think nothing should be said

on the other side of the question.” My son Willie and myself spoke decidedly that we would not have the matter end here by any means, but we desired that they should bring out all the evidence on both sides of the question for all we wanted was the truth, Bible truth, to be brought before the people.

What was my astonishment to learn the next morning that a meeting was called where the statement was made that they felt bad, for Sister White was opposed to the other side of the question being discussed. One in the meeting went for my son, W. C. White, who was entirely ignorant of the meeting, and advised him to come in. Apparently there was a very mournful presentation of the case, which created great sympathy for the brethren who were crippled and not allowed a chance to set forth their ideas. My son said he would speak in behalf of his mother, who was just as desirous—and more so, now [that] Elder Waggoner had spoken—to hear all that was to be said on the other side of the question; and she had spoken thus decidedly in the council of the ministers the night before. Thus the matter was set before them in the correct light.

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

Brother _____, who first spoke in decided, unqualified language, deplored the introduction of the subject of the law in Galatians. He stated, over and over again, that he greatly deplored the introduction of this question and that he was so sorry it should be introduced at a time when Elder B was sick and could not be present to manage this matter. With emphasis he stated that it was a cowardly thing to broach this matter when Elder B could not be present, as he was best prepared to handle this question. There were many things said which astonished me, both by Elder C and Elder D. These men were speaking these things before a mixed congregation. The house was

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full. And these were the ones who felt that it was not the thing to do to bring this subject for investigation before any but the ministering brethren!...

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

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

When men in high positions of trust will, when under pressure, say that Sister White is influenced by any human being, they certainly have no more use for messages that come from such a source. This was freely spoken at the Minneapolis meeting....

[337] Wherever this message [present truth] comes its fruits are good. A vigor and a vital energy are brought into the church, and where the message is accepted, there hope and courage and faith beam in the countenances of all those who open their eyes to see, their understanding to perceive and their hearts to receive the great treasure of truth.—[Manuscript 24, 1888](#), pp. 16-21, 24, 25. ("Looking Back at Minneapolis," cir. November or December, 1888.)

White Estate

Washington, D. C.,

January 22, 1980.

MR No. 762—E. G. White and Harmony With the Brethren [338]

You [R. A. Underwood] have many valuable qualifications that should be perfected to do highest service in the cause of God....

I have nothing, nothing but kindness and love in my heart toward you. I long for perfect harmony with my brethren, but I must do the work that God has given me to do, even if it separates me from my brethren and friends.—[Letter 22, 1889](#). (To R. A. Underwood, January 18, 1889.)

White Estate

Washington, D. C.,

April 2, 1980.

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MR No. 763—Ellen White and the Church in Adelaide, South Australia

We are now to spend two or three months in Adelaide, seven hundred miles from here. The climate is excellent there and the church needs help. In Australia, it is the next largest church to Melbourne. Elder [A. G.] Daniells is on the ground now. He has been trying to find a suitable house for us to set up housekeeping there, and help him in a series of meetings. His health is not good at the present time, and we dare not have him take the whole labor upon himself. We go to Adelaide next Monday.—[Letter 54, 1892](#), p. 1. (To J. E. White, September 22, 1892.)

We see much work to be done in Adelaide. Oh, that those who believe in Christ would strive to answer His prayer. Then indeed should we be the light of the world....

I am now in Adelaide. In many respects it resembles Copenhagen, but on a much smaller and less elaborate scale.

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We have a little cottage of six rooms all furnished and the weekly rent, which is one pound five shillings sterling. The church have kindly hired us a horse and phaeton, for which they pay a pound sterling a week. We feed the horse and as Elder [A. G.] Daniells is with us, he cares for him. Nearly every day I ride. We have been having considerable rain and clouds and cool weather. The inhabitants say it is generally very hot here at this season.

I am glad to report to you that I am recovering my health. I am not able to kneel or to use my limbs to ascend steps or stairs. I can manage with help to climb two or three steps that are not too high, but I cannot do more than this now. I have been here two weeks today and have been strengthened by the Lord to speak to this people five times: have spoken Sabbath and Sunday forenoons. Last Sunday I spoke twice. In the morning I spoke to a good congregation and at five o'clock to our own people on missionary labor. The Lord gave me His precious blessing.

Last Sabbath after the forenoon meeting we had a thunderstorm and lightning, which continued all night. A very mild thunderstorm is considered terrific and powerful, while we from America would think no more of it than the low rumbling of the trains.

We've had storms and clouds most of the time since we've been here and we long for sunshine. The residents say that at this season of the year it is generally quite hot and the grass begins to look gray. Now everything is in its glory. As we ride to and from the city, a distance of about two miles, the air is perfumed with orange blossoms. Wherever we go are the pleasant parks, roomy and abundant. There is much pain taken to cultivate flowers. I have never seen a city, in any country, that is laid out and planned for pleasantness and health as Adelaide.

But my great burden is how are these people in North Adelaide, in East Adelaide, and the different suburbs, to be reached with the truth? The church membership is about one hundred and fifty, which is more than one-half of what the membership is in Melbourne. But where are the workers? There is no minister abiding here.—[Manuscript 37, 1892](#), pp. 3, 4. (Diary; Originally from [Manuscript 7, 1892](#), pp. 1, 2; October 11, 1892.)

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We are busily engaged in getting our letters ready to send to America. We had promised to visit Brother and Sister Holland, and after dinner today Elder [A. G.] Daniells, May, and I went to fill the appointment. Through the temptations of the enemy, Sister Holland has given up the truth. In this case we saw the results of unwise management. Elder H has not acted the part of a faithful shepherd. He preached to the people, but there his labors ended. He allowed matters of a temporal nature to absorb the time and attention that should have been given to souls. He did not minister to the needs of sinners, and as a result, several of the church members were tempted. He did not visit the believers when they were sick. When they were absent from church, he did not inquire into the matter. For nearly a year and a half Sister Holland did not attend meetings, But Elder H did not visit her. He was told of her spiritual condition, but still he made no effort to help her. Brother Holland is still a member of the church, and we hope that his wife may be restored to the fold of Christ.—[Manuscript 37, 1892](#), pp. 7, 8. (Diary, October 26, 1892.)

I am now in the city of Adelaide. W. C. White left Melbourne May 29. Brother Curtis was urgent that he should consult with him in regard to the closing up of his work in this city. I followed later, when a convenient location had been secured for Sister Tay, [342] May Walling and myself, where we could spend two months of the severest winter weather.

Our Melbourne brethren became so concerned about my health that they were going to move us to Adelaide before W. C. White returned from New Zealand. They almost made me feel that I must go. But I felt that I must not get anxious or worn out in planning for this move. The Lord had opened the way for us to locate in Melbourne, and however I might suffer, I must be patient, and wait the unfolding of God's plans, knowing that in His time He would make known where He would have us be.

I think that unless we are constantly looking to the Lord for instruction, we are in danger of getting impatient as did Saul, when Samuel did not come at the expected time. Saul began to fret about the delay, and decided to move independently of Samuel. He rushed into the performance of a work that God had not given him to do. We have need to wait on the Lord, and learn what He wants of us. It will not amount to anything to make duties for ourselves, and to be full of our own schemes and plans.

Adelaide is a beautiful city. In many respects it resembles Copenhagen, though on a smaller and less elaborate scale. Most of the houses are detached. The streets are broad and macadamized with stone. These stones are almost white, and this is very trying to the eyes in the sunshine. Many of the houses are built with a view to keeping out the heat and sunshine as far as possible. These have a second brick wall, built about six or eight feet from the house wall, with archways in front of the doors and windows. Some of these buildings are two and three stories high. The houses are built of brick and stone. In many of them fine taste and art is displayed in the arrangement of the different colors of brick, making them very rich in appearance.

[343] Wherever we go [there] are pleasant parks. Much pains are taken to cultivate flowers. I have, never in any country, seen a city where the pleasure and health of the people is planned for as in Adelaide.

We are living two miles from the business part of Adelaide. In front of us are many acres of vacant land, and a block to the right of us is the asylum with its extensive and beautiful grounds enclosed by a high wall; We have a furnished cottage of six rooms, the weekly rent of which is one pound five shillings. The church has kindly hired us a horse and phaeton.

