

Ellen G. White Estate

THE ELLEN G. WHITE 1888 MATERIALS

ELLEN G. WHITE



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# **The Ellen G. White 1888 Materials**

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**Ellen G. White**

**1987**

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## **Information about this Book**

### **Overview**

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### **About the Author**

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

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## About This Collection of Ellen G. White Documents

The Ellen G. White 1888 Materials consists exclusively of Ellen G. White letters, manuscripts, articles, and sermons that relate directly or indirectly to the Ministerial Institute and General Conference session held by Seventh-day Adventists in Minneapolis, Minnesota, from October 10 to November 4, 1888. No General Conference session in the history of the Seventh-day Adventist church has undergone such analysis and scrutiny, or has elicited as much comment as the 1888 meeting.

The White Estate Trustees believe that the key to understanding the 1888 General Conference session, as well as the history of subsequent years, is to be found in the writings of Ellen G. White. Mrs. White had much to say at the time, and in later years as well, about her experience in Minneapolis. In the decade following 1888, she frequently referred to Minneapolis and the spirit that was manifested there.

Since 1988 marks the centenary of the 1888 meeting, and since the attention of Seventh-day Adventists everywhere will be focused on 1888 throughout the year, the White Estate Trustees feel that there will be a keen interest in knowing what Ellen White had to say about the Minneapolis meeting. Thus the Trustees are making available to our church members this comprehensive collection of all the E. G. White manuscripts and letters that in any way refer to Minneapolis. In most cases the entire manuscript or letter has been included even though only a portion may be germane to this subject. Names have been left in just as Ellen White used them, except in one or two instances where the file copy has a blank instead of a name.

Nearly all the manuscripts and letters have been copied directly from the file drawers where they are housed, hence misspellings have not been

corrected, nor have the documents been improved in any other way for publication. Where complete letters or manuscripts have [4]

already been released, these are reproduced in their grammatically edited, more legible, “Manuscript Release” form. Otherwise, previously released materials are noted only on the margin of each page. Most of the materials in this collection have never been released or published before in any form.

Although the sermons given by Ellen White at Minneapolis have been published for many years in *Thirteen Crisis Years* (formerly *Through Crisis to Victory*) by A. V. Olson, they are repeated here. One sermon and portions of another not found in *Thirteen Crisis Years* have been added as well. We have made every endeavor to make this collection as complete as possible; however, if a pertinent sermon, letter, or manuscript has been inadvertently overlooked and comes to our attention later, it will be added to any subsequent printings of these materials.

This collection is not a compendium on the subject of righteousness by faith. Ellen White preached often on justification and sanctification by faith in the years following 1888, but only those sermons in which reference was made to the Minneapolis conference are included here. The reader is referred to the Ellen G. White book *Faith and Works* and the *E. G. White Review and Herald Articles* for additional presentations on the subject of Christ and His righteousness.

We regret that a number of pages are barely legible, but these are the best copies that could be made from the documents as they exist in our files. We feel it is better to make these materials available now, in their present condition, than to wait till some future date when [5] grammatical editing and retyping can be done. All manuscripts and letters have their own pagination, though this has not always been reflected by the copy machine.

To all who seek to understand the 1888 event from God’s perspective, we recommend the study of these letters, manuscripts, articles, and sermons. We believe they will serve as a helpful guide to every Seventh-day Adventist who desires to benefit from lessons our spiritual ancestors learned or failed to learn one hundred years ago.

The Trustees of the

Ellen G. White Estate.

*October, 1987.*

## Contents

Information about this Book . . . . .	i
About This Collection of Ellen G. White Documents . . . . .	iii
Chapter 1—To E. J. Waggoner and A. T. Jones . . . . .	38
Chapter 2—To G. I. Butler and Uriah Smith . . . . .	47
Chapter 3—To Brethren Who Shall Assemble in General Conference . . . . .	51
Chapter 4—Engaging in Worldly Speculation . . . . .	58
Chapter 5—To Mary White . . . . .	71
Chapter 6—Morning Talk . . . . .	74
Chapter 7—Sabbath Afternoon Talk . . . . .	80
Chapter 8—To G. I. Butler . . . . .	93
Chapter 9—To G. I. Butler . . . . .	109
Chapter 10—Morning Talk, October 18, 1888 . . . . .	116
Chapter 11—Morning Talk . . . . .	121
Chapter 12—Sabbath Talk . . . . .	126
Chapter 13—Sermon . . . . .	137
Chapter 14—Talk to Ministers . . . . .	141
Chapter 15—Remarks on Missionary Work . . . . .	158
Chapter 16—Morning Talk . . . . .	164
Chapter 17—Remarks After Reading an Article . . . . .	168
Chapter 18—To Brethren Assembled at General Conference . . . . .	175
Chapter 19—Distressing Experiences of 1888 . . . . .	189
Chapter 20—To Mary White . . . . .	195
Chapter 21—To W. M. Healey . . . . .	198
Chapter 22—To G. I. Butler and wife . . . . .	202
Chapter 23—To Brethren Who Assemble in the Week of Prayer . . . . .	207
Chapter 24—Looking Back at Minneapolis . . . . .	214
Chapter 25—To R. A. Underwood (cf. Lt 22a, 1889) . . . . .	235
Chapter 26—To R. A. Underwood (cf. Lt 22, 1889) . . . . .	246
Chapter 27—To R. A. Underwood . . . . .	253
Chapter 28—The Discernment of Truth . . . . .	257
Chapter 29—To R. A. Underwood . . . . .	262
Chapter 30—Meetings at South Lancaster, Mass . . . . .	266
Chapter 31—Diary Entries . . . . .	272

Chapter 32—To J. H. Morrison . . . . .	276
Chapter 33—To My Dear Brethren . . . . .	279
Chapter 34—To W. C. White . . . . .	287
Chapter 35—To J. E. White (fragment) . . . . .	293
Chapter 36—To J. Fargo . . . . .	295
Chapter 37—Morning Talk . . . . .	303
Chapter 38—To Children of the Household . . . . .	307
Chapter 39—Unfounded Reports . . . . .	321
Chapter 40—To H. Miller . . . . .	325
Chapter 41—To U. Smith (unfinished) . . . . .	330
Chapter 42—Sermon . . . . .	331
Chapter 43—Experience Following the Minneapolis Conference . . . . .	341
Chapter 44—To Mary White . . . . .	364
Chapter 45—Camp-Meeting at Ottawa, Kansas . . . . .	367
Chapter 46—To Elders M. and H. Miller . . . . .	373
Chapter 47—Counsels to Ministers . . . . .	399
Chapter 48—To U. Smith . . . . .	406
Chapter 49—To the General Conference . . . . .	408
Chapter 50—The Excellence of Christ . . . . .	413
Chapter 51—To Mary White . . . . .	417
Chapter 52—Diary Entries . . . . .	419
Chapter 53—To Mary White . . . . .	433
Chapter 54—Issues at the Gen. Conf. of 1889 . . . . .	435
Chapter 55—To Brethren and Sisters . . . . .	455
Chapter 56—Address in Regard to the Sunday Movement . . . . .	458
Chapter 57—Standing by the Landmarks . . . . .	469
Chapter 58—To Bro. Stone . . . . .	473
Chapter 59—Diary Entry . . . . .	474
Chapter 60—To Brn. Ballenger and L. Smith . . . . .	479
Chapter 61—Morning Talk . . . . .	483
Chapter 62—Remarks at Bible School . . . . .	492
Chapter 63—Morning Talk (edited from <a href="#">Manuscript 9, 1890</a> ) . . . . .	499
Chapter 64—Morning Talk . . . . .	503
Chapter 65—Remarks at Bible School . . . . .	508
Chapter 66—Christ Prayed for Unity (from <a href="#">Manuscript 10, 1890</a> ) . . . . .	515
Chapter 67—Remarks at Bible School . . . . .	521

Chapter 68—Diary Entries . . . . .	527
Chapter 69—To M. Larson . . . . .	537
Chapter 70—To W. C. White . . . . .	542
Chapter 71—Sermon . . . . .	545
Chapter 72—To U. Smith . . . . .	549
Chapter 73—Sermon (incomplete) . . . . .	554
Chapter 74—To W. C. White and wife . . . . .	562
Chapter 75—To W. A. Colcord (incomplete) . . . . .	564
Chapter 76—To W. C. White and wife . . . . .	566
Chapter 77—To W. C. White and wife . . . . .	570
Chapter 78—Sermon . . . . .	578
Chapter 79—To W. C. and wife . . . . .	583
Chapter 80—To O. A. Olsen . . . . .	586
Chapter 81—To Brethren . . . . .	591
Chapter 82—Jesus, Our Redeemer and Ruler . . . . .	600
Chapter 83—Living Channels of Light . . . . .	607
Chapter 84—To O. A. Olsen . . . . .	612
Chapter 85—To W. C. White . . . . .	619
Chapter 86—To W. C. White . . . . .	623
Chapter 87—The Righteousness of Christ . . . . .	629
Chapter 88—To Bro. and Sr. Garmire . . . . .	634
Chapter 89—To O. A. Olsen . . . . .	638
Chapter 90—To Brethren in the Ministry (incomplete) . . . . .	641
Chapter 91—To J. S. Washburn . . . . .	643
Chapter 92—To O. A. Olsen . . . . .	648
Chapter 93—To Brethren in Responsible Positions . . . . .	653
Chapter 94—To U. Smith . . . . .	662
Chapter 95—To W. C. White, J. E. White and wife . . . . .	665
Chapter 96—To O. A. Olsen (cf. Lt 43a, 1890) . . . . .	671
Chapter 97—To O. A. Olsen (cf. Lt 43, 1890) . . . . .	676
Chapter 98—To W. C. White, J. E. White and wife . . . . .	682
Chapter 99—“Be Zealous and Repent.” - . . . . .	687
Chapter 100—Diary Entries . . . . .	696
Chapter 101—Diary Entries . . . . .	713
Chapter 102—To U. Smith . . . . .	716
Chapter 103—Circulation of Great Controversy . . . . .	724
Chapter 104—Danger of False Ideas on Justification by Faith . . . . .	731
Chapter 105—Light in God’s Word . . . . .	743

Chapter 106—Peril in Trusting in the Wisdom of Men . . . . .	754
Chapter 107—To U. Smith . . . . .	760
Chapter 108—To J. S. Washburn and wife . . . . .	763
Chapter 109—Missionary Work . . . . .	767
Chapter 110—Diary Entry . . . . .	772
Chapter 111—Diary Entries . . . . .	775
Chapter 112—Diary Entry <a href="#">Manuscript 21, 1891</a> —Christ Our Righteousness . . . . .	795
Chapter 113—Our Present Dangers . . . . .	803
Chapter 114—Article Read at Gen. Conf. of 1891 . . . . .	818
Chapter 115— <a href="#">Manuscript 40, 1890</a> The Vision at Salamanca	826
Chapter 116—Danger in Adopting Worldly Policy in the Work of God. - . . . .	853
Chapter 117—Sermon . . . . .	864
Chapter 118—To S. N. Haskell . . . . .	880
Chapter 119—To J. H. Kellogg . . . . .	889
Chapter 120—To S. N. Haskell . . . . .	896
Chapter 121—Search the Scriptures - By Mrs. E. G. White -	899
Chapter 122—To S. N. Haskell . . . . .	904
Chapter 123—To U. Smith . . . . .	913
Chapter 124—To O. A. Olsen . . . . .	926
Chapter 125—To S. N. Haskell . . . . .	937
Chapter 126—To A. T. Jones . . . . .	939
Chapter 127—To U. Smith . . . . .	942
Chapter 128—Battle Creek, Mich., Tuesday, April 4, 1893. Address to the Church. - By Mrs. E. G. White. - . . . .	953
Chapter 129—The Opposer’s Work. - By Mrs. E. G. White. -	967
Chapter 130—To F. E. Belden and wife . . . . .	973
Chapter 131—The Perils and Privileges of the Last Days By Mrs. E. G. White. - . . . .	980
Chapter 132—Let the Trumpet Give a Certain Sound. - By Mrs. E. G. White. - . . . .	989
Chapter 133—To J. H. Morrison . . . . .	1000
Chapter 134—Love, the Need of the Church . . . . .	1005
Chapter 135—To Captain C. Eldridge . . . . .	1012
Chapter 136—To W. Ings . . . . .	1026
Chapter 137—To I. D. Van Horn . . . . .	1040
Chapter 138—To J. H. Kellogg and wife . . . . .	1047

Chapter 139—To A. T. Jones . . . . .	1061
Chapter 140—Diary Entries . . . . .	1065
Chapter 141—To H. Lindsay . . . . .	1069
Chapter 142—To S. N. Haskell . . . . .	1079
Chapter 143—To F. E. Belden and wife . . . . .	1081
Chapter 144—To L. Nicola . . . . .	1087
Chapter 145—Diary Entry . . . . .	1091
Chapter 146—To I. D. Van Horn . . . . .	1092
Chapter 147—To S. McCullagh and wife . . . . .	1098
Chapter 148—To U. Smith . . . . .	1103
Chapter 149—To Sr. Rousseau . . . . .	1107
Chapter 150—Christ the Center of the Message - By Mrs. E. G. White. - . . . .	1115
Chapter 151—To C. Eldridge and wife . . . . .	1120
Chapter 152—To C. H. Jones . . . . .	1124
Chapter 153—To S. N. Haskell . . . . .	1129
Chapter 154—To O. A. Olsen . . . . .	1141
Chapter 155—Untitled . . . . .	1151
Chapter 156—To O. A. Olsen . . . . .	1160
Chapter 157—To Brethren Who Shall Assemble in General Conference . . . . .	1165
Chapter 158—To A. R. Henry . . . . .	1171
Chapter 159—To O. A. Olsen . . . . .	1185
Chapter 160—To O. A. Olsen . . . . .	1190
Chapter 161—To H. Lindsay . . . . .	1206
Chapter 162—The Danger of Self-Sufficiency in God's Work	1215
Chapter 163—To A. O. Tait . . . . .	1223
Chapter 164—To F. E. Belden . . . . .	1230
Chapter 165—To F. E. Belden . . . . .	1239
Chapter 166—To O. A. Olsen . . . . .	1241
Chapter 167—To C. H. Jones . . . . .	1251
Chapter 168—To J. H. Kellogg . . . . .	1254
Chapter 169—To O. A. Olsen . . . . .	1261
Chapter 170—To O. A. Olsen . . . . .	1264
Chapter 171—To J. E. White . . . . .	1283
Chapter 172—To F. E. Belden . . . . .	1292
Chapter 173—To Brethren Who Occupy Responsible Positions in the Work . . . . .	1297