We have had storms and clouds most of the time since we have been here, and we long for the sunshine. The residents say that at this time of the year it is generally quite hot, and the grass begins to look gray. Now everything is in its glory. As we ride to and from the city, and pass the homes of the people, we see the orange trees covered with blossoms, the fragrance of which fills the air. Park lands extend around the city, and are to be found in different parts of the city. Yesterday we drove into a most beautiful park. In it were cultivated the pine, fir, and maple trees besides a variety of shrubs and other trees. The orange trees were there also, sending forth their fragrance nigh and afar off.

My great burden is, How are the people of North Adelaide and East Adelaide and the different suburbs to be reached with the truth? The church membership is about one hundred and fifty, which is more than one half of the membership in Melbourne. There are many excellent people here who believe and practice the truth, but they have no minister and no workers.

Elder H used to live here and preach to the people, but he was not a shepherd of the flock. He would tell the poor sheep that he would rather be horse-whipped than visit. He neglected personal labor, therefore pastoral work was not done in the church and its borders. The deacons and elders of the church have acted wisely and worked judiciously to keep the church in order, and we find the people in a much better condition than we had expected. We are happily disappointed. But when I look over the years, and think of what might have been done, if the man entrusted with the flock had been a faithful steward of God, watching for souls as one that must give an account, my heart is made sad. Had the preacher done the work of a pastor, a much larger number would now be rejoicing in the truth.

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I am pained at heart when I see those who claim to be Christians carry so little burden for souls. Oh, what can I say to those who

are idle and careless and indifferent in regard to the work of the Master. Jesus has bought us with His own blood. Whatever may be our ability or calling, God has committed to us our individual responsibility, and to every man He has given His work. This work cannot be transferred to another. Individual effort is to be made to seek and save the lost. As he is God's workman, he is required to become more and more efficient, by practice better qualified to work the works of God, educated and trained in the science of spiritual husbandry.

There should be wise workmen in every church, workmen who seek God, that they may learn the best methods of labor for the tempted and tried and erring, so as not to lose one. It is verily a plan of Satan for our churches to be so inefficient and helpless, depending upon the minister to do the work which they should do, and which they must do, if ever they hear from the lips of Christ the words, [345] "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" ([Matthew 25:21](#)).

My health is recovering. I have been strengthened by the Lord to speak to the people five times. I was able to speak the first Sabbath after reaching Melbourne, and I felt more natural than I have at any time since I was first afflicted. The Lord blessed me as I spoke from the first four verses of [John 14](#). I spoke again on Sunday on the same subject. On this day there was a fair congregation, and I had much freedom in speaking. One man who is studying for the ministry was present, and he said he enjoyed the meeting much. "Why," said he, "how could I help but enjoy such preaching as that?" Another man, a great critic, living in the same house with one of our sisters, said that he was going to the meeting to take notes, and would pick Mrs. White all to pieces. After the meeting this sister told me that he sat through the meeting with his eyes fastened upon me, and did not use his pencil once.

An excellent social meeting followed my discourse. Then I spoke a few words in regard to the human voice—the rich gift of God to us—and begged them not to belittle God's gift, but to speak clearly and distinctly as God meant they should, when He blessed them with tongues and with utterance. "Ye are my witnesses," saith the Lord. Communicate to others the treasures of grace and truth you

have received. Elder Daniells declared this the best social meeting he had attended in the colonies.

The following Sunday I spoke again to a good congregation. The power of God was manifested in our midst. Many hearts were deeply moved, and tears were shed. I knew this was not because of any power that was in me, but that the Lord Himself was in the assembly. It was the Holy Spirit's power upon human hearts, and I praise the Lord for His mercy, His compassion to the children of men. When speaking to others of the love and compassion of God, my own soul is comforted and refreshed. When I see the glow of intelligence upon countenances, my own soul glows with love to God.

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I was not well on that day. Infirmities more severe than usual had pressed upon me Sabbath and Sunday. After I had spoken an hour and twenty minutes, Elder Daniells asked if I would speak in their missionary meeting at five p.m. that day. I felt so strengthened that I said I would. We rode home two miles to dinner. While at home a severe illness came upon me. I was cramped and suffered much pain. It seemed as if I had been poisoned, and this was really the case. On the journey from Melbourne to Adelaide I had a sleeper, but in the compartment next to mine there was smoking going on. The poisonous odor could not be excluded from my compartment, as the entrance door was made of lattice work, and the transom of wire. I endured it until my heart's action was much increased, and I felt as though tight bands were drawn around my head, then we spoke to the guard. He told the smokers they were breaking rules, and pointed to the framed notices hanging in the car; but as soon as the guard's back was turned, the men smoked as vigorously as before. A second time they were spoken to, but with no better results. Then May pleaded with them, telling them of my condition, but even this did no good. So I had to submit, though the air was heavy with the poisonous odor. That night I could not sleep; a burning fever came upon me. My head throbbed with pain, and my temples and eyes pained me.

I have no doubt but that the tobacco caused me all that suffering that I endured on that trying Sunday afternoon. I thought I could not attend the second meeting that day. But after further reflection I decided to go rather than disappoint the people. We found a goodly

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number present. I spoke for fifty minutes on what it meant to be a child of God, showing that it meant to be a true missionary in every sense of the word.

As I spoke, the blessing of the Lord rested upon me, and all present seemed to be blessed. They drank in every word, as if thirsting for light and knowledge. I was glad that I did not disappoint them.

As soon as my duty was done I left, and May drove home to our cottage. That night she gave me treatment, and wrapping me in blankets, put me to bed, where I sweat freely. Since that I have been much better.—Document File #28a, “Experiences in Australia,” pp. 50-58. (Adelaide, Australia, October 11, 1892.)

Sister Holland left the church because she felt that there was a lack of Christlike love and courtesy. Elder [D. M.] Canright’s book [*Seventh-day Adventism Renounced*] was placed in her hands, and she read his tirade against me. Not knowing me, she was disaffected, and not knowing him, she believed what he said.—[Manuscript 38, 1892](#), p. 2. (Diary, November 6, 1892.)

[348] I thought perhaps I might have left the impression on your mind [Brother and Sister Holland] that I did not appreciate the church in this place, but I do; that is why I am here in Adelaide. There are many precious souls in the church, but they have their defects and weaknesses. But the Lord does not forsake them for this, He loves them still.—[Letter 16, 1892](#), p. 1. (To Brother and Sister Holland, November 10, 1892.)

We are now in the midst of our camp meeting, and we have the best of weather. There are about sixty tents on the ground. We had a large congregation on Sabbath, and the tent was full to overflowing on Sunday, a large congregation standing around the tent outside two or three deep. We have had various laborers.

Since the meetings began, a most bitter opponent who has always been full of the spirit of Satan working against our ministers who have labored in Australia, and who makes his home in Adelaide, living only a short distance from the camp, has tried to get us off the ground. His spirit is like gall. He interrupted the meeting, and the boys from the city crowded him out of the tent and pushed him until they got out of the gate into the road, and then got up three or four indignation meetings over him. But the meetings move along just

the same, and the people who have long been in the truth testify that they thought they knew the truth, but they have heard and learned so much since these meetings commenced that it seems they knew very little before.

Last night Elder [A. G.] Daniells talked upon the third angel's message, and a man who is a Jew interrupted the meeting, and men and women united with him, but he was finally taken out of the meeting and the police took him off the ground. But little parties outside the ground kept up their noise until nearly midnight. This evidences that the enemy is stirred and fears that we shall gain a victory.