Chapter 174—To J. H. Kellogg . . . . .	1304
Chapter 175—To My Brethren in America . . . . .	1308
Chapter 176—To H. Lindsay . . . . .	1315
Chapter 177—To O. A. Olsen . . . . .	1323
Chapter 178—To Sr. Lindsay . . . . .	1326
Chapter 179—To O. A. Olsen . . . . .	1329
Chapter 180—To S. N. Haskell . . . . .	1340
Chapter 181—To O. A. Olsen . . . . .	1353
Chapter 182—To U. Smith . . . . .	1365
Chapter 183—To the Men Who Occupy Responsible Positions in the Work . . . . .	1367
Chapter 184—To O. A. Olsen . . . . .	1378
Chapter 185—TO A. O. Tait . . . . .	1391
Chapter 186—To. W. W. Prescott and wife . . . . .	1397
Chapter 187—To O. A. Olsen . . . . .	1401
Chapter 188—To Those in Responsible Positions in Battle Creek . . . . .	1406
Chapter 189—Untitled . . . . .	1412
Chapter 190—Ministerial Institutes . . . . .	1417
Chapter 191—God’s Messengers ( <i>Testimonies to Ministers     and Gospel Workers, 404-415</i> ) . . . . .	1418
Responsibilities of God’s Watchmen . . . . .	1419
The Controversy Waxes Stronger . . . . .	1420
Hatred of Reproof . . . . .	1421
The Fatal Choice . . . . .	1422
The Light of Truth . . . . .	1422
Men of Opportunity . . . . .	1423
Satan’s Vehement Work . . . . .	1423
Erect Barriers Against the Enemy . . . . .	1424
Gather Up the Lights . . . . .	1425
Chapter 192—The Bible in our Schools. - By Mrs. E. G. White. - . . . .	1427
Chapter 193—To Dear Brethren . . . . .	1434
Chapter 194—To A. R. Henry . . . . .	1435
Chapter 195—To A. R. Henry . . . . .	1442
Chapter 196—To Men in Responsible Positions in the Work	1453
Chapter 197—Untitled . . . . .	1459
Chapter 198—To W. S. Hyatt . . . . .	1464

Chapter 199—To S. N. Haskell and wife . . . . .	1473
Chapter 200—To Officers of the Gen. Conf. . . . .	1479
Chapter 201—The Law in Galatians . . . . .	1486
Chapter 202—Talk in College Library . . . . .	1488
Chapter 203—Remarks at Gen. Conf. . . . .	1500
Chapter 204—Remarks at Gen. Conf. . . . .	1512
Chapter 205—An Appeal to our Ministers . . . . .	1520
Chapter 206—To A. T. Jones . . . . .	1526
Chapter 207—To W. M. Healey . . . . .	1528
Chapter 208—To Brn-Srs. of the Iowa Conference (cf. Lt 134, 1902) . . . . .	1531
Chapter 209—The Work in Nashville . . . . .	1538
Chapter 210—To Brn-Srs. of the Iowa Conference (cf. Lt 165, 1901) . . . . .	1543
Chapter 211—To C. P. Bollman . . . . .	1549
Chapter 212—The Southern Work . . . . .	1557
Chapter 213—To J. E. White and wife . . . . .	1567
Chapter 214—To G. I. Butler . . . . .	1572
Chapter 215—The Review and Herald Office . . . . .	1574
Chapter 216—To J. E. White . . . . .	1577

<u>Date</u>	<u>Reference</u>	<u>Title or Addressee</u>	<u>Page</u>
February 18, 1887	<a href="#">Letter 37, 1887</a>	To E. J. Waggoner and A. T. Jones	21
April 5, 1887	<a href="#">Letter 13, 1887</a>	To G. I. Butler and Uriah Smith	32
August 5, 1888	<a href="#">Letter 20, 1888</a>	To Brethren Who Shall Assemble in General Conference	38
September 7, 1888	<a href="#">Manuscript 2, 1888</a>	Engaging in Worldly Speculation	47
October 9, 1888	<a href="#">Letter 81, 1888</a>	To Mary White	66
October 11, 1888	<a href="#">Manuscript 6, 1888</a>	Morning Talk	69
October 13, 1888	<a href="#">Manuscript 7, 1888</a>	Sabbath Afternoon Talk	74
October 14, 1888	<a href="#">Letter 21, 1888</a>	To G. I. Butler	85
October 15, 1888	<a href="#">Letter 21a, 1888</a>	To G. I. Butler	107
October 18, 1888	<a href="#">The Review and Herald, October 8, 1889</a>	Morning Talk	117
October 19, 1888	<a href="#">The Signs of the Times, November 11, 1889</a>	Morning Talk	119
October 20, 1888	<a href="#">Manuscript 8, 1888</a>	Sabbath Talk	121
October 21, 1888	<a href="#">Manuscript 17, 1888</a>	Sermon	129

October 21, 1888	<a href="#">Manuscript 8a, 1888</a>	Talk to Ministers	132
October 23, 1888	<a href="#">Manuscript 10, 1888</a>	Remarks on Missionary Work	146
October 24, 1888	<a href="#">Manuscript 9, 1888</a>	Morning Talk	151
October —, 1888	<a href="#">Manuscript 26, 1888</a>	Remarks After Reading an Article	154
November —, 1888	<a href="#">Manuscript 15, 1888</a>	To Brethren Assembled at General Conference	163
November —, 1888	<a href="#">Manuscript 21, 1888</a>	Distressing Experiences of 1888	176
November 4, 1888	<a href="#">Letter 82, 1888</a>	To Mary White	182
December 9, 1888	<a href="#">Letter 18, 1888</a>	To W. M. Healey	186
December 11, 1888	<a href="#">Letter 18, 1888</a>	To G. I. Butler and wife	190
December 15, 1888	<a href="#">Letter 20a, 1888</a>	To Brethren Who Assemble in the Week of Prayer	196
December —, 1888	<a href="#">Manuscript 24, 1888</a>	Looking Back at Minneapolis	203

January 18, 1889	<a href="#">Letter 22, 1888</a>	To R. A. Underwood (cf. <a href="#">Letter 22a, 1888</a> )	230
------------------	---------------------------------	--	-----

January 18, 1889	<a href="#">Letter 22, 1889</a>	To R. A. Underwood (cf. <a href="#">Letter 22, 1889</a> )	243
January 26, 1889	<a href="#">Letter 3, 1889</a>	To R. A. Underwood	251
January —, 1889	<a href="#">Manuscript 16, 1889</a>	The Discernment of Truth	257
February 8, 1889	<a href="#">Letter 23, 1889</a>	To R. A. Underwood	263
March 5, 1889	<a href="#">The Review and Herald, March 5, 1889</a>	Meetings at South Lancaster, Mass.	267
March —, 1889	<a href="#">Manuscript 19, 1889</a>	Diary Entries	269
April 4, 1889	<a href="#">Letter 49, 1889</a>	To J. H. Morrison	274
April —, 1889	<a href="#">Letter 85, 1889</a>	To My Dear Brethren	277
April 7, 1889	<a href="#">Letter 1, 1889</a>	To W. C. White	286
April 7, 1889	<a href="#">Letter 14a, 1889</a>	To J. E. White (fragment)	292
May 2, 1889	<a href="#">Letter 50, 1889</a>	To J. Fargo	294
May 12, 1889	<a href="#">Manuscript 2, 1889</a>	Morning Talk	302
May 12, 1889	<a href="#">Letter 14, 1889</a>	To Children of the Household	307
May, 1889	<a href="#">Testimonies for the Church 5:692-696</a>	Unfounded Reports	326
June 2, 1889	<a href="#">Letter 5, 1889</a>	To H. Miller	330
June 14, 1889	<a href="#">Letter 55, 1889</a>	To U. Smith (unfinished)	336

June 19, 1889	<a href="#">Manuscript 5, 1889</a>	Sermon	337
June —, 1889	<a href="#">Manuscript 30, 1889</a>	Experience Following the Minneapolis Conference	352
July 15, 1889	<a href="#">Letter 70, 1889</a>	To Mary White	382
July 23, 1889	<a href="#">The Review and Herald, July 23, 1889</a>	Camp-Meeting at Ottawa, Kansas	386
July 23, 1889	<a href="#">Letter 4, 1889</a>	To Elders M. and H. Miller	388
September 13, 1889	<a href="#">Manuscript 27, 1889</a>	Counsels to Ministers	429
September —, 1889	<a href="#">Letter 87, 1889</a>	To U. Smith	437
October —, 1889	<a href="#">Letter 24, 1889</a>	To the General Conference	439
October —, 1889	<a href="#">Manuscript 10, 1889</a>	The Excellence of Christ	447

October 29, 1889	<a href="#">Letter 76, 1889</a>	To Mary White	450
October, 1889	<a href="#">Manuscript 22, 1889</a>	Diary Entries	452
October 31, 1889	<a href="#">Letter 77, 1889</a>	To Mary White	469
November 4, 1889	<a href="#">Manuscript 6, 1889</a>	Issues at the Gen. Conf. of 1889	471
November 20, 1889	<a href="#">Letter 57, 1889</a>	To Brethren and Sisters	498

December, 1889	<a href="#">Manuscript 18, 1889</a>	Address in Regard to the Sunday Movement	501
— 1889	<a href="#">Manuscript 13, 1889</a>	Standing by the Landmarks	516
January 6, 1890	<a href="#">Letter 23, 1889</a>	To Bro. Stone	520
January 7, 1890	<a href="#">Manuscript 25, 1890</a>	Diary Entry	521
January 17, 1890	<a href="#">Letter 53, 1890</a>	To Brn. Ballenger and L. Smith	528
Jan. 29, 1890	<a href="#">The Review and Herald, February 18, 1890</a>	Morning Talk	533
February 3, 1890	<a href="#">Manuscript 9, 1890</a>	Remarks at Bible School	536
February 4, 1890	<a href="#">The Review and Herald, March 18, 1890</a>	Morning Talk (edited from <a href="#">Manuscript 9, 1890</a> )	545
February 6, 1890	<a href="#">The Review and Herald, March 25, 1890</a>	Morning Talk	547
February 6, 1890	<a href="#">Manuscript 10, 1890</a>	Remarks at Bible School	549
February 6, 1890	<a href="#">The Review and Herald, March 11, 1890</a>	Christ Prayed for Unity (from <a href="#">Manuscript 10, 1890</a> )	559
February 7, 1890	<a href="#">Manuscript 56, 1890</a>	Remarks at Bible School	561
January/February 1890	<a href="#">Manuscript 22, 1890</a>	Diary Entries	568

March 6, 1890	<a href="#">Letter 18d, 1890</a>	To M. Larson	584
March 7, 1890	<a href="#">Letter 80, 1890</a>	To W. C. White	590
March 8, 1890	<a href="#">Manuscript 4, 1890</a>	Sermon	593
March 8, 1890	<a href="#">Letter 59, 1890</a>	To U. Smith	599
March 9, 1890	<a href="#">Manuscript 2, 1890</a>	Sermon (incomplete)	606
March 9, 1890	<a href="#">Letter 82, 1890</a>	To W. C. White and wife	617
March 10, 1890	<a href="#">Letter 60, 1890</a>	To W. A. Colcord (incomplete)	620
March 10, 1890	<a href="#">Letter 30, 1890</a>	To W. C. White and wife	622

Mar. 13, 1890	<a href="#">Letter 83, 1890</a>	To W. C. White and wife	627
Mar. 16, 1890	<a href="#">Manuscript 2, 1890</a>	Sermon	636
Mar. 19, 1890	<a href="#">Letter 84, 1890</a>	To W. C. White and wife	642
May 8, 1890	<a href="#">Letter 46, 1890</a>	To O. A. Olsen	645
May 14, 1890	<a href="#">Letter 1, 1890</a>	To Brethren	651
May 18, 1890	<a href="#">Manuscript 24, 1890</a>	Jesus, Our Redeemer and Ruler	665
May 27, 1890	<a href="#">The Review and Herald, May 27, 1890</a>	Living Channels of Light	673
June 21, 1890	<a href="#">Letter 115, 1890</a>	To O. A. Olsen	675
July 27, 1890	<a href="#">Letter 97, 1890</a>	To W. C. White	683
August 19, 1890	<a href="#">Letter 103, 1890</a>	To W. C. White	688

August 26, 1890	<a href="#">The Review and Herald, August 26, 1890</a>	The Righteousness of Christ	695
August —, 1890	<a href="#">Letter 11, 1890</a>	To Bro. and Sr. Garmire	697
August 27, 1890	<a href="#">Letter 116, 1890</a>	To O. A. Olsen	703
September 17, 1890	<a href="#">Letter 67, 1890</a>	To Brethren in the Ministry (incomplete)	706
September 18, 1890	<a href="#">Letter 36a, 1890</a>	To J. S. Washburn	708
October 7, 1890	<a href="#">Letter 20, 1890</a>	To O. A. Olsen	714
November —, 1890	<a href="#">Letter 1f, 1890</a>	To Brethren in Responsible Positions	720
November 25, 1890	<a href="#">Letter 73, 1890</a>	To U. Smith	732
December 6, 1890	<a href="#">Letter 109, 1890</a>	To W. C. White, J. E. White and wife	735
December 15, 1890	<a href="#">Letter 43, 1890</a>	To O. A. Olsen (cf. <a href="#">Letter 43a, 1890</a> )	743
December 18, 1890	<a href="#">Letter 43a, 1890</a>	To O. A. Olsen (cf. <a href="#">Letter 43, 1890</a> )	750
December 22, 1890	<a href="#">Letter 112, 1890</a>	To W. C. White, J. E. White and wife	758
December 23, 1890	<a href="#">The Review and Herald, December 23, 1890</a>	Be Zealous and Repent	764

December, 1890	<a href="#">Manuscript 53, 1890</a>	Diary Entries	766
December, 1890	<a href="#">Manuscript 54, 1890</a>	Diary Entries	787
December 31, 1890	<a href="#">Letter 40, 1890</a>	To U. Smith	790

— 1890	<a href="#">Manuscript 31, 1890</a>	Circulation of Great Controversy	802
— 1890	<a href="#">Manuscript 36, 1890</a>	Danger of False Ideas on Justification by Faith	810
— 1890	<a href="#">Manuscript 37, 1890</a>	Light in God's Word	825
— 1890	<a href="#">Manuscript 55, 1890</a>	Peril in Trusting in the Wisdom of Men	839
January 6, 1891	<a href="#">Letter 20, 1891</a>	To U. Smith	846
January 8, 1891	<a href="#">Letter 32, 1891</a>	To J. S. Washburn and wife	850
January 9, 1891	<a href="#">Manuscript 2, 1891</a>	Missionary Work	854
January 9, 1891	<a href="#">Manuscript 3, 1891</a>	Diary Entry	861
January, 1891	<a href="#">Manuscript 40, 1891</a>	Diary Entries	865
February 27, 1891	<a href="#">Manuscript 21, 1891</a>	Diary Entry	890

March 24, 1891	<a href="#">The General Conference Daily Bulletin, April 13, 1891</a>	Our Present Dangers	900
March —, 1891	<a href="#">Manuscript 30, 1890</a>	Article Read at Gen. Conf. of 1891	906
March —, 1891	<a href="#">Manuscript 40, 1890</a>	Vision at Salamanca	917
March —, 1891	<a href="#">Pamphlet 133</a>	Danger in Adopting Worldly Policy in the Work of God (See <a href="#">Testimonies to Ministers and Gospel Workers, 460-471</a> )	950
September 5, 1891	<a href="#">The Review and Herald, March 22, 1892 - April 5, 1892</a>	Sermon	958
December 11, 1891	<a href="#">Letter 14, 1891</a>	To S. N. Haskell	964
April 15, 1892	<a href="#">Letter 18, 1892</a>	To J. H. Kellogg	977
May 29, 1892	<a href="#">Letter 16g, 1892</a>	To S. N. Haskell	987
July 26, 1892	<a href="#">The Review and Herald, July 26, 1892</a>	Search the Scriptures	991
August 22, 1892	<a href="#">Letter 13, 1892</a>	To S. N. Haskell	993
August 30, 1892	<a href="#">Letter 25b, 1892</a>	To U. Smith	1004
September 1, 1892	<a href="#">Letter 19d, 1892</a>	To O. A. Olsen	1018

September 2, 1892	<a href="#">Letter 14, 1892</a>	To S. N. Haskell	1033
September 2, 1892	<a href="#">Letter 16j, 1892</a>	To A. T. Jones	1036
September 19, 1892	<a href="#">Letter 24, 1892</a>	To U. Smith	1040

September, 1892	<a href="#">The Review and Herald, April 4 - 18, 1893</a>	Address to the Church	1055
October 18, 1892	<a href="#">The Review and Herald, October 18, 1892</a>	The Opposer's Work	1061
November 5, 1892	<a href="#">Letter 2a, 1892</a>	To F. E. Belden and wife	1063
November 22, 1892	<a href="#">The Review and Herald, November 22 - 29, 1892</a>	The Perils and Privileges of the Last Days	1073
December 6, 1892	<a href="#">The Review and Herald, December 6 - 13, 1892</a>	Let the Trumpet Give a Certain Sound	1077
December 22, 1892	<a href="#">Letter 47, 1892</a>	To J. H. Morrison	1081
— 1892	<a href="#">Manuscript 24, 1892</a>	Love, The Need of the Church	1087
January 9, 1893	<a href="#">Letter 20a, 1893</a>	To Captain C. Eldridge	1096
January 9, 1893	<a href="#">Letter 77, 1893</a>	To W. Ings	1118
January 20, 1893	<a href="#">Letter 61, 1893</a>	To I. D. Van Horn	1136

January, 1893	<a href="#">Letter 86a, 1893</a>	To J. H. Kellogg and wife	1147
April 9, 1893	<a href="#">Letter 44, 1893</a>	To A. T. Jones	1164
April, 1893	<a href="#">Manuscript 80, 1893</a>	Diary Entries	1167
April 24, 1893	<a href="#">Letter 79, 1893</a>	To H. Lindsay	1171
May 12, 1893	<a href="#">Letter 41a, 1893</a>	To S. N. Haskell	1183
July 12, 1893	<a href="#">Letter 9, 1893</a>	To F. E. Belden and wife	1185
July 19, 1893	<a href="#">Letter 69, 1893</a>	To L. Nicola	1192
July 19, 1893	<a href="#">Manuscript 81, 1893</a>	Diary Entry	1195
July 20, 1893	<a href="#">Letter 60, 1893</a>	To I. D. Van Horn	1197
September 7, 1893	<a href="#">Letter 40, 1893</a>	To S. McCullagh and wife	1204
November 30, 1893	<a href="#">Letter 58, 1893</a>	To U. Smith	1210
— 1893	<a href="#">Manuscript 61, 1893</a>	The Review and Herald Office	1813
March —, 1894	<a href="#">Letter 76, 1894</a>	To Sr. Rousseau	1214
March 20, 1894	<a href="#">The Review and Herald, March 20, 1894</a>	Christ the Center of the Message	1225
April 14, 1894	<a href="#">Letter 20, 1894</a>	To C. Eldridge and wife	1227
May 6, 1894	<a href="#">Letter 41, 1894</a>	To C. H. Jones	1233

June 1, 1894	<a href="#">Letter 27, 1894</a>	To S. N. Haskell	1240
June 10, 1894	<a href="#">Letter 57, 1894</a>	To O. A. Olsen	1256

August 3, 1894	<a href="#">Manuscript 34, 1894</a>	Untitled	1268
August —, 1894	<a href="#">Letter 55, 1894</a>	To O. A. Olsen	1280
October 21, 1894	<a href="#">Letter 2, 1894</a>	To Brethren Who Shall Assemble in General Conference	1286
October 27, 1894	<a href="#">Letter 31a, 1894</a>	To A. R. Henry	1295
November 26, 1894	<a href="#">Letter 58, 1894</a>	To O. A. Olsen	1316
May 1, 1895	<a href="#">Letter 57, 1895</a>	To O. A. Olsen	1322
May 1, 1895	<a href="#">Letter 51a, 1895</a>	To H. Lindsay	1344
May 30, 1895	<a href="#">Manuscript 18, 1896</a>	The Danger of Self-Sufficiency in God's Work	1356
June 6, 1895	<a href="#">Letter 76, 1896</a>	To A. O. Tait	1369
June 8, 1895	<a href="#">Letter 15, 1895</a>	To F. E. Belden	1379
June 9, 1895	<a href="#">Letter 10, 1895</a>	To F. E. Belden	1392
June 19, 1895	<a href="#">Letter 65, 1895</a>	To O. A. Olsen	1394
July 8, 1895	<a href="#">Letter 35a, 1895</a>	To C. H. Jones	1408
July 15, 1895	<a href="#">Letter 45, 1895</a>	To J. H. Kellogg	1412
September 10, 1895	<a href="#">Letter 53, 1895</a>	To O. A. Olsen	1421
September 19, 1895	<a href="#">Letter 55, 1895</a>	To O. A. Olsen	1425
September 25, 1895	<a href="#">Letter 86, 1895</a>	To J. E. White	1455
November 13, 1895	<a href="#">Letter 13, 1895</a>	To F. E. Belden	1469

January 16, 1896	<a href="#">Letter 6, 1896</a>	To Brethren Who Occupy Responsible Positions in the Work	1476
January 19, 1896	<a href="#">Letter 56, 1896</a>	To J. H. Kellogg	1487
February 6, 1896	<a href="#">Letter 8, 1896</a>	To My Brethren in America	1493
April 20, 1896	<a href="#">Letter 63, 1896</a>	To H. Lindsay	1502
April 24, 1896	<a href="#">Letter 166, 1896</a>	To O. A. Olsen	1513

May 8, 1896	<a href="#">Letter 64, 1896</a>	To Sr. Lindsay	1516
May 22, 1896	<a href="#">Letter 83, 1896</a>	To O. A. Olsen	1520
May 30, 1896	<a href="#">Letter 38, 1896</a>	To S. N. Haskell	1536
May 31, 1896	<a href="#">Letter 81, 1896</a>	To O. A. Olsen	1556
June 6, 1896	<a href="#">Letter 96, 1896</a>	To U. Smith	1574
July 1, 1896	<a href="#">Letter 4, 1896</a>	To the Men Who Occupy Responsible Positions in the Work	1577
July 6, 1896	<a href="#">Letter 78, 1896</a>	To O. A. Olsen	1594
August 9, 1896	<a href="#">Letter 124, 1896</a>	To J. E. White	1816
August 27, 1896	<a href="#">Letter 100, 1896</a>	To A. O. Tait	1607
September 1, 1896	<a href="#">Letter 88, 1896</a>	To W. W. Prescott and wife	1616
December 1, 1896	<a href="#">Letter 127, 1896</a>	To O. A. Olsen	1621
December 15, 1896	<a href="#">Letter 5, 1896</a>	To Those in Responsible Positions in Battle Creek	1628

January 27, 1897	<a href="#">Manuscript 7, 1897</a>	Untitled	1636
March 5, 1897	<a href="#">Testimonies for the Church 6:89</a>	Ministerial Institutes	1643
August 12, 1897	<a href="#">Manuscript 92, 1897</a>	God's Messengers ( <a href="#">Testimonies to Ministers and Gospel Workers, 404-415</a> )	1644
August 17, 1897	<a href="#">The Review and Herald, August 17, 1897</a>	The Bible in Our Schools	1650
December 10, 1897	<a href="#">Letter 217, 1897</a>	To Dear Brethren	1652
April 20, 1898	<a href="#">Letter 15, 1898</a>	To A. R. Henry	1653
May 16, 1898	<a href="#">Letter 41, 1898</a>	To A. R. Henry	1663
February 10, 1899	<a href="#">Letter 26, 1899</a>	To Men in Responsible Positions in the Work	1679
May 11, 1899	<a href="#">Manuscript 75, 1899</a>	Untitled	1687
November 9, 1899	<a href="#">Letter 183, 1899</a>	To W. S. Hyatt	1693
August 13, 1900	<a href="#">Letter 121, 1900</a>	To S. N. Haskell and wife	1706
October 24, 1900	<a href="#">Letter 139, 1900</a>	To Officers of the Gen. Conf.	1714
— 1900	<a href="#">Manuscript 87, 1900</a>	The Law in Galatians	1725
April 1, 1901	<a href="#">Manuscript 43, 1901</a>	Talk in College Library	1727

April 2, 1901	<a href="#">The General Conference Bulletin, April 3, 1901</a>	Remarks at Gen. Conf.	1743
April 11, 1901	<a href="#">The General Conference Bulletin, April 12, 1901</a>	Remarks at Gen. Conf.	1748
April 15, 1901	<a href="#">The General Conference Bulletin, April 16, 1901</a>	An Appeal to our Ministers	1752
June 30, 1901	<a href="#">Letter 64, 1901</a>	To A. T. Jones	1755
August 21, 1901	<a href="#">Letter 116, 1901</a>	To W. M. Healey	1757
November 6, 1901	<a href="#">Letter 165, 1901</a>	To Brn-Srs. of the Iowa Conference (cf. <a href="#">Letter 134, 1902</a> )	1762
May, 1902	<a href="#">Manuscript 124, 1902</a>	The Work in Nashville	1772
August 27, 1902	<a href="#">Letter 134, 1902</a>	To Brn-Srs. of the Iowa Conference (cf. <a href="#">Letter 165, 1901</a> )	1780
November 19, 1902	<a href="#">Letter 179, 1902</a>	To C. P. Bollman	1787
April 10, 1903	<a href="#">The General Conference Bulletin, April 14, 1903</a>	The Southern Work	1799
March 29, 1904	<a href="#">Letter 121, 1904</a>	To J. E. White and wife	1803

November 23, 1910	<a href="#">Letter 130, 1910</a>	To G. I. Butler	1811
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[6]

### Identification of persons addressed in this collection

Note: We have attempted to provide the positions held by the following individuals during the time in which they received the communications from Ellen White in this collection. Additional biographical information for principal denominational workers may be found in the Seventh-day Adventist Encyclopedia.

Ballenger, A. F.	- Licensed minister employed by the Review and Herald Publishing Assn. Served as assistant secretary of the National Religious Liberty Assoc. In attendance at Minneapolis.
Belden, F. E.	- A business manager at the Review and Herald Publishing Assn., member of the G. C. Book Committee, and nephew to Ellen G. White. Delegate at Minneapolis.
Bollman, C. P.	- Editor of the <u>Gospel Herald</u> and associate editor of the <u>Southern Watchman</u> .
Butler, G. I.	- President of the General Conference for two terms, 1871-1874 and 1880-1888. Not in attendance at Minneapolis due to illness. after a period of retirement, he served as president of the Southern Union Conference and the Southern Publishing Assn.
Colcord, W. A.	- An editor employed by the Review and Herald Publishing Assn.
Eldridge, C.	- President and manager of the Review and Herald Publishing Assn. Delegate at Minneapolis.
Fargo, J.	- Ordained minister and trustee of the General Conference Assn. Delegate at Minneapolis.

Garmire, J. M.	- Lay member who promoted what he believed to be “visions” received by his daughter, Anna.
Haskell, S. N.	- World missionary, administrator, and educator. Delegate at Minneapolis.
Healey, W. M.	- Ordained minister and evangelist in California.
Henry, A. R.	- Financial officer and advisor for numerous SDA institutions. Served as president, auditor, and treasurer of the Gen. Conf. Assn., as well as manager and treasurer of the SDA Publishing Assn. during the 1890’s. Delegate at Minneapolis.
Hyatt, W. S.	- Delegate at Minneapolis from Wisconsin. Later served as president of the South Africa Conference.
Ings, W.	- Ordained minister in California.

Jones, A. T.	- Ordained minister, and editor of the <u>Signs of the Times</u> and <u>American Sentinel</u> . From 1897 to 1901 he was chief editor of the <u>Review and Herald</u> . Delegate at Minneapolis.
Jones, C. H.	- Manager of the Pacific Press Publishing Assn. Delegate Minneapolis.
Kellogg, J. H.	- Chief physician and manager of the Battle Creek Sanitarium. In attendance at Minneapolis.
Larson, M.	- Ordained minister in Iowa.