I spoke to the people Sabbath and Sunday, and have spoken every day this week and some days twice. There have been some conversions on the ground. One lady was talking with me today who is now fully convinced of the truth. She came from Broken Hill. Her son also has taken his position. His mother says he is a steady earnest Christian and they wish him to attend the school as soon as it is open.—[Letter 112, 1896](#), pp. 1, 2. (To Sister Wessels and Children, October 16, 1896.) [349]

Our camp meeting in Adelaide is closed, but the meetings continue still in the same North Side Park, over the third Sabbath and Sunday, then the time has expired for which the grounds were secured. Every effort has been made to drive us from the grounds by a Wesleyan Methodist minister by the name of Green. He has circulated Canright's books, and advertised in the paper that Mrs. White was a second Ann Lee and a Southcote. He challenged to a discussion in regard to the work of Mrs. E. G. White, but no notice was taken of the matter. He went to the city authorities to give him permission to take a platform carriage and make that his pulpit, come on the grounds, and preach against us. The magistrate told him he would have no such permission from him, for they had hired the grounds and it was their right to have their meetings without disturbance, and he must stand the consequence of any such movement, for he would not be sustained. Sabbath afternoons and evenings and through the day Sunday, the tent was full, and Sunday afternoon and evening a large crowd was on the outside of the tent.

We have not in any place had a more appreciative audience. Twenty-one were baptized last week, and several more are convinced

[350] of the truth, but are not fully decided. Sister James's two brothers' families, living in Adelaide, have been very much opposed, the children especially. Her sister kept the Sabbath alone twelve months. She was bitterly opposed by her eldest daughter, who took the liberty to cut off all communication to the mother from her friends by burning books and papers sent to her to strengthen her faith. But since the meeting in Adelaide commenced, there has been a change in their feelings. The son and the son's wife embraced the truth as the result of the Brighton camp meeting. None of the James family could go to Adelaide but the daughter-in-law; and the meeting has been a great blessing to her. She has identified herself now decidedly, and received baptism. She has good mental powers, has taken notes of the discourses and used them in the families of the sister and brothers of Sister James. She has influenced them to attend the meetings. The children are now grown-up young men and women, and these notes taken have been copied and the Scripture references made a matter of study. The daughters that opposed their mother so bitterly, burning her books and papers, have made a confession to her aunt, Sister James, where we now are making our home. Sister James is much rejoiced. We think the sister that was overcome with so great opposition will take the Sabbath again. She is a widow, but in good circumstances in life. The daughter-in-law from Ballarat and the aunt, the sister of Sister James, came to the cars to see us. We were much pleased with her appearance.

We expect that the work of conviction may deepen, and precious souls be converted soundly to the truth. I shall send them letters and books, and they may be brought to acknowledge the truth. Certainly [351] the truth has been proclaimed in clear lines during the camp meeting. Last Sabbath morning Elder [C. F.] Hawkins was ordained. [See [The Review and Herald, December 29, 1896.](#)] Elder [S. N.] Haskell gave a discourse in the early morning meeting, and certainly it was most impressive and instructive. It is the only discourse I have listened to on the ground. The ordination was very impressive. Elder Haskell seems as efficient as he ever has been. Solid, good talk comes from his lips, revealing that he has been a deep student of the Word. The Lord is with him, and he brings forth from the storehouse things new and old.—[Letter 80, 1896](#), pp. 1, 2. (To O. A. Olsen and wife, October, 1896.)

Our camp meeting at Adelaide, South Australia, was a success. There was a much larger interest than we had at Armadale, a year ago. You know we had an excellent interest in that place. Sabbath and Sundays the crowd was much larger at Adelaide than at Armadale. The opposition was much stronger, chiefly from two persons, one who professed to be a converted Jew, and the other a Disciple minister named Green. These men stormed and fumed and raved like two madmen. They challenged our ministers to enter into controversy with them, but our answer to them was, "We are doing a great work, and we cannot come down." The fact that we would not turn aside to enter into controversy with them, made them almost frantic. They showed what manner of spirit they were of, and the people had an opportunity of seeing the contrast between those who keep the commandments of God, and those who disregard them.

Additions have been made to the number of believers. Some of the very first class in the community have taken their position firmly.—[Letter 75, 1896](#), pp. 1, 2. (To Alfred Nobbs, November 24, 1896.)

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About two months ago we made a trip to Melbourne and Adelaide, tarrying at Sydney, where I spoke twice. I spoke twelve times in Adelaide, once in Ballarat, once in Williamstown, and twelve times in the new church at North Fitzroy. Our meetings were a success in Adelaide. We worked hard, and had large congregations on weekdays and evenings, as well as Sabbath and Sunday. Not only was the tent crowded, but a wall of people surrounded it on the outside.

We have never witnessed such remarkable demonstrations of fierce opposition as at this place. The wrath of the dragon was manifested. This opposition came from a Disciple minister and from a professedly converted Jew. They would break right in upon the speaker while he was preaching. Of all the unreasonable and ridiculous movements, this was the worst we ever met. But they overdid themselves, and now there is nothing left of the opposition. It is dead.

Meetings have been held in Adelaide since the camp meeting ended. There are quite a number of the very best class of people embracing the truth. The church in Adelaide will be strengthened by these additions. The tent will be moved into different localities

where the greatest prospect for good presents itself.—[Letter 115, 1896](#), p. 3. (To Sister Wessels, December 14, 1896.)

[353] It is your privilege and duty to stand firmly in the faith. I wish you now to see that which I never meant to be made public. It will explain to you the reason of this wonderful apostasy. Brother [S. N.] Haskell, I think, has the matter in clear lines, written to Brother McCullagh after he had received a special blessing at the Cooranbong Bible Institute. Brother McCullagh thanked me for reading this to him, but you can see plainly that if Satan had not power over his mind, he would not, dared not, have done the very things he was reproved for doing in Sydney. As he has poured out his tirade against me publicly, when I was not present to answer for myself, I think it just and right that his accusations shall be presented in writing, or before others, that we may be able to answer them, point by point, and thus to disappoint the enemy in his determined efforts to accuse. (See [Revelation 12:10-12](#).)

This accusing spirit will continue till the close of time, but let none suppose that the Holy Spirit prompts them to work out Satan's attributes. They are working under another leader. We have seen this acted over and over again in our experience. Adam was tempted in Eden. He yielded to a small temptation. Christ resisted a most powerful series of temptations. Adam fell from his integrity, and the floodgates of woe were opened to our world. Christ passed over the ground in human nature, and although tempted in all points as man is tempted, He stood and saved all who would receive Him. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" ([John 1:12](#)). Our Redeemer stood the test in man's behalf. He passed over the ground where Adam fell, and redeemed Adam's disgraceful failure and fall.

[354] The question now is: "Who is following the example of the first Adam? Who is standing firm to resist temptation?" [[Ephesians 6:10-18](#), quoted.]

Brethren, give no place to the devil. Do all you possibly can to break the deception that is upon Brother McCullagh. Oh, that he would see how unwilling he has been to counsel with his brethren, or to be corrected in any way. His case is extremely perilous, because in his home there is a channel through whom the enemy works. I greatly desire that Brother and Sister McCullagh shall be saved, but

unless Sister McCullagh shall see herself what manner of spirit she is of, she will ever be an hindrance to her husband. The Lord loves Brother McCullagh because his soul is precious, but He will never excuse sin. If Brother McCullagh will accept of the working of the Holy Spirit, the Lord will pardon him, He will take away his natural and hereditary tendencies. But God will not compel obedience from any soul. The Lord will work with him, if he will repent and be converted, and will give him His Holy Spirit, which will enable him to overcome and receive the overcomer's reward.

I will say that there has not been a thing thought, said, or done against me, but that I will freely forgive. It was not against me, but against the Lord Jesus. I will do in my power to confirm and strengthen in the faith our tempted brethren and sisters. A sinful disposition has led them astray, but Christ knows our every weakness. He will pardon their every transgression and sin, if they will put them away from heart and mind, and lay them upon the Sin-bearer. Do not, I beseech of you, Brother and Sister McCullagh, link yourselves up with Satan. Bind your souls up with God. I will do all in my power to help you, and the Lord has unlimited power for you.

If you will come into right relationship with Him, he will make you light-bearers to others. But what a terrible mistake you are making in changing leaders. What confidence can others have in you, if you thus tear down that which you have advocated as truth? What dependence will be placed in your assertions that you now have the truth, when you will not allow the Spirit of God to work with you? Our God is not, Yea and Nay, but Yea and Amen in Christ Jesus. O turn ye, turn ye, for why will ye die?

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I sent you the message of warning, which you did not heed, but resisted. You have tried to unsettle the faith of Brother Hawkins, and of the entire church, and by speaking evil from house to house, you have become accusers of your brethren. In the place of heeding the admonitions given, you have resented them, and have been at enmity with me. But it was not against me, but against the Lord, who gave me the message to give you, both for your present and eternal good.

I love your souls. I want you to be undeceived. I want your blind eyes to be opened. I want you to buy the white raiment of Jesus Christ, the gold tried in the fire, that you may be rich. I plead with you, my brother, my sister, to do diligent work in repulsing the

enemy. Resist him, through Jesus Christ. Would you be as [D. M.] Canright? The Lord is pitying you, and would save you from such a fate. The Lord will accept you as His servant, to help in saving souls, if you will learn obedience by the things you have suffered. Hold still, watch and pray, and die to self. “Let him take hold of My strength, that he may make peace with Me; and he shall make peace with me” ([Isaiah 27:5](#)).

[356] I am so sorry for Brother Hawkins and his wife. Must he be bound up in your deceptions and deceived imaginations? Oh, consider that his blood will be upon your garments. I will pray that you both may come to a better mind. Oh, how Satan will work. The mystery of iniquity—Satan in the disguise of an angel of light.

I have been shown that sleepless vigilance is the price of safety. The truth is still the truth. Not a peg of the principles of our faith have been moved, or will be moved. Even though you and many others apostatize and turn from the precious light that has come to our world, you will not make truth error. Men will arise as they have done to impair confidence in the faith once delivered to the saints. “Of your own selves shall men arise, speaking perverse things, to draw away disciples after them” ([Acts 20:30](#)). I tell you in the name of the Lord, that you will be of this party, just as surely is Canright and others have been, unless you receive the warnings and entreaties of the Spirit of God, and fall on the Rock, and are broken.

“Light is sown for the righteous, and gladness for the upright in heart” ([Psalm 97:11](#)). “Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones” ([Isaiah 57:15](#)). “The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou will not despise” ([Psalm 51:17](#)). I shall look anxiously for a letter from you. You may read this to Brother McCullagh and Brother Hawkins. Do all in your power to save them, but if they will not hear, if they refuse to consider, then you must write out a careful statement of the facts, just as they are. There must be no exaltation of the men who will not be open and frank, and who will not consider all sides of the question. You will have to make clear statements, but we hope and pray that you will not be compelled to do this.

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Tell these brethren that the Lord has a complaint against them which is not imaginary or trivial. Tell them that they have wounded Him who died to save them, and unless they shall break the snare, and confess their sins, and seek the forgiveness of God, they will feel His displeasure. Oh, that the love of God may melt the hearts of these men, that they may see how they have grieved the heart of Christ. Our God is a God of infinite tenderness, of sympathy, and inexpressible love; and in Jesus is revealed His heart of love. May the Lord give these brethren the repentance that needeth not to be repented of.—[Letter 4, 1897](#), pp. 1-6. (To Brethren and Sisters in Adelaide, April 5, 1897.)

I must embrace you all [Edson, Emma, and Willie White] in this communication. There are new things developing in religious, as well as in temporal matters. By the letters enclosed you will learn that Brethren [C.F.] Hawkins and [S.] McCullagh, who were laboring in Adelaide, have given up their position on the truth, and are going in for holiness altogether. They have come out against the testimonies of the Spirit of the Lord.

Elder [A. G.] Daniells telegraphed this to us, and we at once made arrangements for Brother [G. B.] Starr and wife to go to Adelaide, and for Brother [J.] Pallant to carry on the work in Queensland in Brother Starr's absence. On receipt of the resignation of these men, Brother Daniells, in company with Brother [W. A.] Colcord, went to Adelaide. There they found a determined apostasy. These men had united to accept some other light than the third angel's message. [358]

I believe our brethren arrived in Adelaide on Friday evening, but these men refused to converse with them. They gave out an appointment for a meeting Sunday evening, and asked Brother Daniells to preach in the tent that same evening. This he refused to do, going to hear them instead. They had said repeatedly that they would have nothing to say against Adventists. On Sabbath Brother Daniells preached from the third chapter of Malachi. But you will learn all in the copies of letters sent.

Brother [S. N.] Haskell has left us for a week or two to visit Adelaide. We deemed it advisable for him to go. His wife has remained to prepare matters for the opening of the school. We thought, as Brother Haskell had ordained both Brethren McCullagh

and Hawkins, that he might possibly save these poor deluded men. He left us last Wednesday. At this time Brother Hare was in Sydney, procuring doors and necessary articles for the second building. He came back on Thursday, and was very much discouraged when he found that Brother Haskell had gone.—[Letter 152, 1897](#), pp. 1, 2. (To Edson, Emma, and Willie White, April 6, 1897.)

[359] I am drawn out to address you. I am in great travail of soul for our people. We are living amid the perils of the last days. A superficial faith results in a superficial experience. There is a repentance that needs to be repented of. All genuine experience in religious doctrines will bear the impress of Jehovah. All should see the necessity of understanding the truth for themselves individually. We must each understand the doctrines that have been studied out carefully and prayerfully. It has been revealed to me that there is among our people a great lack of knowledge in regard to the rise and progress of the third angel's message. There is great need to search the book of Daniel and the book of Revelation, and learn the texts thoroughly, that we may know what is written.

The light given me has been very forcible that many would go out from us, giving heed to seducing spirits, and doctrines of devils. The Lord desires that every soul who claims to believe the truth shall have an intelligent knowledge of what is truth. False prophets will arise and will deceive many. Everything is to be shaken that can be shaken. Then does it not become every one to understand the reasons of our faith? In place of having so many sermons, there should be a more close searching of the Word of God, opening the Scriptures text by text, and searching for the strong evidences that sustain the fundamental doctrines that have brought us where we now are, upon the platform of eternal truth.

I can write but little to you now at this time. I have very much writing to do to complete the "Life of Christ" [*The Desire of Ages*], and I have been called away so much that I have but little time to write. But my soul is made very sad to see how quickly those who have had light and truth will accept the deceptions of Satan, and be charmed with a spurious holiness, like Fannie Bolton, who in the midst of her deceiving, claimed that she was inspired of God. When men turn away from the waymarks the Lord has established, that

we may understand our position as marked out in prophecy, they are going, they know not whither.

I could wish that, if possible, another camp meeting might be held in Adelaide, and that this slime and filth, which Satan has poured forth against the servants of God, might be washed away. I would not object to attending such a meeting. The way has been prepared for the message which God has given me. And the church in Adelaide may see and understand the truth, to be lived and advocated for this time. [360]

I question whether genuine rebellion is ever curable. Study in *Patriarchs and Prophets* the rebellion of Korah, Dathan, and Abiram. This rebellion was extended, including more than two men. It was led by two hundred and fifty princes of the congregation, men of renown. Call rebellion by its right name, and apostasy by its right name, and then consider that the experience of the ancient people of God with all its objectionable features was faithfully chronicled to pass into history. The Scripture declares, “These things ... are written for our admonition, upon whom the ends of the world are come” (1 Corinthians 10:11). And if men and women who have the knowledge of the truth are so far separated from their great Leader, that they will take the great leader of apostasy, and name him Christ our Righteousness, it is because they have not sunk that shaft deep into the mines of truth. They are not able to distinguish the precious ore from the base material.

Read the cautions so abundantly given in the Word of God in regard to false prophets that will come in with their heresies, and, if possible, will deceive the very elect. With these warnings, why is it that the church do not distinguish the false from the genuine? The church thus misled need to humble themselves before God, and sincerely repent, because they were so easily led astray. They could not distinguish the voice of the true Shepherd from that of a stranger. [361]

Let them review this chapter in their experience. For more than half a century God has been giving His people light through the testimonies of His Spirit. After all this time is it left for two men and their wives to undeceive the whole church of believers, declaring Mrs. White a fraud and a deceiver? “By their fruits ye shall know them” (Matthew 7:20).