Lindsay, H.	- Financial administrator for numerous SDA institutions. Served as General Conference treasurer from 1888 to 1893, and as secretary, treasurer and auditor of the Review and Herald Publishing Assn. in the later 1890's. Delegate at Minneapolis.
Mccullagh, S.	- Ordained minister and member of the New Zealand Conference Executive Committee.
Miller, H. W.	- Ordained minister and member of the Michigan Conference Executive Committee. Delegate at Minneapolis.
Miller, M. B.	- Ordained minister in Michigan. Brother of H. W. Miller. Delegate at Minneapolis.
Morrison, J. H.	- President of the Iowa Conference. Delegate at Minneapolis.
Nicola, L.	- Secretary of the General Conference from 1893 to 1897.
Olsen, O. A.	- President of the General Conference from 1888 to 1897.
Prescott, W. W.	- Secretary of the SDA Educational Society in 1888. Later served the world field as educator and administrator. In attendance at Minneapolis.
Rousseau, SR.	- Lay worker in Australia.
Smith, L.	- Assistant editor of the <u>Review and Herald</u> . Son of Uriah Smith.
Smith, U.	- Editor of the <u>Review and Herald</u> until 1897, when he became an associate editor under A. T. Jones. In 1901 he returned as chief editor. Delegate at Minneapolis.
Stone, Bro.	- No information available.

Tait, A. O.	- Ordained minister and editor, serving in 1895, as secretary and treasurer of the International Tract Society. In 1896 he joined the Review and Herald Publishing Assn. as its first circulation manager. Delegate at Minneapolis.
Underwood, R. A.	- President of the Ohio Conference from 1882 to 1889. Delegate at Minneapolis.
Van Horn, I. D.	- President of the Michigan Conference from 1888 to 1891. In 1894 he served as a member of the General Conference Executive Committee. Delegate at Minneapolis.
E. J. Waggoner	- Editor of the <u>Signs of the Times</u> From 1886 to 1891. Presented the key lectures on justification by faith in Minneapolis. Moved to England in 1892 to serve as editor of <u>Present Truth</u> . Delegate at Minneapolis.
Washburn, J. S.	- Ordained minister in Iowa.
White, J. E.	- Son of Ellen White, serving in publishing lines. From 1893 to 1912 he pioneered SDA work in the South.
White, Mary	- Ellen White’s daughter-in-law, the wife of W. C. White.
White, W. C.	- Son of Ellen G. White, member of the General Conference Executive Committee, holding numerous administrative posts. Delegate at Minneapolis.

Index to document location

[16]

[17]

[18]

<u>LETTER OR MS</u>	<u>PAGE</u>	<u>LETTER OR MS</u>	<u>PAGE</u>
<a href="#">Letter 13, 1887</a>	<a href="#">32</a>	<a href="#">Manuscript 30, 1889</a>	<a href="#">352</a>

Letter 37, 1887	21	Letter 1, 1890	651
Letter 7, 1888	186	Letter 1f, 1890	720
Letter 18, 1888	190	Letter 11, 1890	697
Letter 20, 1888	38	Letter 18d, 1890	584
Letter 20a, 1888	196	Letter 20, 1890	714
Letter 21, 1888	85	Letter 23, 1890	520
Letter 21a, 1888	107	Letter 30, 1890	622
Letter 81, 1888	66	Letter 36a, 1890	708
Letter 82, 1888	182	Letter 40, 1890	790
Manuscript 2, 1888	47	Letter 43, 1890	743
Manuscript 6, 1888	69	Letter 43a, 1890	750
Manuscript 7, 1888	74	Letter 46, 1890	645
Manuscript 8, 1888	121	Letter 53, 1890	528
Manuscript 8a, 1888	129	Letter 59, 1890	599
Manuscript 9, 1888	151	Letter 60, 1890	620
Manuscript 10, 1888	146	Letter 67, 1890	706
Manuscript 15, 1888	163	Letter 73, 1890	732
Manuscript 17, 1888	132	Letter 80, 1890	590
Manuscript 18, 1888	501	Letter 82, 1890	617
Manuscript 21, 1888	176	Letter 83, 1890	627
Manuscript 24, 1888	203	Letter 84, 1890	642
Manuscript 26, 1888	154	Letter 97, 1890	683
Letter 1, 1889	286	Letter 103, 1890	688
Letter 3, 1889	251	Letter 109, 1890	735
Letter 4, 1889	388	Letter 112, 1890	758
Letter 5, 1889	330	Letter 115, 1890	675

Letter 14, 1889	307	Letter 116, 1890	703
Letter 14a, 1889	292	Manuscript 2, 1890	606, 636
Letter 22, 1889	230	Manuscript 4, 1890	593
Letter 22a, 1889	243	Manuscript 9, 1890	536
Letter 23, 1889	263	Manuscript 10, 1890	549
Letter 24, 1889	439	Manuscript 22, 1890	568
Letter 49, 1889	274	Manuscript 24, 1890	665
Letter 50, 1889	294	Manuscript 25, 1890	521
Letter 55, 1889	336	Manuscript 30, 1890	906
Letter 57, 1889	498	Manuscript 31, 1890	802
Letter 70, 1889	382	Manuscript 36, 1890	810
Letter 76, 1889	450	Manuscript 37, 1890	825
Letter 77, 1889	469	Manuscript 40, 1890	917
Letter 85, 1889	277	Manuscript 53, 1890	766
Letter 87, 1889	437	Manuscript 54, 1890	787
Manuscript 2, 1889	302	Manuscript 55, 1890	839
Manuscript 5, 1889	337	Manuscript 56, 1890	561
Manuscript 6, 1889	471	Letter 14, 1891	964
Manuscript 10, 1889	447	Letter 20, 1891	846
Manuscript 13, 1889	516	Letter 32, 1891	850
Manuscript 16, 1889	257	Manuscript 2, 1891	854
Manuscript 19, 1889	269	Manuscript 3, 1891	861
Manuscript 22, 1889	452	Manuscript 21, 1891	890
Manuscript 27, 1889	429	Manuscript 40, 1891	865

Letter 2a, 1892	1063	Letter 63, 1896	1502
-----------------	------	-----------------	------

Letter 13, 1892	993	Letter 64, 1896	1516
Letter 14, 1892	1033	Letter 78, 1896	1594
Letter 16g, 1892	987	Letter 81, 1896	1556
Letter 16j, 1892	1036	Letter 83, 1896	1520
Letter 18, 1892	977	Letter 88, 1896	1616
Letter 19d, 1892	1018	Letter 96, 1896	1574
Letter 24, 1892	1040	Letter 100, 1896	1607
Letter 25b, 1892	1004	Letter 124, 1896	1816
Letter 47, 1892	1081	Letter 127, 1896	1621
Manuscript 24, 1892	1087	Letter 166, 1896	1513
Letter 9, 1893	1185	Manuscript 18, 1896	1356
Letter 20a, 1893	1096	Letter 217, 1897	1652
Letter 40, 1893	1204	Manuscript 7, 1897	1636
Letter 41a, 1893	1183	Manuscript 92, 1897 (Testimonies to Ministers and Gospel Workers, 404)	1644
Letter 44, 1893	1164	Letter 15, 1898	1653
Letter 58, 1893	1210	Letter 41, 1898	1663
Letter 60, 1893	1197	Letter 26, 1899	1679
Letter 61, 1893	1136	Letter 183, 1899	1693
Letter 69, 1893	1192	Manuscript 75, 1899	1687
Letter 77, 1893	1118	Letter 121, 1900	1706
Letter 79, 1893	1171	Letter 139, 1900	1714

Letter 86a, 1893	1147	Manuscript 87, 1900	1725
Manuscript 61, 1893	1813	Letter 64, 1901	1755
Manuscript 80, 1893	1167	Letter 116, 1901	1757
Manuscript 81, 1893	1195	Letter 165, 1901	1762
Letter 2, 1894	1286	Manuscript 43, 1901	1727
Letter 20, 1894	1227	Manuscript 150, 1901	(see The General Conference Bulletin, April 12, 1901)
Letter 27, 1894	1240	Letter 134, 1902	1780
Letter 31a, 1901	1295	Letter 179, 1902	1787
Letter 41, 1894	1233	Manuscript 124, 1902	1772
Letter 55, 1894	1280	Letter 121, 1904	1803
Letter 57, 1894	1256	Letter 130, 1910	1811
Letter 58, 1894	1316		
Letter 76, 1894	1214	<u>GENERAL CONFERENCE BULLETINS</u>	
Manuscript 34, 1894	1268	April 13, 1891	900
Letter 10, 1895	1392	April 3, 1901	1743
Letter 13, 1895	1469	April 12, 1901	1748
Letter 15, 1895	1379	April 16, 1901	1752
Letter 35a, 1895	1408	April 14, 1903	1799

Letter 45, 1895	1412		
Letter 51a, 1895	1344	<u>REVIEW AND HERALD ARTICLES</u>	
Letter 53, 1895	1421	October 8, 1889	117
Letter 55, 1895	1425	March 5, 1889	267
Letter 57, 1895	1322	July 23, 1889	386
Letter 65, 1895	1394	February 18, 1890	533
Letter 76, 1895	1369	March 11, 1890	559
Letter 86, 1895	1455	March 18, 1890	545
Letter 4, 1896	1577	March 25, 1890	547
Letter 5, 1896	1628	May 27, 1890	673
Letter 6, 1896	1476	August 26, 1890	695
Letter 8, 1896	1493	December 23, 1890	764
Letter 38, 1896	1536	March 22, 1892	958
Letter 56, 1896	1487	March 29, 1892	960

<u>R &amp; H ARTICLES</u> (Cont.)		<u>SIGNS OF THE TIMES ARTICLES</u>	
April 5, 1892	962	November 11, 1889	119
July 26, 1892	991		
October 18, 1892	1061		
November 22, 1892	1073		
November 29, 1892	1075	<u>OTHER</u>	
December 6, 1892	1077	Testimonies for the Church 5:692-696	326

---

December 13, 1892	1079	Testimonies for the Church 6:89	1643
April 4, 1893	1055	“Danger in Adopting Worldly Policy”	950
April 11, 1893	1057		
April 18, 1893	1059		
March 20, 1894	1225		
August 17, 1897	1650		

[19] **Chapter 1—To E. J. Waggoner and A. T. Jones**

[20]

[21] Cautions About Making Doctrinal Differences Prominent;  
Contemplating the Marvels and Mysteries of the Incarnation

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

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

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

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

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

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

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

[23]

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

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

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

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

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

[25] If these things come into our conference, I would refuse to attend one of them; for I have had so much light upon the subject that I know that unconsecrated and unsanctified hearts would enjoy this kind of exercise. Too late in the day, brethren, too late in the day. We are in the great day of atonement, a time when a man must be afflicting his soul, confessing his sins, humbling his heart before

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

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

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

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

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

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

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

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

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

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

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

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

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

What is the reason of this? The truth is not brought into the life. [28] They did not accept the truth spoken as the word of God to them. They did not look past the instrument to the great Worker within the heavenly sanctuary. They did not take the word as a special message from God, of whom the speaker was only the one who was entrusted with the message. Is it then any marvel that the truth is so powerless, that with a larger number, if there is some excitement, a little animal ecstasy, a little head knowledge, the influence is no deeper?

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

Oh, it was poverty indeed apportioned to the Son of God that He should be moving upon a province of His own empire and yet not be recognized or confessed by the nation He came to bless and to save. It was poverty that when He walked among men, scattering blessing as He trod, the anthem of praise floated not around Him, but the air was often freighted with curses and blasphemy. It was poverty that as He passed to and fro among the subjects He came to save, scarcely a solitary voice called Him blessed, scarcely a solitary hand was stretched out in friendship, and scarcely a solitary roof proffered Him shelter. Then look beneath the disguise, and whom [29] do we see?—Divinity, the Eternal Son of God, just as mighty, just as

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

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

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

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

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

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

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

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

Truths connected with the second coming of Christ in the clouds [31] of heaven will be talked of, written upon, more than now. There is to be closed every door that will lead to points of difference and debate among brethren. If the old man was purged from every heart, then there would be greater safety in discussion, but now the people need something of a different character. There is altogether too little of the love of Christ in the hearts of those who claim to believe the truth. While all their hopes are centered in Jesus Christ, while His Spirit pervades the soul, then there will be unity, although every idea may not be exactly the same on all points.

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

Ellen G. White Estate Washington, D. C. May 2, 1985. Entire Letter.

## Chapter 2—To G. I. Butler and Uriah Smith

[32]

Giving Exposure to Differing Doctrinal Viewpoints; Disapproval of  
D. M. Canright's Actions

(Written April 5, 1887, from Basel, Switzerland, to “Dear Brethren [G. I.] Butler and [Uriah] Smith.”)

I have sent copies of letters written to Brethren [E. J.] Waggoner and [A. T.] Jones to Elder [G. I.] Butler in reference to introducing and keeping in front and making prominent subjects on which there are differences of opinion. I sent this not that you should make them weapons to use against the brethren mentioned, but that the very same cautions and carefulness be exercised by you to preserve harmony as you would have these brethren exercise.

I am troubled; for the life of me I cannot remember that which I have been shown in reference to the two laws. I cannot remember what the caution and warning referred to were that were given to Elder [J. H.] Waggoner. It may be that it was a caution not to make his ideas prominent at that time, for there was great danger of disunion.

Now, I do not wish the letters that I have sent to you should be used in a way that you will take it for granted that your ideas are all correct and Dr. Waggoner's and Elder Jones's are all wrong.

I was pained when I saw your article in the *Review*, and for the last half hour I have been reading the references preceding your pamphlet. [Elder Butler's 85-page pamphlet bore the title, *The Law in the Book of Galatians: Is It the Moral Law, or Does It Refer to that System of Laws Peculiarly Jewish?* It was distributed to the delegates who attended the 1886 General Conference session.] Now, my brother, things that you have said, many of them are all right. The principles that you refer to are right; but how this can harmonize with your pointed remarks to Dr. Waggoner, I cannot see. I think you are too sharp. And then when this is followed by a pamphlet published of your own views, be assured I cannot feel that you are

[33]

just right at this point to do this unless you give the same liberty to Dr. Waggoner.

Had you avoided the question, which you state has been done, it would have been more in accordance with the light God has seen fit to give to me. I have had some impressive dreams [See [Testimonies for the Church 5:571-573](#).] that have led me to feel that you are not altogether in the light. Elder [D. M.] Canright was presenting his ideas upon the law, and such a mixed up concern I never heard. Neither of you seemed to see or understand where his arguments would lead to.

You seemed to be sitting in a boat in a shadow, and Elder Canright was turning the light down lower and lower.