I do not feel that any evidence presented to these men will have the least effect upon them. In McCullagh's case, no new evidence can be given as to the truthfulness of the mission and work the Lord has given His servant to do. He has had the light. This apostasy has been permitted, that it may be faithfully written out in the true light, that the church at Adelaide may be helped to plant their feet upon the Rock of Ages and not on shifting sand. And this experience is to be a warning to others. Those who could ignore all the evidences God had given them in the recent camp meeting, and change that blessing into a curse, should tremble for the safety of their own souls. Their candlestick will be removed out of its place unless they repent. The Lord has been insulted. The standard of truth of the first, second, and third angels' messages has been left to trail in the dust. If the watchmen are left to mislead the people in this fashion, God will hold some souls responsible for a lack of keen discernment to discover what kind of provender was being given to His flock.

[362] The Lord has permitted this matter to develop as it has done, in order to show how easily His people will be misled when they depend upon the words of men instead of searching the Scriptures for themselves, as did the noble Bereans, to see if these things are so. Should the fair words of men, one of whom has had no real experience with us as a people, be so readily accepted? How can our people, with their Bibles in their hands, accept that which, if they would only consider, they must know is error and falsehood?

The Lord has permitted this thing to be, that warning may be given that just such things will take place. Rebellion and apostasy are in the very air we breathe. We shall be affected by it unless we by faith hang our helpless souls upon Christ. If men are so easily misled, how will they stand when Satan shall personate Christ, and work miracles? Who will be unmoved by his misrepresentations—professing to be Christ, when it is only Satan assuming the person of Christ, and apparently working the works of Christ? What will hold God's people from giving their allegiance to false christs? "Go not ye after them" (See [Luke 21:8](#)).

The doctrines must be plainly understood. The men accepted to teach the truth must be anchored; then their vessel will hold against storm and tempest, because the anchor holds them firmly. The deceptions will increase and we are to call rebellion by its right

name. We are to stand with the whole armor on. My brethren, you are not meeting men only, but principalities and powers. We wrestle not against flesh and blood. (Let [Ephesians 6:10-18](#) be read carefully and impressively before the church.) These men are voicing the words of the dragon. We have to meet the satanic agencies who went to make war with the saints. “The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ” ([Revelation 12:17](#)). These men who have apostatized leave the true and faithful people of God, and fraternize with those who represent Barabbas. “By their fruits ye shall know them” ([Matthew 7:20](#)).

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I write this because many in the church at Adelaide are represented to me as seeing men like trees walking. They must have another and a deeper experience before they can discern the snares spread to take them in the net of the deceiver. There must be no halfway work done now. The Lord calls for staunch, decided, whole-souled men and women to stand in the gap and make up the hedge. “And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it” ([Isaiah 58:12-14](#)).

My brethren [A. G.] Daniells, [W. A.] Colcord, and [G. B.] Starr, there is a decided testimony to be borne by all our ministers in all our churches. God has permitted this apostasy to take place in order to show how little dependence can be placed in man. We are always to look to God. His word is not Yea and Nay, but Yea and Amen. All our labors to bring souls to a knowledge of the truth will be null and void unless we shall so present the truth as to work a decided reformation in the heart. The work must proceed from inward to outward, transforming the character of all who receive the

[364] truth. We are not to throw our arms about the men who are Satan's masterpieces for working out his will, as were the opposers on the campground at Adelaide. Truth is to be proclaimed in warnings that will make hearts tremble in contrition before God. The sharp, clean-cut testimony must be borne. I hope that all who can possibly do so will come to this first term of school, where the Bible will be made the most important line of study. God help you all to go forth with the sword of the Spirit, which cuts both ways, is my prayer. "Be ye therefore wise as serpents, and harmless as doves" ([Matthew 10:16](#)). Make no compromise with those who have apostatized, but treat them kindly, giving no occasion for your good to be evil spoken of.—[Letter 1, 1897](#), pp. 1-6. (To the Brethren and Sisters of the Adelaide church, April 22, 1897.)

And thus [as Satan came to Christ in the wilderness] he comes to every soul who is not in an ecstasy of joy. If clouds encompass them, if circumstances work against them, if poverty and distress afflict them, Satan is close by to annoy and perplex them. He attacks their weak points of character. He seeks to shake their confidence in God, who suffers such a condition of things to exist.

[365] Temptations will arise to cause distrust of God and to question His love. And in the place of submissively waiting [for] the Lord's time, and in faith believing in His care and His love, they take themselves in their own hands, and manifest the very attributes of Satan. They yield their faith and their confidence in God and show by their spirit, their words, and their actions, that they will make a place for themselves. They become traitors, rebels against God, and accept the temptations of him whom they choose as their leader. They become a medium for Satan, a channel through which he communicates to other minds the doubts and infidelity with which he has imbued them.

And there are those who will not be led into false paths, who will not deny the faith once delivered to prophets and holy men of old, who spake as they were moved upon by the Holy Ghost. ([1 Peter 1:10-12](#) quoted.)

Study the tenth chapter of Daniel, and mark particularly the fourteenth verse. "Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days" ([Daniel 10:14](#)). When our brethren and ministers shall

feel the burden that should rest upon them, they will not be content with a few surface truths. They will sink the shaft deep, and will have the spirit that Daniel possessed. There will be no frivolous spirit: no cheap, superficial sanctification, prated from unsanctified lips, and coming from hearts that are destitute of purity, of consecration and wholehearted surrender to God. There will be earnest prayer that the truth may be so indelibly stamped upon the heart, that the entire man may be brought, with all his ways, into conformity to the truth. “With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” ([Romans 10:10](#)).

Of Christ it is said that He was tempted in all points like as we are, yet without sin. His human nature did not yield to the suggestions of Satan on a single point. And, if the Lord Jesus has overcome the temptations of Satan, every son and daughter of Adam may overcome. But there is only one way in which any of us can do this. It is to obey His voice. Let all carefully read the prayer of Daniel: “As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth” ([Daniel 9:13](#)). This has been our deficiency. The Word has not been a lamp to our feet and a light to our path. But this it should be, for the Lord, He is God.—[Letter 3, 1897](#), pp. 9-11. (To the Brethren and Sisters in Adelaide, May 6, 1897.) [366]

Brother and Sister [G. B.] Starr are now in Adelaide. Brother [G. T.] Wilson was sent for, but was not able to go on account of his health. He has been spitting blood. He was down three weeks, got better, attempted to do some work, and has been down again. I think the climate of Tasmania is too severe for him. I hope he will soon go to the mild, warm atmosphere of Adelaide. All wish him to go. In connection with Brother Starr he could do good work in holding our people together. Even if he did not preach one discourse, he could establish, strengthen, and settle them. But we have no recent news from Adelaide or Tasmania.—[Letter 143, 1897](#), p. 1. (To W. C. White, May 6, 1897.)

We received and read your letter with interest. I was not surprised at all to learn that these men, who have had so great light, should make rapid strides in determined apostasy. This experience reveals to us the fact that true rebellion is incurable. These men take a

[367] large amount of knowledge with them of what constitutes truth and evidence. They may misinterpret it all, misapply the truth, but they cannot convert truth into error, neither can they convert error into truth. The truth will live through all time and through eternal ages. Men letting it alone, separating truth from their lives, in no case lessen the value of truth.

I would exhort the church to encourage faith and talk faith and act faith. This experience through which you are passing is of God to give you a genuine experience in the things of God. Putting on the robe of humility, we must take our position as learners in the school of Christ. If we will listen to His words to be repeated to us in this age of this earth's history, there must be silence in the soul; the clamorous pretensions to self-sufficiency must be cut away from our life. Learn of Me, says Christ, for I am meek and lowly of heart and ye shall find rest to your soul.

It is essential that we study our Bibles more diligently, that we become more choice in our conversation, for this can be an influence for good. We need to see and sense the inefficiency of human accomplishments, our own impotence, and the dignity and glory of Christ Jesus. The Lord puts us under the guidance of the Holy Spirit, if we will walk humbly, trustingly, confidingly in Him. He leads us into all truth. The Holy Spirit takes the things of God as they fell from the lips of Christ and conveys them with living power to the obedient heart. He the Alpha and the Omega delivers us into the mold of the gospel that we may take the perfect image of its Author.

[368] You have in Adelaide, had the fact made apparent to you how unsafe it is to trust in man and make flesh your arm. Submit to the authority of the great Teacher in all humility of mind. He will arm you with His mind, which will fortify you to discern all rebellion. It is a great mistake in all our churches that religion is oftentimes credited to the persons who give in words an assent to the truth: but unless the truth is brought into the inner sanctuary of the soul it does not control the thoughts, the words, or the conduct of life. We need simply to have the truth in our hearts.

These apparent difficulties we have met in our experience will be of greatest advantage in revealing to us that men and women may be converted to men, but not to Jesus Christ. If the men who preach to them apostatize, they have so feeble a hold of Christ they will

apostatize too, because they have never been really converted to the truth. We must find solid foundation for our feet.

We see the two ministers who have preached to you have departed from the faith, and those whose faith was no higher than the ministers will go where their ministers go and leave their Redeemer and deny the truth, giving heed to seducing spirits. Many, many will depart from the faith they once professed, but those who hold fast the faith, firm unto the end, will be overcomers and shall have the crown of life.—[Letter 158, 1897](#), pp. 1, 2. (To G. B. Starr and wife, May 19, 1897.)

This morning I have been reading of your success in Adelaide. Praise the Lord. Keep the work progressing. I am so glad that the church in Adelaide has been given an opportunity to recover from the terrible work done there by the enemy, which caused so much division and strife.—[Letter 32, 1903](#), p. 6. (To E. W. Farnsworth and wife, January 28, 1903.)

There should be a sanitarium near Melbourne, if there were those to manage such an institution who could carry it forward solidly. Brother [A. W.] Semmens has had an experience in medical missionary work, and he can carry the work forward in Adelaide, if he seeks counsel of God. There certainly should be a sanitarium near Adelaide. I shall encourage this, for it is God's plan. By means of such an institution hundreds would become enlightened in regard to present truth. We need to give all the publicity we possibly can to the work God desires to have done. The seeds of truth are to be sown beside all waters. Let the Lord's work go forward. Let the medical missionary and the educational work go forward. I am sure that this is our great lack—earnest, devoted, intelligent, capable workers.—[Letter 203, 1905](#), pp. 2, 3. (To Dr. D. H. Kress and wife, July 18, 1905.)

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White Estate

Washington, D. C.,

February 1, 1980.

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MR No. 764—Restoration of the Image of God

God designed all these trials, not to discourage, but to develop a class of Christian virtues which seldom are seen in the sunshine of prosperity.—[Letter 1, 1883](#), p. 11. (To J. N. Andrews, March 29, 1883.)

Every unselfish action makes the character more Christlike.... A true, noble life is characterized by thoughtful attention to the needs of others....

There is no graduation from the school of Christ. Throughout the ceaseless ages of eternity Christians will be learners in this school.—[Letter 6, 1885](#), p. 3. (To Edith Andrews, cir. 1885.)

The most precious work that my brethren can engage in is that of forming a Christlike character, that they may enter into the mansions which Christ has gone to prepare for them.—[Letter 14, 1886](#), p. 19. (To “Dear Brother” March 1, 1886.)

Godliness is the only solid foundation for true dignity and completeness of character.—[Letter 8, 1888](#), p. 9. (To Dr. Gibbs, no date.)

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The cause of God must be represented by men whose hearts are as tender, pure, true and compassionate as is the heart of Christ....

He [God] has permitted the furnace fires to kindle upon you, because He loved you and would mold you through fiery trials into the image of Christ.—[Letter 22, 1894](#), pp. 4, 8. (To Capt. C. Eldridge, August 12, 1894.)

The moral image of God has been lost, but those who are laborers together with God are to restore in men the likeness of Christ. They are to impart ideas that will work their salvation, and that will prepare them to be temples of the Holy Ghost....

It is a knowledge of the perfection of the divine character, manifested to us in Jesus Christ, that opens up to us communion with God. It is by appropriating the great and precious promises that we are to become partakers of the divine nature, having escaped the corruption that is in the world through lust....

We may attain unto glory and virtue, though weak, sinful mortals, by learning daily lessons in the school of Christ, by becoming conformed to the divine image, by manifesting His excellency of character, by adding grace to grace, by climbing round by round the ladder heavenward, by becoming complete in the Beloved.—[Letter 43, 1895](#), pp. 6, 8, 9. (To Dr. J. H. Kellogg, June 14, 1895.)

The highest work of God is the redemption of the fallen race. He calls for all the faculties and powers of His co-workers to be put to the tax for this one achievement, the salvation of souls, the triumph of His grace and love.—[Letter 72, 1897](#), p. 3. (To S. N. Haskell and wife, December 1, 1897.)

The pure heart is more precious than treasures of gold and silver, more valuable than diamonds.—[Letter 150, 1899](#), p. 6. (To Men in Responsible Positions in the Review and Herald Office, September 28, 1899.) [372]

Meekness and lowliness of heart is a Christian virtue, but it is no virtue for a man to demerit himself, and entertain a worse opinion of himself than is profitable. The soul of man is of such value that nothing can compare with it. He should always remember, I have been bought with a price. The price paid for man's redemption marks the value God places upon him. The love of God, the value of Christ's life, is placed in the scales, and nothing, not even the whole world, can balance them.—[Letter 159, 1899](#), pp. 1, 2. (To Harmon Lindsay, October 11, 1899.)

God gives wisdom, and as we seek diligently to improve every talent, we become more and more Christlike in our words and works. The Saviour is controlling the mind, the will, the heart....

The mighty cleaver of truth is separating from the world all who will accept Christ as a personal Saviour. These God brings into His workshop, and day by day with hammer and chisel He works to remove their rough edges, preparing them for a place in His kingdom. Great changes will be made in those who are taken out of the world to shine in the courts of the Lord. There is to be an inward transformation, the results of which are revealed in the outward life. All that the Christian says or does is to show that he is preparing for a better world. Every step is to be a step of advance.... He shows that the highest aim of his life is to meet the divine standard...

The character formed here must be after the likeness of Christ's [373]

character, or we can never hear the welcome, “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world” ([Matthew 25:34](#)).—[Letter 95, 1901](#). (To F. E. Belden, July 23, 1901.)

The whole heart’s purpose must be constantly refined, elevated, ennobled, sanctified, else you will mar the work of God and ruin your own soul. The truth, my brother, must be more clearly stamped upon your heart. “With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” ([Romans 10:10](#)). “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength” ([Mark 12:30](#)).—[Letter 163, 1902](#), p. 3. (To W. O. Palmer, June 26, 1902.)

Human nature will continue to be human nature, but it can be elevated and ennobled by union with the divine nature.—[Letter 38, 1903](#), p. 2. (To J. E. White and wife, March 2, 1903.)

Those who have received the light of present truth should make constant improvement in knowledge, moving steadily onward and upward toward that city whose builder and maker is God....

[374] We must experience the power of divine grace before we can be pure and elevated. He who holds true communion with God has no relish for the low and commonplace, for transient delights and indulgences. Under the molding influence of the Holy Spirit, he reveals a preference for better things. He who has drunk of the pure fountain of living water will take no delight in the muddy, turbulent streams of earth....

There are many, like grown-up children, who seem to live merely to eat and drink and to gratify their own desires.... Their minds become degraded by vice and amusement, and the ceaseless round of gratification of the lowest indulgences.—[Letter 131, 1904](#), pp. 3-5, 6. (To Brethren Sharp and Caro, April 11, 1904.)

We must have faith in Christ if we would reflect the divine character.... The Word of God in the Old and New Testaments, if faithfully studied and received into the life, will give spiritual wisdom and life. His Word is to be sacredly cherished. Faith in the Word of God, and in the power of Christ to transform the life, will enable the believer to work His works and to live His Word and have a life of

rejoicing in the Lord.—[Letter 340, 1907](#), pp. 3, 4. (To The Workers in Southern California, October 3, 1907.)

In every kind of education we must imitate the Master par excellence.... He requires that the souls whom He is purifying unto Himself should never cease to grow intellectually or spiritually through their entire life.—[Manuscript 24, 1887](#), pp. 6, 7, 13. (Testimony for the Workers of the Publishing House at Basel, February 14, 1887.)