And then someone said, "We have had enough of this. All this is as the shadow of night; it is the work of Satan."

Next he started up uneasy, groaning, and seemed to be like a man paralyzed, and declared he would leave the boat. He saw one that was sailing faster, and all on board apparently were happy. [There was] music and singing. He said, "I am going into that boat. I think this boat will go to pieces."

The Captain stood firmly and said, "I know every piece of timber in the ship, and it will outride every storm. But that boat has worm-eaten and decaying timbers. It will not endure the tempest."

[34] I thought he said, "I am going on that boat if I perish with it."

Now, my brethren, I do not feel very happy and reassured when I think you have encouraged Elder Canright in giving lessons to the students in the college, and in pouring into the Review such a mass of matter as though he were bishop of the Methodist Church.

And then when that objectionable article came out, even if it did come out while Elder [Uriah] Smith was not present, who of you laid this matter open before him?

It seems I had to write him and speak plainly on this point. And he has used every check put on him by myself as a cause to throw himself.

I think if you had done your duty, I should not have been called upon to write to him. I have been shown and have told him that he was a loose writer, that he was ever seeking to be original, and that he gave assertion for proof; that he did not live and walk with God so that he could be a safe writer.

I advised his books to be suppressed, especially the one on the law, the very subject he was conversing with you in regard to. If that work is what I believe it to be, I would burn every copy in the fire before one should be given out to our people.

And after his apostasy, [Canright left the Seventh-day Adventist Church permanently in February, 1887.] why need you say the things in regard to him you have? God did not treat apostates in this way, and if you had anything to say, say it without putting such things in the paper. I tell you, brethren, I am troubled when I see you take positions that you forbid others to take and that you would condemn in others. I do not think this is the right way to deal with one another. [35]

I want to see no Pharisaism among us. The matter now has been brought so fully before the people by yourself as well as Dr. Waggoner, that it must be met fairly and squarely in open discussion. I see no other way, and if this cannot be done without a spirit of Pharisaism, then let us stop publishing these matters and learn more fully lessons in the school of Christ.

I believe now that nothing can be done but open discussion. You circulated your pamphlet; now it is only fair that Dr. Waggoner should have just as fair a chance as you have had. I think the whole thing is not in God's order. But, brethren, we must have no unfairness. We must work as Christians. If we have any point that is not fully, clearly defined, and [that] can bear the test of criticism, don't be afraid or too proud to yield it.

I hope nothing I have sent you will be used to do a work the very opposite of that which I designed it should do. May the Lord help us, for the days of peril are upon us.

I cannot tell you how contemptible the course of Elder Canright is in my eyes. I can see farther in this matter from that which the Lord has shown me, than you can. But his course, his sudden change, speaks for itself. I believe we will have to have far more of the Spirit of God in order to escape the perils of these last days.

My brethren, we want self and pride in us to die. Self will struggle hard for an existence and for the mastery, but nevertheless it must die and we become as little children, or we shall never see the kingdom of heaven. We want to be imbued with the Spirit of Christ.

We see more and greater need of close communion with God and greater need of unity. Let us devote much time to seeking for [36]

heavenly wisdom. Let us be much with God in prayer. We want Bible evidence for every point we advance. We do not want to tide over points, as Elder Canright has done, with assertions.

What we want in every conflict is not words to condemn but the sword of the Spirit. We want the truth as it is in Jesus. We want to be filled with all the fullness of God, and have the meekness and lowliness of Christ.

We have a wily foe who will seize your sword and turn it against you unless you know how to use it skillfully. But let none feel that we know all the truth the Bible proclaims.

Elder Canright's course is contemptible, and do not seek to palliate it with soft words or smooth speeches.

I do not lose my faith in God nor in you, my brethren; neither do I consider that you are above temptations, but you are liable to make mistakes. One thing I do know: God will help us if we will seek Him most earnestly.

The gospel is not all peace. I have many conflicts; I have many wakeful hours; but I try to cast all my cares and burdens on Jesus. Painful doubts and fears assail me lest I shall not be faithful in the discharge of my every duty.

We will move steadfastly on, looking to Jesus, learning of Jesus, obtaining the love of Jesus, our hearts melted in tenderness toward each other.

[37] The religion of Christ, I testify, is not one of gloom but of gladness. But when the gloom comes, then we must battle. Fight every inch by faith until we can triumph in faith. While we have cause to grieve over the sinfulness of others, we must pray more and cling more firmly to the promises.—[Letter 13, 1887](#).

Ellen G. White Estate Washington, D. C. October 30, 1986. Entire Letter.

## Chapter 3—To Brethren Who Shall Assemble in General Conference

[38]

**B-20-1888**

**Healdsburg, Cal.,**

**August 5, X1888.**

*Dear Brethren Who Shall Assemble In General Conference,*

We are impressed that this gathering will be the most important meeting you have ever attended. This should be a period of earnestly seeking the Lord, and humbling your hearts before Him. I hope you will regard this as a most precious opportunity to pray and counsel together; and if the injunction of the apostle to esteem others better than ourselves is carefully heeded, then you can in humility of mind, with the spirit of Christ, search the scriptures carefully to see what is truth.

The truth can lose nothing by close investigation. Let the word of God speak for itself, let it be its own interpreter, and the truth will shine like precious gems amid the rubbish.

It has been shown me that there are many of our ministers who take things for granted, and know not for themselves, by close, critical study of the scriptures whether they are believing truth or error. If there was much less preaching by such and far more time spent upon their knees before God, pleading for Him to open their understanding to the truth of His word, that they might have a knowledge for themselves that their feet were standing on solid rock, angels of God would be around about them, to help them in their endeavors.

There is a most wonderful laziness that is indulged in by a large class of our ministers who are willing others should search the scriptures for them; and they take the truth from their lips as a positive fact, but they do not know it to be Bible truth, through their own individual research, and by the deep convictions of the spirit of God upon their hearts and minds.

[39]

Let every soul now be divested of envy, of jealousy, of evil surmising, and bring their hearts into close connection with God.

If all do this, they will have that love burning upon the altar of their hearts which Christ evidenced for them. All parties will have Christian kindness and Christian tenderness. There will be no strife; for the servants of God must not strive. There will be no party spirit; there will be no selfish ambition.

Our people individually must understand Bible truth more thoroughly, for they certainly will be called before councils; they will be criticised by keen and critical minds. It is one thing to give assent to the truth, and another thing, through close examination as Bible students, to know what is truth.

We have been apprised of our dangers, the trials and temptations just before us; and now is the time to take special pains to prepare ourselves to meet the temptations and the emergencies which are just before us.

If souls neglect to bring the truth into their lives, and be sanctified through the truth, that they may be able to give a reason of the hope that is within them, with meekness and fear, they will be swept away by some of the manifold errors and heresies, and will lose their souls. I beg of you, my brethren, for Christ's sake, to have no selfish ambitions.

[40] As you shall assemble together at this general meetings, I beseech of you to make a personal effort to cleanse soul and spirit from every defiling influence which would separate you from God. Many, many will be lost because they have not studied their Bibles upon their knees, with earnest prayer to God that the entrance of the word of God might give light to their understanding. All selfish ambition should be laid aside, and you should plead with God for his Spirit to descend upon you as it came upon the disciples who were assembled together upon the day of Pentecost. "They were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance." Let every heart be subdued before God. Let there be a taking hold by living faith for victory over Satan.

If all who claim to believe the Bible did believe it as the oracles of God, as actually a divine communication teaching every soul

what to do in order to be saved, what a different effect would follow their labors. It is because so many who handle the word of God in opening the scriptures to others are not diligent students of the scriptures, or doers of the word themselves, that they make so little advancement in growth of grace and in coming to the full stature of men and women in Christ Jesus. They take largely the interpretation of the scriptures from others' lips, but do not put their minds to the tax of searching the evidences for themselves, to know what is truth.

All misunderstandings and controversies may be happily and successfully adjusted by the living testimonies of the word of God. One of the greatest hindrances to our spiritual success is the great want of love and respect evidenced for one another. We should seek most earnestly, by every word and action, to answer the prayer of Christ, and to encourage that unity which is expressed in the prayer of Christ, that we may be one as he is one with the Father.

[41]

Every feeling of indifference for one another should be strenuously overcome, and everything that would tend to variance with brethren should be put away from us. The love of Jesus Christ existing in the heart will consume these little things, or greater things, which tend to divide hearts. Satan's sees that in unity there is strength; that in variance and disunion there is weakness.

Heaven's enlightenment is what is needed, so that when we look upon the faces of our brethren, we may consider: These are they that have been purchased by the price of the blood of Christ. They are precious in his sight. I must love them as Christ has loved me. These are my fellow-laborers in the harvest field. I must be perfectly united with them; I must speak only words that will tend to encourage and advance them in their forward movement."

My brethren, you are Christ's soldiers, making aggressive warfare against Satan and his host; but it is grievous to the Spirit of God for you to be surmising evil of one another, and letting the imagination of your hearts be controlled by the power of the great accuser, whose business it is to accuse them before God day and night. Satan has his soldiers trained for the special work of breaking up the union which Christ made so great a sacrifice to establish between brethren.

[42]

We are to be bound to one another in sacred bonds of holy union. But it is the work of the enemy to create a party spirit, and to have party feelings, and some feel that they are doing the work of God in

strengthening prejudices and jealousies among brethren. God would have a sacred order to exist among his co-workers, that they may be bound together by Christ in the Lord God of Israel. We are to be faithful, frank, and true to the interests of each other. We are constantly to be listening for orders from our captain, but not be guilty of listening to reports against our brethren, or imagining evil of our brethren.

Our interests must be bound up with our brethren's, and it is decidedly nothing but the work of the devil to create suspicion and jealousies between the two branches of the work in our publishing houses. We are working for the same cause and under the same master. It is one work; for the preparation of the people of God in these last days.

The prosperity and reputation of these institutions are to be zealously guarded, as we would have our own honor and reputation preserved. Everything like evil-speaking, every word that savors of sarcasm, every influence that would demerit our brethren or any branch of the work of God, are all working away from the prayer of Christ. Satan is at work in this matter, that the prayer of Christ may not be answered, and he has helpers in the very men who claim to be doing the work of God.

[43] Everything that is said to create suspicion, or to cast a slur, or to demerit those engaged in these appointed agencies, is working on Satan's side of the question. It brings only weakness to our own souls, and is a great hindrance to the advancement of the work of God.

For years it has been shown me that everything of this character was grievous to the Spirit of God, and was giving the enemies of our faith great advantage to have misconceptions of the truth that God's laborers were seeking to advance. Some who think that they are really doing the Lord's work are traitors in the cause. They are dropping words that if they would consider they would know are the very line upon which Satan is at work to create dissension and to separate hearts. Envy is more common than we imagine, and prejudice is encouraged and becomes strong by indulgence in the hearts of those who should discern its baleful influence and spurn it from the soul-temple. Jealousy is as cruel as the grave, but Satan

makes this a masterly temptation, not only to estrange friends, but brethren.

It is high time that every soul intrusted with responsibilities should examine his own heart diligently by the lighted candle of God's word, to see whether he is indeed in the faith and in the love of the truth. The spirit of love for one another, as Christ has evidenced for us will lead us to closely examine every impulse, every sentiment and feeling indulged, in the light of the holy law of God, that the heart may be opened to conviction whether or not we are keeping the principles of that holy law, or not. It is a positive duty, which God enjoins upon our souls, to bring our will and spirit under the control of the divine influence of the Spirit of God. When we do this, we shall rise above all these cheap and unconsecrated feelings, and every victory that is gained by our brethren we shall be just as glad to see as if it were gained by ourselves. [44]

Brethren, when we are doers of the word and not hearers only, we shall think much less of self, and esteem others better than ourselves. The greatest curse among our ministers today is, seeking for the highest place, full of self importance and self-esteem, they do not feel their need of the constant grace of Christ to work with all their efforts. Whatever you are in Christlike character, in purity, in persevering energy, in devoted piety, will give you position and will make others appreciate you. We should closely examine the oracles of God. The garments of self-righteousness are to be laid aside. Let the word of God which you take in your hands be studied with simplicity. Cherish for it reverence, and study it with honesty of purpose. We are not to set our stakes, and then interpret everything to reach this set point. Here is where some of our great reformers have failed, and this is the reason that men who today might be mighty champions for God and the truth, are warring against the truth.

Let every thought, every word, and the deportment savor of that courtesy and Christian politeness toward each other, which the scriptures enjoin. God designs we should be learners, first from the living oracles, and second, from God how to treat our fellowmen. This is God's order. The word of God is the great detector of error; to it we believe everything must be brought. The Bible must be our standard for every doctrine and practice. We must study it reverentially. We are to receive no one's opinion without comparing [45]

it with the Scriptures. Here is divine authority which is supreme in matters of faith.

It is the word of the living God that is to decide all controversies. It is when men mingle their own human smartness with God's words of truth in giving sharp thrusts to those who are in controversy with them, that they show that they have not a sacred reverence for God's inspired word. They mix the human with the divine, the common with the sacred, and they belittle God's word.

We must in searching the Scriptures be filled with wisdom and power that is above the human, which will so soften and subdue our hard hearts that we will search the Scriptures as diligent students, and will receive the ingrafted word, that we may know the truth, that we may teach it to others as it is in Jesus.

The correct interpretation of the Scriptures is not all that God requires. He enjoins upon us that we should not only know the truth, but that we should practice the truth as it is in Jesus. We are to bring into our practice, in our association with our fellowmen, the spirit of him who gave us the truth. We must not only search the truth as for hidden treasures, but it is a positive necessity, if we are laborers together with God, that we comply with the conditions laid down in his word, and bring the spirit of Christ into our hearts, that our understanding may be strengthened, and we become apt teachers to make known to others the truth as it is revealed to us in his word. All frivolity, all jesting and joking, all commonness, and cheapness of spirit, must be put away by Christ's ambassadors. All pride, all envy, all evil-surmisings and jealousies, must be overcome by the grace of Christ, and sobriety, humility, purity, and godliness must be encouraged and revealed in the life and character. We must eat the flesh and drink the blood of the son of God. This is in doing his word, in weaving into our lives and characters the spirit and works of Christ. Then we are one with Christ as Christ was one with the Father. Looking unto Jesus we see how completely every attribute of God has been portrayed in the perfection of Christ. We are changed by beholding his image. Then we are partakers of the divine nature, having escaped the corruption that is in the world through lust.