There is no soul before me today that will meet the high claims that God has upon him, unless he will acknowledge that all his reasoning powers are a gift from God, and that he must put every talent to use. He must use every ability that God has given him. The education that God has given him in his lifetime is never to cease. He is to continue reaching upward and forward, making the very most of our God-given abilities.—[Manuscript 3, 1888](#), p. 3. (“Living for God,” a Sermon Preached at Oakland, California, September 25, 1888.)

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Tender, compassionate, sympathetic, ever considerate for others, He represented the character of God, and was constantly engaged in service for God. And as Jesus was in human nature, so God means His followers to be.—[Manuscript 7, 1891](#), p. 1. (“Christian Service in the Living Church,” June 10, 1891.)

Jesus came to our world, and took upon Him our nature, and He was assailed with all the temptations wherewith men will be beset, but He yielded not. He maintained the full perfection of heaven’s character. It is such a character, builded after the Pattern, that constitutes our fitness to see God. Without Christ we can do nothing. We must come into close relation to Jesus; our life must be hid with Christ in God. Like Moses, we must be hidden in the cleft of the Rock, and then we shall behold the glory of God. God designs that the divine shall be united with the human. Man, though fallen, need not ever remain enfeebled and degraded through sin. We are to become partakers of the pure and celestial element, beholding Jesus, and becoming changed into His likeness.

Character must be formed in this life by looking daily at the manifestation of Him in whose life and character the grace of the heavenly attributes is revealed. In Jesus is seen a representation of what the believer must be, full of grace and truth....

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The great work of Christ's disciples upon the earth is a daily assimilation to the character of our Saviour.... We must have the character of Christ, and then we shall better understand what heaven is like.—[Manuscript 14, 1892](#), p. 3. (Counsel to a Minister's Wife, September 19, 1892.)

Iniquity has debased the form of human beings, and has well nigh obliterated the image of God from their hearts.—[Manuscript 18, 1892](#), p. 1. ("Bought With a Price," December 1892.)

Many have acted as though it was enough to know that Satan had his trap all set for a soul, and they could go home and rest and be at ease, and care no more for the one lost sheep. In manifesting such a spirit, it is evident that we have not been partakers of the divine nature, but partakers of the attributes of the enemy of God.—[Manuscript 62, 1894](#), p. 7. ("Home Missionary Work," no date.)

God would express His character in humanity. But the attributes of Christ can be revealed only through those who labor in love for the souls for whom Christ has died....

Christlikeness will be revealed only by those who are assimilated to the divine image....The voice of God calls from heaven, and demands the use of every entrusted capability.—[Manuscript 6, 1895](#), pp. 1, 2, 4. ("Genuine and Counterfeit Christianity," no date.)

[377] God made man upright, fitted to stand in his God-given capabilities. He created him to possess a nature allied to the angels, an inheritance of life eternal....

This testimony may be borne of all who will resist temptation, who will educate themselves to respect themselves, not as lords, but as human beings, whose redemption cost heaven an infinite price. They are to cut loose from the slavery of Satan's power, and look upon themselves as too precious and valuable to descend to any cheap ideas or common mean practices, and so dishonor body and soul that the Lord is ashamed to call them brethren. They are to reverence themselves by reverencing God, who gave Jesus to ransom them. Thus they may make of themselves, through Christ, powerful, consecrated workmen, who can cooperate with God in the great work of restoring in man the moral image of God. In order to understand and reverence themselves, they must reverence God. This will give them correct ideas of their entire dependence upon God. Then they may be called sons of God, and angels will

dwell amongst them.—[Manuscript 40, 1896](#), pp. 10, 11, 12. (“The Workers Needed in Cooranbong,” December 31, 1896.)

The principles of the character of God were the foundation of the education constantly kept before the heavenly angels. These principles were goodness, mercy, and love.—[Manuscript 57, 1896](#), p. 3. (“The Great Controversy”, December 30, 1896)

Let your influence be persuasive, binding people to your hearts because you love Jesus, and these souls are His purchased possession. This is a great work. If, by your Christlike words and actions, you make impressions that will create in their hearts a hungering and thirsting after righteousness and truth, you are a co-laborer with Christ. [378]

Those who have a leading influence in the institutions should be men and women who possess devotion and piety, who are not narrow and selfish in any matter, but conscientious, self-denying, and self-sacrificing, ever dealing with the workers as they would wish to be dealt with, having an eye single to the glory of God. Men of such a character will keep the way of the Lord. The workers should seek to make it as easy as possible for those who bear the burden of responsibility, and have many cares and perplexities to engage their attention. All need to have right principles placed before them in a judicious manner. Men of investigative minds will thus receive the key of knowledge, and will bring out treasures of thought for the enriching of other minds—thought that will result in the saving of souls. Circumstances will call forth words and decisions in favor of the right, and many will thus be swayed to the right direction. Words and works flowing from the heart imbued with the love and fear of God become a widespread blessing—a blessing that is carried into the highways and byways of life....

The mind may be so elevated that divine thoughts and contemplations come to be as natural as the breath. All the faculties of the soul are to be trained. We must do God’s work intelligently. We must know the truth; and to know this is to know God....Educate mind and heart to pure, elevated, holy thoughts.—[Letter 74, 1896](#), pp. 4, 11, 13. (To the Managers and Workers in Our Institutions,” no date.)

The true Christian draws his motives for action from his deep love for his Redeemer. His affection for his Master is true and holy. [379]

And it is the cheerful, lovable Christian of whom Christ says, “Ye are my witnesses” ([Isaiah 43:10](#)). Such a man is Christ’s representative, for he reflects Christ in his daily life. It is when he recedes from the light that he cannot diffuse its bright beams to others.—[Manuscript 16, 1897](#), p. 4. (“Principles of Education,” March 25, 1897.)

The religion that meets the Bible standard touches the soul and forms the character after the divine similitude....When in union and communion with Christ, under His molding influence, His followers reveal His character.—[Manuscript 77, 1897](#), pp. 2, 5. (“On Which Side Will You Stand?” July 18, 1897.)

When the student fully realizes that it is Christ whom he must honor, that Christ is to be his guide, his counselor in everything he undertakes, that He alone can give a fitness for work in any position, that it is He who restores the moral image of God in man, when he understands that the very image, the character, of Christ is to be reflected in man, [then] every talent will be a power for good....

[380] All the studies given to our youth should be of that character that will make them the most successful in the service of God; and such as will enable them to follow in the footsteps of Christ. Study the life of Christ. Follow Him from the manger to Calvary. Act as He acted. The great principles which He maintained, you are to maintain. Your standard is to be the character of Him who was pure, and holy, and undefiled.—[Manuscript 11, 1898](#), pp. 1, 2, 4, 5. (“The Word of God as a Study Book,” June 29, 1898.)

Supreme love to God leads us to seek the highest good of humanity. It places the whole being under God’s control.

Selfishness destroys the moral image of God in man, filling him with self-love....Christ says, “Be ye therefore perfect, even as your Father which is in heaven is perfect” ([Matthew 5:48](#)). But self-love is blind to the perfection which God requires.... Seeking the good of others is the only way to find true happiness.—[Manuscript 78, 1901](#), pp. 6, 10. (“Camp-ground, Oakland,” June 8 or 15, 1901.)

Every indulgence in wrongdoing makes an eternal impression upon our characters.—[Manuscript 65, 1903](#), pp. 4, 5. (Diary, “The Need of Repentance,” November 8, 1902.)

There is a peculiarly close union between the transformed soul and God. It is impossible to find words to describe this union. It is

a treasure worth infinitely more to the true believer than gold and silver.

The Christian sees the Saviour ever before him, and by beholding, he becomes changed into the same image, from glory to glory. He bears the signature of God. Shall we give this up for the science of sophistry? Never! Truth is full of godlike richness. He who is partaker of the divine nature will hold firm to the truth. He will never let go; for the truth holds him.—[Manuscript 84, 1905](#), pp. 2, 3. (“That Your Joy May Be Full,” August, 1904.)

As you pray and believe, you become a partaker of the divine nature, and have gained a wonderful victory.—[Manuscript 92, 1908](#), p. 6. (“Lessons From the Fifteenth Chapter of John,” Parlor Talk Given at Glendale Sanitarium August 22, 1908.)