There is no assurance that our doctrine is right and free from all chaff and error unless we are daily doing the will of God. If we do his will, we shall know of the doctrine. We shall see the truth in its

sacred beauty. We shall accept it with reverence and godly fear, and then we can present that which we know is truth to others. There should be no feeling of superiority or self-exaltation in this solemn work.

All who have the truth can afford to be fair in discussion, for truth will bear away the victory. This is the only way the word of God can be investigated with any success. If self is brought in there will not be an investigation of truth in the spirit of Christ. All phariseeism is to be put aside. All assumptions and pre-conceived opinions are to be thoroughly tested by the standard of truth.

The soul that is in love with God and his work will be as candid as the day. There will be no quibbling, no evading the true bearing of scripture. God's word is our foundation of all doctrine. Some think it is a mark of intelligence and smart in them to get up side issues, and they twist the scriptures in a certain way which covers over the truth.

[47]

## Chapter 4—Engaging in Worldly Speculation

Engaging in Worldly Speculation [Manuscript 2, 1888](#)

Sept. 7, X1888. I was completely prostrated with sickness. The time had arrived for our California camp-meeting which was to be held in Oakland, but there seemed little probability that I should be able to attend the meeting. While the workers meeting was in session, it was a question with me and my friends who attended me, whether I should ever rise from my severe attack of sickness. I felt no desire to recover. I had no power even to pray, and no desire to live. Rest, only rest, was my desire, quiet and rest. As I lay for two weeks in nervous prostration, I had hope that no one would beseech the throne of grace in my behalf. When the crises came, it was the impression that I would die, and this was my thought. But it was not the will of my heavenly Father. My work was not yet done. Word came from Oakland that a special season of prayer was held in my behalf in order to plead that the Lord would raise me up and give me strength to attend the meeting. I had been confined to my bed for two weeks. The members of the household could not see any decided improvement, and they said there was no hope of my recovery unless the Lord would work in my behalf. But they decided that if I would consent to go to Oakland from my sick bed, the Lord would renew my strength. In answer to their solicitations, I was taken to the cars Sept. 21, and a bed was made upon the seats, and I was strengthened to endure the journey. To walk out by faith against all appearances, was the very thing that the Lord required me to do.

[48]

I found a retired home in the Oakland Mission. Bro. and Sister McClure were attentive to my every want. I was not made strong at once, but the Lord gave me strength and grace to be upon the camp-ground a part of the time, and to bear my testimony before the people. The burden of the work was rolled upon me, and although unable to sit up much of the time, I labored in public, and with

individuals. I felt great burden of soul for certain cases, especially for some in the ministry whose condition had been presented before me, and I knew that they were unfitted to minister to the flock of God, until they were transformed by the divine grace and power of God. The truth preached to others was not permitted to sanctify their own souls. Their changeable, unconsecrated life was a stumbling block to many, and they were like guide posts pointing the wrong way, and directing souls on the road to death. How I longed to have the spirit of God do a work in that meeting which God alone could do, that souls who were blinded by the enemy, walking in the sparks of their own kindling, might realize their condition and be saved. In the fear of God, I had counseled, warned, entreated and reproved when under the influence of the Spirit of God, but the testimony had been unheeded.

After two years in Mission fields in Europe, when again on American soil, I had constant anxiety, for the Lord laid burdens upon me for individual cases, who were in blindness and in transgression of the law of God. When reproof came to correct evils in those who were not following of God, in many cases, they refused to be corrected. The spirit of opposition to the testimony would arise, and some one would say, "Some one is influencing Sister White: some one has been telling her about my case." The brethren did not seem to see beyond the instrument. Unbelief and resistance to reproof prevailed everywhere. Such gross blindness, such a want of recognition as to where the spirit of the Lord was working, I had never before witnessed in so marked a manner among our own people. I had been instructed in regard to many evils that had been coming in among us while I was in Europe, and had written what was the mind of the Lord in reference to them. I had also been told that the testimony God had given me would not be received, because the hearts of those who had been reproved were not in such a state of humility that they could be corrected and receive reproof. Satan had been at work east of the Rocky Mountains as well as west, to make of none effect the messages of reproof and warning, as well as the lessons of Christ, and the messages of consolation. The evil one was determined to cut off the light which God had for his people, that every man might walk in his own light and follow his own judgment, and no voice be heard, saying, "Why do ye so?" A strong, firm,

[49]

resistance was manifested by many against anything that should interfere with their own personal ideas, their own course of action. This laid upon me the heaviest burdens I could possibly bear. But although the enemy had power over the minds of our brethren and sisters, to make of none effect my labors, still my work did not change. I was not released at all from my responsibilities.

[50] Messages came to me from the Lord. "Speak according to all the words which I shall give thee, in warnings, in reproof, in correction, not only to those that are taught, but to those who are teachers of the word." The first work is to be done for the shepherds of the flock, that they may be warned not to teach their own words instead of God's words, as did the Scribes and Pharisees.

The ministry must be elevated; the men in sacred office must be devoted and God fearing. One reckless man, irreverent, careless in speech, theatrical in attitude, unconsecrated in spirit, will, through his influence, mould others to do as he does, to act as he acts, and meet the same low standard which he has erected for himself in the place of meeting God's standard. Says Christ, "I know my sheep, and my sheep hear my voice." Again he says, "I am known of mine."

We must have a converted ministry, and then the truth will be exalted because it is taught in the life and woven into the character. The truth is to become a living, active principle in converting the soul.

[51] I was alarmed at the state of things [which] now existed, for I knew from the light which the Lord had been pleased to give me, not many were standing in a position before God where they could discern their own soul needs and be a help and a blessing to the church. They professedly believed the truth, but they were far from being sanctified through the truth. Some had been separating their souls from God, and were spiritually blind. Many of our brethren in Fresno had been engrossed in business, purchasing and selling real estate, and investing in, and selling shares in mines. This had been a snare to the church with laymen and ministers and was eating out of their hearts the interest in and love for the truth. Speculation swept in a large number of our brethren while the excitement lasted and was becoming a common thing. The practices and customs of worldlings, the feverish ambition, the exciting, absorbing, interest in speculation, was mixed and mingled with the sacred work of

the minister. Men carrying credentials from the conference were engaged in such enterprises God could not bless any such worldly ambition. The condition and evidence of our discipleship is self denial and the cross. Unless these are brought into our experience, we cannot know God; we cannot worship him in spirit and in truth and in the beauty of holiness. But those who ought to have stood in the clear light, that they might present the attractions of Christ before the people, and lift up Jesus before them as soon as out of the desk, were earnestly preaching of buying and selling real estate, and of investing money in mining stock. Their minds absorbed in business affairs could not distinguish between the sacred and the common; discernment was blunted, the deceptive power of the enemy was exercised over their minds.

Plain and decided testimonies were given me of God to bear to the Fresno church, some of whom we knew were under the displeasure of God. A burden was upon my soul for certain ones day and night, for I knew that unless the Lord should impress their hearts, and give them a true sense of their danger, that in the strength of Christ, they might break the snare that Satan had woven about them, they were lost to the ministry and to the cause of God, and would not in their blindness discern where God was working. Under the influence of God, I had written them many pages imparting the light which God had given me concerning their cases, but they refused to see the light. How anxiously I watched to see if they [would] bow before God in humility. The natural heart strove against grace, the reasoning heart of unbelief was saying to the spirit of God, "Go thy way for this time, and when I have a more convenient season, I will call for thee."

[52]

How easy and natural for the heart that is not under the constant control of the Spirit of God to see things in a perverted light, as a result of departing from the word of God, and from the testimonies of his spirit, although they have followed them for years in admonitions, and warnings, entreaties and reproof. A voice had been saying, "This is the way, walk in it," but self said, "No, I will follow my own judgment."

I want more liberty I must have my independence. How I longed to see them come to their senses and see themselves as sinners, guilty before God and in need of a Saviour, and repent and be converted,

or they would in their blindness, turn away from the light sent to them from God, and become completely enveloped in the mazes of unbelief and darkness. Day and night my burden was that the Saviour, rich in mercy and love, would reveal himself to these souls who were in such great danger, although professedly keeping and teaching the law of God, they were guilty before God as a transgressor of that law. The least guilt left upon the conscience, would be to their utter condemnation. By the law is the knowledge of sin, but the law cannot pardon the transgressor; repentance toward God, and faith toward our Lord Jesus Christ, would write pardon against their names in the books of heaven. I longed for many to have the blessing, the precious blessing, gold tried in the fire that they might be rich, and that they might cease to walk in the sparks of their own kindling; but their ideas were not in harmony with the spirit of God.

[53] The way, the Truth, and the Life, was seeking to make his voice heard, but they refused to hear; they refused to believe. The servants of God were charged with unworthy motives, with prejudice, and with receiving reports that were not true; therefore those who were reprov'd refused to learn the way. The opinions of finite men, erring like themselves, had greater influence over their minds than the spirit of God that searched the depths of the heart. The Spirit of truth was not their wisdom and their salvation. Because of unbelief, they could not find peace and rest in Jesus, who had invited, "Come unto me all ye that labor and are heavy laden, and I will give you rest." They had not kept the way of the Lord, and fear and anxiety brought a burden upon their souls. They had forgotten him who seeth in secret. Their ways were right in their own eyes. The life and the Spirit of God was not leading and controlling them and therefore, they were not being led into all truth, living by every word that proceedeth out of the mouth of God. When I became fully satisfied that nothing I could say or do would have any influence, or make any impression upon the mind, my next course was to select about thirty, and tell the condition of one for whom I labored much to the church. This was a most painful duty to me, but I dared not neglect it. The Lord had opened to me the dangers threatening the people of God, through the influence of one man in particular who was a minister and did not follow the way of the Lord, and I felt called upon to be a faithful steward of the grace of God. The Lord gave me strength to do this

painful duty, but this minister did not receive the testimony. He was tempted to leave the ground, but was persuaded not to make so rash a step, as the Lord would not favor any such move. He went to a retired place and sought the Lord, There the Lord in his great goodness and loving kindness drew nigh to him, and he came back to the camp-ground entirely changed in spirit. He declared that the Lord had shown him himself, that he must be a converted man or he would be lost. He was willing to go into the congregation at once and confess his sins, and his backsliding from God. He was advised that this was not wisdom, and would not result in glorifying God, but would give our enemies occasion to cast reflections upon the whole ministry. It is Satan's object to ensnare men who handle sacred things, that he may lead them to do things that will bring the ministry down on a level with common things, so that sinners may be furnished with an excuse for their own impenitence and sin. When the words and the deportment of the minister are not after Christ's example, but are in imitation of the words and ways of the great deceiver, our enemies have occasion to blaspheme. We decided that it would meet the approval of God for a few, thirty or forty, who had heard the testimony given me of God, to be present and hear his acknowledgment of the reproof given, and hear his confession. [54]

The Lord by his spirit, rolled back the cloud which had enveloped some minds, the snare of the enemy was discerned. After nine o'clock at night, a number met in the large tent. I said to my brethren, that I wished to bear my testimony to them at the first of the meeting, for I was too weak to remain till its close. After I had borne my testimony I felt that I could not leave. We humbly sought the Lord, the spirit of supplication came upon me, my faith fastened upon Jesus, the source of our strength, our only hope; confessions were made, and many prayers were offered. The softening, subduing influence of the spirit of God came into the meeting. Hearts were broken, more confessions were made, and this work continued,—seasons of prayer, then of confessions of sin till three o'clock in the morning. [55]

A burden was upon my soul. I knew that the Lord would manifest his power. I was urged by the spirit of God to make strong appeals to my brethren who were to cross the Rocky Mountains to attend the general conference at Minneapolis. I urged them to

humble themselves before God, and receive the assurance of his grace, to be baptized with the Holy Ghost, that they might be in a condition to impart light, and strength, and courage to those who should assemble in the conference, and that there might be a union between the east and the west. I knew that there must be a renewal of the grace of Christ; life and power must be infused into the work. Little did I think, when making these solemn appeals, that a letter had gone forth from one present at that meeting stating things he thought were true but were not true and which preceded us and built up a wall of difficulty, placing men prepared to fight everything those who crossed the Rocky Mountains should introduce. For long years prejudice had existed with those at Battle Creek without cause against the laborers on the Pacific coast and Satan used his influence to have that letter do a work which will prove to the loss of souls. God never prompted that letter. I was shown into the room where the letter was received. I stepped up and read the name distinctly and afterward asked Eld. Butler if Bro. [Healey] did not write to him certain things. He said he did. I asked if he would let me see the letter. I wanted to know what testimony was given to create such a state of things as we met at Minneapolis. He said he burned the letter, but the impress had made an indelible impression on his mind and on the minds of others which are still as if bed in the rock. At this period of time when the powers of darkness were moved from beneath to take the field, and in wily, crafty movements, to outgeneral the church to which God has committed sacred, holy trusts. Although through the voices and pens of many, the trumpet had given a certain sound, others of the watchmen were asleep, and knew not the time of their visitation.

[56] The Lord had food whereby his servants might become enlarged  
and grow to the full stature of men and women in Christ Jesus.  
What is the chaff to the full kernels of wheat? How great was my  
[57] burden in that tent, in my feebleness that night! I know that the  
Lord was graciously willing to forgive sins and pardon the sinner,  
and my heart was stirred with an intensity of desire that all upon the  
camp-ground should see the salvation of the Lord. To this people,  
God had committed sacred trusts. He had made them repositories  
of light in regard to his law, and should Christ say of these highly  
favored, "Ye are both ignorant of the Scriptures and of the honor

of God.” Should those who made so high a profession, because of their want of pure and undefiled religion, dishonor the world’s Redeemer by their unconsecrated lives? “Ye are my witnesses” saith the Lord. Should the people of God remain in a backslidden state, unconsecrated, unholy in life and in character? How then could Christ say of them, “Ye are the light of the world”, and represent them as a city that is set upon a hill, or a light upon a candlestick, giving light to all that are in the house?

Again and again I have been shown the high attainments which the Lord’s people may reach, but many have talked the truth, have preached the truth, while they were not sanctified through the truth. They did not bring the truth into their daily life and weave the principles of the truth into their characters. That they might be moulded and fashioned as clay in the hands of the potter to become vessels of honor, there was needed in those assembled under that tent, a deep heart work, repentance of sin, abandonment of self. This meeting was indeed precious. I was strengthened to labor in that meeting. I heard the confessions of E.P. Daniels and his wife. I heard their earnest supplications to God. I know that the spirit of God was doing its work upon their hearts. I heard them testify that the Lord had given them a blessing such as they had never before received. They declared that they were indeed receiving afresh the converting power of God, and many testimonies of confession, and of victories gained were then made. Could our eyes have been opened, we could have seen Jesus in our midst with his holy angels. Many felt his grace and his presence in rich measure. With hearts broken by the Spirit of God, confessions of sins were made and precious testimonies of faith were given that declared that Jesus had pardoned their sin and spoken peace to their souls. This season marked by so much of the power of God to those present, we could never forget. How thankful I felt that the Lord had given me strength to remain till the close of that meeting. He gave me a spirit of supplication. My faith fastened upon the promises of God, and our prayers were answered, for there was the revealing of his presence, and his power.

[58]

A message must be given to our churches to arouse them to seek the Lord, now while he is to be found, to draw nigh unto him that he may draw nigh unto them. I have had the churches presented before me. Every church in our land is in need of awakening.

The Lord has a special message for his people; precious gems of truth which have been hidden under the rubbish are to be revealed. The Lord would have his people search for truth as for hidden treasure. The shaft must sink deep in the mine of God's word which is rich with precious jewels of undiscovered truth, that needs to be brought out and placed before the people. God's people want, and it is essential that they should have, all that the Lord has for them, [59] as meat in due season, that they may be fed with clean provender, thoroughly winnowed from chaff and everything which will not, and can not be appropriated as spiritual food. God will impart light and blessing to others. We humbled our hearts before God, we prayed earnestly to God, then arose and with weeping, confessions were made of sins. Then again we urged our petitions to God for pardon and forgiveness of sins, and thus the time passed on till three o'clock in the morning. We knew that the sin pardoning Saviour was in our midst. We knew that precious victories were gained. We had sufficient evidence that the Lord was working with power in our midst.

At the camp-meeting Bro. and Sister Daniels drew near to the Lord, and the Lord did indeed draw nigh to them. As by prayer and heart-felt confession, they worked out their own salvation with fear and trembling, the Lord worked in them to will and to do of his good pleasure. The promise seemed to be indeed fulfilled on this occasion, "But unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings." I knew that Jesus was in our midst. I knew that he gave me sustaining grace to labor in the meeting. From that meeting Bro. Daniels has, through the grace of Christ, labored for the Fresno church with the best results.

The enemy had laid a snare for the Fresno church. Brethren had left the churches where they belonged and where their help was greatly needed to strengthen and encourage the weak churches, and had moved into Fresno, to add their presence and increase the numbers of the church at that place. If they cannot hear the voice of God saying, "What doest thou here Elijah?", God will speak more plainly. It is not God's plan to have men of the same faith colonize and dwell together. We are living in the last days, and unless God moves the men, this moving mania will prove a snare perhaps to the loss of souls of those who move, as well as to the loss of many [60]

souls left discouraged in the small churches. The land boom struck Fresno, and these good brethren in the faith were swept into the land speculation and some invested in mining stock. Speculation crowded out thoughts of eternal things. Unwary souls were beguiled and became infatuated. On the street, around the table, in the social visit, the theme of conversation was the purchasing of lots and mining stock. This, also, was the conversation of ministers whose business it was to work the mines of truth, to find and rescue the precious gems and jewels hidden beneath the rubbish of error. Just such a chapter is found in the history of the old world, when every imagination of man's heart was only evil and that continually. So it was in the city of Sodom. When men who have had great light and great truth, who are to be God's witnesses to a people whose interests are in the world, become full of a feverish anxiety to buy and sell and get gain, Satan looks on with triumph. These men permit the alluring pictures of the world to captivate their senses; the alluring temptation with which Satan tempted Christ, overcomes them and the example of Christ in resisting temptation fades from the memory. They permit themselves to be drawn into the current which is sweeping man downward, and when Satan sees his plans work so well, he invents scheme after scheme, that the Lord's money may be diverted into channels where the cause of God will get none of it. Satan tells the speculator that if he will engage in this land scheme, he can make means to help the cause of God, and he presents illusions that fascinates the senses and thousands of dollars are bound away from the cause of God, and the example of Christ is not followed. Unwary souls are beguiled by representations that will never be realized. All who engage in enterprises of this order, fail to give a worthy, Christ-like example to the world as Seventh-day Adventists. Satan designed to cut off the influence of the men who by precept and example, should have borne a clear, unselfish, uncorrupted testimony against all such schemes of the enemy. Against such Satanic schemes, there is no safeguard but one—the truth as it is in Jesus, planted in the heart by his spirit, and nurtured by his grace. Our piety, Bible integrity, our religion, will degenerate into commonness and earthiness before the world, before the God whom we profess to love and serve, if we do not keep a living connection with Christ. We claim to be the repositories of sacred truth, to be looking for the glorious appearing of our Lord

[61]

and Saviour Jesus Christ, in the clouds of heaven with power and great glory.

[62] How does the Lord of heaven look upon those to whom he has committed truth to be proclaimed to the world, which is to prove to them a savor of life unto life or of death unto death when they are untrue to their trust? Those who engage in speculation cannot keep the commandments of God in sincerity and in truth. The sacredness of the truth is marred by selfish interests, and in the judgment it will be seen that the words of reproof and warning, spoken by the minister who engaged in worldly schemes, pleased the people, but did not convict and convert them, for did they not see the same world-loving spirit in him who claimed to believe we are having the last message of warning to be given to the world that the last message of warning was going to the world, as in themselves. They said, "If he believes what he teaches, would he do as he is doing?"

We knew that work had to be done for the Fresno church before they could see the impression they were making on the public mind. They were building walls that would make the truth of none effect to those to whom it should be presented. I was praying earnestly when Elder Daniels was laboring in Fresno that the Lord would work through his servant to his own name's glory. If the Lord has laid on Elder Daniels a work to do for the church, let those for whom he labored, not look to the instrument, but to God who works through him. The Lord sent Gideon to do a special work, and he said to Gideon, "Go in this thy might." He directed Gideon to the strength that was back of his own strength, as if he said to Gideon, I have chosen thee to do an errand for me, in this I have regarded thee graciously, and let this be encouragement, because thou hast found grace in the eyes of the Lord. Go in thy strength and conquer. We were glad that the fruits of the work in Fresno bore evidence that [63] God was dealing with human minds. The Lord wrought upon hearts. Humble confessions were made and the work of restitution that was done, bore witness to the genuineness of the work. It may be that some did not bring forth the fruits of thorough repentance. There was some close, testing work to be done if the plough share of truth went deep enough to break up the fallow ground of the heart. The testimony of many, was, "I have never seen it on this wise before." The evidence was of a character that no one could doubt but that

the work was of God. Confessions of sins were made, and like Zacchaeus, souls were impressed to say, "If I have taken aught from any man, I will restore him four fold." This work of making things right as far as human power could, was in the order of God.

It is not agreeable to the human heart to do right. The spirit is in warfare against the flesh, but restitution will be made if the work goes forward as God shall direct. The work of true repentance goes deeper than the surface, and we discern and acknowledge the wisdom and power of God in this manifestation. As the work progressed, that faith which works by love and purifies the soul, yielded its precious harvest of fruit. The language of the church in Fresno was, "Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things which are freely given to us of God, which things also we speak not in the words which man teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." We praise the Lord with heart and pen and voice for this good work which has been wrought in Fresno. What a powerful, gracious, and effectual call this has been to Fresno. But did Elder Daniels originate that work? No. The work was of God, and man should receive no glory. Precious Redeemer, thy grace was not given because of any man's merit nor as the result of any man's worth or righteousness, but the righteousness of Christ. The Sin-pardoning Saviour was holding forth the golden scepter of his matchless grace and mercy to wayward sinful souls. We hope and pray that the good work may continue. When Matthew was called to follow the Lord, he dropped his former occupation as a publican, and engaged in the service of the Master. He invited Jesus to his home. No sooner did Jesus open the heart of Matthew, than he opened his house as a home for Jesus. Let the same proofs of the good work of God be manifested in the same way by our brethren in Fresno. Take Jesus home to your hearts, to your houses, and present him to your neighbors. Let your families, your children, see the sweet grace of Christ at work in your hearts, and exemplified in your characters. Let the efficacy of the blood of Christ avail in your behalf, and his righteousness become your righteousness. Let a living testimony be borne from every church member, "Oh come hither, and hearken, all ye that love the Lord, and I will tell thee what he hath done for my soul." The simplicity of the religion of Jesus is to be revealed to

[64]

the world. Christ must be all and in all, fully satisfying every want of the soul. Let not your minds be entangled in worldly schemes, but dig deep in the mines of God's word for the precious gems of truth which are there. Christ will qualify you to be partakers of his grace. You may improve the talents he has entrusted to you. You are to go forth with weeping to sow the precious grains of truth, for [65] doubtless, you will return again with rejoicing bringing your sheaves with you. But in behalf of Christ, I warn you to flatter no man. It is Satan's plan to flatter the pride of our natures, and we are in danger of shutting out Christ, his blood, his righteousness, and placing man where Jesus Christ should be. This is our constant danger. Let Christ be lifted up before the people, acknowledge his power, revealed through the instrument in doing a good work, but let all the glory be given back to God. Grace always humbles the receiver. It never exalts man. The grace of Christ is to be recognized and exalted; but sinful man never. Rejoice with trembling, nevertheless, rejoice.

## Chapter 5—To Mary White

[66]

**W-81-1888**

**Minneapolis, Minn.**

**Oct. 9, 1888**

*Dear Daughter Mary,*

We arrived at this place yesterday at about ten o'clock A. M. It had rained all night and rained all day Wednesday. Tuesday night we had berths in palace car. There were no berths and we were given berths in the drawing room car. Had nice chance but could not get Will to leave the company and come in the sleeper. And it was not a very pleasant night for those in the day coaches. Passengers were so crowded.

We arrived safely and were pleasantly located in two good hired rooms, richly furnished with plush chairs and sofas. Willie's room was next to ours but it did not look just in place to pile all our trunks and bundles in these nicely furnished room. We had to walk a few rods to our meals. We decided to find other rooms and we found rooms in the boarding house, hired for that purpose, and we have, Sarah and I, one room, plainly furnished, but it has the blessings of a fire place which is of value you well know to me. Will has a chamber above with stove in his room. Two brethren sleep in a bed in the same room. Then they have a small room for to do their writing in, and Willie is just as pleased with this as he can be.

I spoke Thursday morning. There is a large number assembled of our ministering brethren and I do not know but a few of them.

Today, Friday at nine o'clock, I read some important matter to the conference and then bore a very plain testimony to our brethren. This had quite an effect upon them. Elder Butler has sent me a long letter, a most curious production of accusations and charges against me, but these things do not move me. I believe it was my duty to come. I worry nothing about the future, but try to do my duty for today.

[67] I shall have to go to Battle Creek with Willie and (spend) some little time. Since the severe trial I passed through in Healdsburg. I think things of like character will not have such an influence upon me again. I am glad Willie (is) where we can look after him a little and he look after us. I think it bad to be in different houses, but we are hoping and praying to see the work of God move forward just in that manner as shall reflect glory to God and good to His people.

Elder Goodrich is here from Maine, Eld. Underwood from Ohio, Sands Lane and his brother Otto Godsmark; Decker from Oregon; Corliss, U. Smith, Van Horn, Sanborn, Fargo, Rubert, Dr. Waggoner and wife, many, many I cannot think of now. We do not forget you but we pray for you. We long to see the power and spirit of God working upon the hearts of our ministers. We long to see that humility which we must have to do the work of God acceptably. Everything is done here that can be done to furnish good clean bedding and good wholesome food.

Elder Smith and Butler are very loathe to have anything said upon the law in Galatians, but I cannot see how it can be avoided. We must take the Bible as our standard and we must diligently search its pages for light and evidences of truth.

Well, the sun is setting and I cannot see very good. Please write us often as you can if it is only a word or two and I will try to write quite often to you.

Sunday morning, Oct. 14. Yesterday was a very important period in our meeting. Eld. Smith preached in forenoon upon the Signs of the times. It was I think, a good discourse,—timely. In the afternoon I spoke upon [1 John 3](#). “Behold what manner of love,” etc. The blessing of the Lord rested upon me and put words in my mouth and I had much freedom in trying to impress upon our brethren the importance of dwelling upon the love of God much more and let gloomy pictures alone.

[68] The effect on the people was most happy. Believers and unbelievers bore testimony that the Lord had blessed them in the word spoken and that from this time they would not look on the dark side and dwell upon the great power of Satan but talk of the goodness and the love and compassion of Jesus, and praise God more.

At the commencement of the Sabbath Eld. Farnsworth preached a most gloomy discourse telling of the great wickedness and corrup-

tion in our midst and dwelling upon the apostasies among us and there was no light, no good cheer, no spiritual encouragement in this discourse. There was a general gloom diffused among the delegates to the conference. But the Lord gave me testimony calculated to encourage. My own soul was blessed and light seemed to spring up amid the darkness. I am not attending meetings today.

Last evening we had several of the ministering brethren together and read a long communication from Elder Butler, which kept us up till ten o'clock at night. This morning they had an excellent social meeting. Today they have a Bible reading upon predestination or election. Tomorrow noon the law in Galatians is to be brought up and discussed. There is a good humble spirit among the delegates as far as we can learn. The letter written by Eld. Butler was a good thing to open this question so we are in for it.

Charlie Jones came yesterday, Sabbath morning. W. C. W. has gone to visit Eld. Mattison who is in the city two miles from the meeting. The report is he is sick. Eld. Corliss is sick. We fear he may have the run of a fever unless the Lord shall stay the progress of disease.

John and Sarah are at work upon notes of the discourses I have given. It is cold and has been foggy here most of the time since we have been here. I shall be pleased to see the beautiful God-given sunshine once more. I wish I knew how many were at the meeting. Perhaps I can tell you in my next letter. I hope to hear from our home across the way soon. I have received no letters since I came here.

It is getting dark and I will say good night. Love to all the dear ones in the family. Sister McComber, Babe and the dear children.