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Keeping the first four commandments makes us one with Christ, who gave His life as a ransom to deliver all from the thralldom of sin, and to make us free men and women in Him. The value of man is to be estimated at the price paid for his redemption....

Those who exercise faith dwell in the presence of purity, and are one with Christ. Their life is hid with Christ in God.—[Manuscript 87, 1894](#), pp. 4, 6. (“Honesty and Fair Dealing.”)

The continual progress of the soul in divine knowledge and virtue is God’s purpose.—[Letter 12, 1893](#), p. 8. (To L. Christie.)

White Estate

Washington, D. C.,

February 1, 1980.

MR No. 765—Not Processed

MR No. 766—Schools Built by D. T. Shireman

[382]

God has been pleased with the work that Brother [D. T.] Shireman has done in arousing an interest in educational work and in erecting church and school buildings in Hildebran [N. C.]. The Lord has accepted his efforts to trade upon his talents. As he has built his plain, unpretentious buildings, heavenly angels have been his helpers. It is this kind of work that makes a good impression on the minds of unbelievers in regard to our brother's abilities. "Let your light so shine before men," the Saviour says, "that they may see your good works, and glorify your Father which is in heaven."—[Letter 122, 1902](#), p. 4. (To J. E. White, June 12, 1902.) Entire letter is published in [Spalding and Magan Collection, 223-228](#).

White Estate

Washington, D. C.,

February 6, 1980.

[383]

**MR No. 767—Junior Story Material, Spirit of
Prophecy Day, 1980**

I ... was free and happy in the Lord, who had been to me a tower of strength in my weakness and great need.—[Letter 8, 1869](#), pp. 1-2. (To J. E. White, July 6, 1869.)

We had hard eating, hard sleeping, and hard riding in lumber wagons, but we made the best of it all.—[Letter 18, 1870](#), p. 3. (To J. E. White and wife, November 9, 1870.)

My prayer is going up to God day and night for physical and mental strength.—[Letter 95, 1886](#), p. 2. (To Addie Walling, February 16, 1886.)

White Estate

Washington, D. C.,

February 6, 1980.

MR No. 768—The Harris Family

[384]

Your course of action, I was shown, has done more to lower the standard in the Lancaster church of order and discipline and subjection to order than any other one. Your influence has been demoralizing—your example to encourage undue attachments and a courting spirit with the young. Your course is not at all in accordance with the will of God.—[Letter 3, 1879](#), pp. 9, 10. (To Chapin Harris, September 9, 1880.)

What more shall I say to you? What can I say? I want you to be saved. I want you to stand perfect before God. But you must understand there is no excuse that will stand in your favor before God for the sorrow and the anxiety and discouragement you have brought upon the cause of God by your perverted course as though the carrying out of your plans were superior to every temporal or spiritual interest. Your course has been unchristian and you must see it thus before you will ever extricate yourself from the snare of Satan.—[Letter 50, 1880](#). (To Chapin Harris, September 1880.)

Now Brother S, let me speak to you in regard to Sister Harris. She has been a woman who has seen much sorrow, and I know that God has worked for her. He has shown her favors and she has had a genuine experience in the things of God; and the suspicions expressed by yourself and others in reference to her some time ago, makes me feel very sad, because I do not think she deserves them.... You think she may not think everything her brethren in South Lancaster do is above criticism, and [her] not entering soul and spirit into every suggestion and plan has drawn upon her criticism and suspicion. I have great confidence in her for this, although she has made no complaints to me. Yet the words and the attitude of yourself, as well as others, toward her was, to say the least, not cordial. If there is a woman that loves and fears God, in South Lancaster, it is Sister Harris. If there is a woman I would fear to slight, or offend, because it would grieve the Spirit of God, it is Sister Harris. And those who would speak against her in any way to affect your feelings

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toward her, had better be on their knees before God, and get all that feeling out of their hearts, and not draw [away] from her, but come close to her, and show her sympathy and love. This changeable mood toward those who have been real pillars in the truth, I cannot see as bearing the divine stamp.—[Letter 20, 1887](#), pp. 4, 5. (To Brother S, January 14, 1887.)

Sister Harris and I had a season of prayer with her [Mrs. S. N. Haskell] and we were all blessed. The Lord did draw nigh unto us according to His promise.—[Manuscript 42, 1890](#), p. 3. (Diary, “Labors at South Lancaster, Mass.,” October 16, 1890.)

White Estate

Washington, D. C.,

February 6, 1980.

MR No. 769—Heart Worship Required

[386]

The incense of true worship, which should have been offered to God, has been mingled with the worship of self. In the place of lifting their thoughts to God, in the place of learning to know Him better, men deny Him in their lives. Their attention is taken up with objects that conceal God from their view.

Thus it is with the great majority of religionists. God calls for sincere heart-worship. The door to light and an intelligent knowledge of the truth is open to every sincere worker for God. In order for worship to be acceptable, it must be offered in faith and hope, and the life must be in harmony with it. God requires the devotion of heart, mind, soul, and strength. Our noblest powers are to be used to do Him homage. Our thoughts are to be conformed to His will; our affections sanctified to His service.—[Letter 143, 1904](#), pp. 3, 4. (To Marian Davis, April 28, 1904.)

White Estate

Washington, D. C.,

March 3, 1980.

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MR No. 770—Expensive Theatrical Evangelistic Displays

Gospel meetings can be conducted in such a way as to consume much money from the Lord's treasury in an effort to make a display....

Those who make use of devices that are theatrical in nature, to hold the attention of the people, lose the realization of the presence of Christ. Those who use so much time in preparing for their meetings, depending to a large extent on outward appearance to impress the people, give Jesus no opportunity to work on hearts. They mingle the common with the sacred....

Let Elder [E. E.] Franke begin to lay a different foundation for his work, not depending so much on outward display and expensive preparation to call the people out to hear the truth. Brother Franke, thus yourself and your family are brought in, and God is left out. The creature is put before the Creator. The appetite of the people for a theatrical style of preaching may be satisfied, but the effects made have not saving results. Outward display, expensive arrangements, do not give the people the education in gospel missionary work that the Lord desires them to receive. These things work against the truth, hindering instead of advancing it; for the truth is mingled with common, worldly methods. God's money is not to be expended in this way....

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The object of all we do, whether we eat, or drink, or whatever we do, is to be the glory of God. The health and strength that He has given us is to be carefully guarded. We are never to plan our work in a way that calls for a prodigal outlay of means or for an undue taxation of the mental and physical powers. The worker who plans his work in this way does great harm to himself. He worries, and his mind is worn out by his anxiety to make everything appear to what he supposes to be the best effect, for he gets nervous if he cannot obtain all the means he needs to carry out his plans to his satisfaction. While a worker follows such methods, he cannot be

guided by the Holy Spirit. He is working in a worldly way to satisfy a worldly appetite. He forgets that true success is dependent on the One who has said, “Without Me ye can do nothing” ([John 15:5](#)). The things that should have taken the first and highest control of the mind are lost sight of in the effort to make a striking impression. The common fire, not the sacred fire of God’s kindling, is used.

In our effort to proclaim the truth, God’s glory is ever to be kept in view. We are to worship Him in spirit and truth and in the beauty of holiness. We are to appear before Him cleansed and purified, so that He can teach us the meaning of the words, “We are labourers together with God: ye are God’s husbandry, ye are God’s building” ([1 Corinthians 3:9](#))....

The work in Greater New York is to be carried on in a way that will properly represent the sacredness and holiness of the truth of God. Vegetarian restaurants, treatment rooms, cooking schools, are to be established. The people are to be taught how to prepare wholesome food. They are to be shown the need of discarding tea, coffee, and flesh-meat. There are to be suitably furnished rooms, where people can be received and given religious instruction. These things are necessary for the advancement of the work. The work is not to be carried on in such a self-sacrificing way that an unfavorable impression will be made on the minds of the people, because of its meager showing. All that is done is to bear favorable witness to the Author of truth. The worship of God in the beauty of holiness demands a dignity and nicety that is in harmony with the sacredness and importance of the truth.—[Letter 49, 1902](#), pp. 4, 5, 8, 10-12. (To S. N. Haskell and wife, February 5, 1902.)

White Estate

Washington, D. C.,

March 3, 1980.