Mother I was going to write to our family but things have transpired so I could not. Will write them if I can tomorrow. Mother

## Chapter 6—Morning Talk

*A Living Connection With God*

Morning talk by Ellen G. White

Minneapolis, Minnesota, October 11, 1888 —[Manuscript 6, 1888](#)

I am thankful, brethren and sisters, that God has spared me to come to this meeting. I have been sick nigh unto death; but prayer was offered by those assembled at the Oakland camp meeting, and the Lord heard them. It was not by my faith, for I had none, but they exercised faith in my behalf, and the Lord gave me strength to bear my testimony to the people in Oakland, and then I started, as it were, at a venture to come on this journey. I had but one sinking spell on the way, but the Lord helped me, and when we reached Kansas City I went out to the campground where they were holding their meeting and spoke to the people. In this I realize and know that the Lord has strengthened me, and He shall have all the glory.

Now as we have assembled here we want to make the most of our time. I have thought again and again that if we would only make the most of the precious opportunities God had given us, they would do us so much more good; but we too often let them slip away, and we do not realize that benefit from them which we should.

My mind has been directed to the words of the apostle Paul. He says, in the twentieth of Acts, beginning with [verse 17](#): “And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.”

I have thought again and again, brethren and sisters, if we were Bible believers as well as Bible readers, and would carry out just what God has given us, we would be far better than we are at the present time. But we do not realize that it is the loving voice of God speaking to us from His Word. We are to think everything of it and take it home to our hearts. Then Paul goes on to say, in [verse 24](#), “Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.” “Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God” ([verses 26, 27](#)). What a testimony is that—“free from the blood of all men.” [70]

Now here is the exhortation: “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” Now what is the necessity of watching them? Why says he, “For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock” ([verses 28, 29](#)).

Brethren, if we would be [in earnest] the power of the Holy Ghost would attend our efforts, and we would see a different state of things among us. We are placed in trust with the most solemn truths ever committed to mortals, but the course of some is of such a character that God cannot answer their prayers. Their prayers are offensive to His holiness, and should He hear and answer their prayers they would be confirmed in a wrong course, and others would be led away from the straight paths. Why cannot we take the truth God has revealed and weave it into our very life and character? If we have the spirit of Christ in our hearts we will have a burden for the perishing souls around us as Paul had, and we will leave such an impression upon the young men and women who claim to believe the truth that they will feel that there are important responsibilities resting upon them. They will feel that their faith must be increased and that they must take up the work lying directly in their pathway, and be a blessing to others—humble, diligent, obedient; and when they meet their associates it will be to talk of Jesus. They will carry Jesus into their homes and testify to all of His mercy.

If Christ is formed within, the hope of glory, you will put away all vanity and foolish speaking. You will be sanctified through the truth. You will so labor for God that you can have an approving conscience in your ministerial work, and you can say with the devoted Saint Paul that you are clean from the blood of all men. But you cannot say this unless you are constantly gaining wisdom and knowledge from God as the branch draws nourishment from the living vine, unless His Holy Spirit is resting upon you and you are taking Jesus into your heart, thinking and talking of Jesus, and doing His work wherever you are. This is the only way that we can work successfully in these last times. Christ was Himself the example we should follow, not merely in outward form, but as He was in purity, self-denial, meekness, and love. So we should follow Him in the world. His humiliation, His reproach, His crucifixion, and His cross He gave to His disciples. He also gave to them the glory that was given Him. He said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Brethren, it is a positive necessity that we come up to a higher and holier standard. We must meet the difficulties in our Christian warfare as Paul met them when the Jews were lying in wait for him. We shall have to come through trying places, for there will be spies watching on our track and lying in wait for us. We shall not only be brought before councils, but we shall be thrust into prison, and we must be in that advanced position of faith that we shall know God and the power of His grace, where we can lift up holy hands to Him without wrath and doubting; and we must learn how to believe that God hears us.

I know that God hears the prayers of His people. I know that He answers them. But He cannot bless us while we are cherishing selfishness; and what saith the Scriptures? "If I regard iniquity in my heart, the Lord will not hear me." But if we put away all self-exaltation, all self-righteousness, and come into living connection with God, the righteousness of God will be imputed to us. "As far as the east is from the west, so far hath he removed our transgressions from us."

The wisdom from above is abiding with us just so surely as we ask Him for it. The Lord has not forsaken us, but it is our sins and

our iniquities that have separated us from God. We want in the name of Jesus to break down the barriers between our souls and God and then the peace of Christ will abide in our hearts by faith. We want to present ourselves in all humility before God, and get rid of everything like pride, selfishness, evil surmising, evil speaking, and all iniquity. Jesus will not take His abode in the heart where sin is enthroned. We want less of self and more of Jesus. We want to learn how to believe—that it is simply taking God at His word—but it is impossible to learn this unless we place ourselves in that position where we will be submissive to God. Our will must be on God's side, not on the side of Satan. The result of proving the forgiving love of God is to be perfectly reconciled to God's will. Then the human will and the divine become united. Every faculty must be kept in its place, all consecrated to God; every faculty working in God's order, performing His will and purpose.

We need not feel anxious and troubled, as though the work was in our hands alone to manage. The Lord is standing at the helm. The Infinite has His hand on the machinery. If we humbly do our work with fidelity, the Lord will take care of the results. Have faith in God. This faith will enable us to have perfect trust and to look upon every movement in God's own light. Nothing that is taking place or that can take place need to excite in us fearful apprehensions, for God the great Master Worker has charge of His own work; and if man will not interfere, but leave the work to God's own control, He will do this work well. Now, Christ would have you who minister in sacred things to be holy as He is holy. Do not forget that your power is in God. Be sure that if God has called you to open His Word to the people, He has called you to purity and goodness.

[72]

You should have a clear apprehension of the gospel. The religious life is not one of gloom and of sadness, but of peace and joy coupled with Christlike dignity and holy solemnity. We are not encouraged by our Saviour to cherish doubts and fears and distressing forebodings; these bring no relief to the soul and should be rebuked rather than praised. We may have joy unspeakable and full of glory. Let us put away our indolence and study God's Word more constantly. If we ever needed the Holy Ghost to be with us, if we ever needed to preach in the demonstration of the Spirit, it is at this very time. If we will not work without it now, we shall have it in

every emergency in the future, and be prepared for what is coming upon the earth. We need to dwell more upon present truth and the preparation essential in order that sinners may be saved. If the Spirit of God works with our efforts, we shall be called out not only to present repentance in its true light but pardon also, and to point to the cleansing fountain where all pollution may be washed away.

We have a far more solemn work resting upon us in preaching the gospel of Christ than we have imagined. If we have the truth abiding in the heart, we shall be growing up to the full stature of men and women in Christ Jesus. Let us think of these things more earnestly. Let there be no more cramping of the intellect. There are greater wonders to be opened to our senses, consistent with the progress of the work. The mystery of revelation challenges investigation, for there are mines of truth to be opened to God's people. We must put off self-righteousness, we must reach loftier heights. God will direct the soul action if we seek the righteousness of Christ so that God can be pleased with our efforts. We want none of self and all of Jesus. The baptism of the Holy Ghost will come upon us at this very meeting if we will have it so. Search for truth as for hidden treasures. The key of knowledge needs to be held in every hand that it may open the storehouse of God's treasury, which contains stores of precious gems of truth. When a man is craving for truth from God's Word, angels of God are by his side to lead his mind into green pastures.

[73] If the truth rested with greater weight upon ministers of God, they would not handle the Word of God deceitfully. They seem to have a burden for souls while speaking to the people, but when out of the desk they are destitute of spirituality. Be afraid of such. They preach but do not practice. They show by their manner that the truth has not sanctified their souls and what they have said has had no weight upon them. God's laborers will carry the burden of souls with them. God will not work with the man who preaches the claims of God in the desk and gives a lie to the truth out of the desk. We want to be clean from the blood of all men, that the blood of souls will not be found upon us, that we can say with Paul, "I am pure from the blood of all men."

Let us commence right here in this meeting and not wait till the meeting is half through. We want the Spirit of God here now; we

need it, and we want it to be revealed in our characters. We want the power of God here, and we want it to shine in our hearts. Brethren, let us take hold of the work as never before. Let us inquire, How is it with my soul? Is it in that condition that it will be well with me? Shall Christ come and find me as I now am? May God help us to be clean in spirit, pure and holy in all manner of conversation and godliness.—[Manuscript 6, 1888](#).

## Chapter 7—Sabbath Afternoon Talk

Sermon by Ellen G. White

### Minneapolis, Minnesota,

October 13, 1888—[Manuscript 7, 1888](#).

Text: “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.” [1 John 3:1](#).

(First page of sermon missing)

How can we understand God? How are we to know our Father? We are to call Him by the endearing name of Father. And how are we to know Him and the power of His love? It is through diligent search of the Scriptures. We cannot appreciate God unless we take into our souls the great plan of redemption. We want to know all about these grand problems of the soul, of the redemption of the fallen race. It is a wonderful thing that after man had violated the law of God and separated himself from God, was divorced, as it were, from God—that after all this there was a plan made whereby man should not perish, but that he should have everlasting life.

[75] After the transgression of Adam in Eden it was Christ whom God gave to us, not that we might be saved in our sins, but that we might be saved from our sins, that we should return to our loyalty to God and become obedient children. As we yield our minds, our souls, our bodies, and our all to the controlling Spirit of God, it is then that the Spirit of truth is with us and we can become intelligent in regard to this great plan of redemption.

It is true that God gave His only-begotten Son to die for us, to suffer the penalty of the [broken] law of God. We are to consider this and dwell upon it. And when our minds are constantly dwelling upon the matchless love of God to the fallen race, we begin to know God, to become acquainted with Him, to have a knowledge of God, and of how Jesus Christ, when He came to our world, laid aside His royal robes and His kingly crown and clothed His divinity with humanity.

For our sakes He became poor that we through His poverty might be made rich. The Father sent His Son here, and right here on this little atom of a world were enacted the grandest scenes that were ever known to humanity.

All the universe of heaven was looking on with intense interest. Why? The great battle was to be fought between the power of darkness and the Prince of light. Satan's work was to magnify his power constantly. Where was his power? He claimed to be the prince of the world and he exercised his power over the inhabitants of the world. Satan's power was exercised in such a masterly manner that they would not acknowledge God. Satan wanted that the children of men should get such an idea of his wonderful work that they would talk of his masterly power. In doing this he was all the time placing God in a false light. He was presenting Him as a God of injustice, and not a God of mercy. He was constantly stirring up their minds so that they would have an incorrect view of God.

How was God to be rightly represented to the world? How was it to be known that He was a God of love, full of mercy, kindness, and pity? How was the world to know this? God sent His Son, and He was to represent to the world the character of God.

Satan has come right in and placed himself between God and man. It is his work to divert the human mind, and he throws his dark shadow right athwart our pathways, so that we cannot discern between God and the moral darkness and corruption and the mass of iniquity that is in our world. Then what are we going to do about the matter? Shall we let that darkness remain?—No. There is a power here for us that will bring in the light of heaven to our dark world. Christ has been in heaven and He will bring the light of heaven, drive back the darkness, and let the sunlight of His glory in. Then we shall see, amid the corruption and pollution and defilement, the light of heaven.

We must not give up at the defilement that is in the human race and ever keep that before the mind's eye. We must not look at that. What then are we to do? What is our work?—To behold "what manner of love the Father hath bestowed upon us." Do not let the blighting influences that are flooding the world be the picture that is before the mind, but hold up the purity and love of God. Do not hang in memory's hall pictures of all the corruption and iniquity that

[76] you can bundle together. No, do not do it. It discourages the mind. A discouraged man is good for nothing. Just get the mind off these dark pictures by talking of God's love, and you may hang memory's halls with the brightest pictures that you can imagine.

We want to keep the perfect Pattern before us. God was so good as to send a representation of Himself in His Son Jesus Christ, and we want to get the mind and heart to unfold and reach upward. Just as soon as Adam and Eve fell, their countenances fell at the sight of their miserableness. We may see our wretchedness, and we should pray that God will reveal our own hearts to us; but we should pray also that He will reveal Himself to us as a sin-pardoning Redeemer. Let yours be the prayer, Reveal Thyself to me, that in Thy matchless grace I may lay hold on the golden link, Christ, which has been let down from heaven to earth, that I may grasp it and be drawn upward.

Brethren, you have all seen on the bosom of the lake the beautiful white lily. How anxious we have been, how we have wished and worked, that we might get that blossom. No matter how much scum and debris and filth there is around it, yet that does not destroy our desire for the lily. We wonder how the lily can be so beautiful and white where there is so much filth. Well, there is a stem that strikes down to the golden sands beneath and gathers nothing but the purest substance that feeds the lily until it develops into the pure and spotless flower as we see it.

Should not this teach us a lesson? It ought to. It shows that although there is iniquity all around us we should not approach it. Do not talk of the iniquity and wickedness that are in the world, but elevate your minds and talk of your Saviour. When you see iniquity all around you it makes you all the more glad that He is your Saviour, and we are His children. Then, shall we look at the iniquity around us and dwell upon the dark side? You cannot cure it; then talk of something that is higher, better, and more noble. Talk of those things that will leave a good impression on the mind, and will lift every soul up out of this iniquity into the light beyond.

Now, we may go into a cellar and stay there and look around into its dark corners, and we can talk of the darkness and say, "Oh, it is so dark here," and keep talking about it. But will it make it any lighter? Oh no! What are you going to do? Come out of it; come out of the

dark into the upper chamber where the light of God's countenance shines brightly.

You know our bodies are made up of the food assimilated. Now, it is the same with our minds. If we have a mind to dwell on the disagreeable things of life, it will not give us any hope, but we want to dwell on the cheery scenes of heaven. Says Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

While we were in Switzerland I had many letters from a sister whom I dearly love and highly esteem. In every one of these letters were the most gloomy pictures. She seemed to be dwelling on everything objectionable. Soon after I received these letters I prayed the Lord that He would give her help to turn her mind from the channel that it was running in. That night I had a dream presented to me three times. I was walking in a beautiful garden, and Sister Martha ----- was by my side. As soon as she came into the garden I said, "Martha, do you not see this beautiful garden? See, here are the lilies, the roses, and the pinks." "Yes," she said, as she looked up and smiled. Soon I looked to see where she was. I was looking at the lilies, the roses, and the pinks, and did not see her. She was in another part of the garden, and was grasping a thistle. Then she was pricking her hands on the brambles. She said they hurt her hands, and she asked, "Why do they keep all these thistles and these briars in the garden? Why do they let them stay here?" [77]

Then there appeared before us a tall, dignified man who said, "Gather the roses, the lilies, and the pinks; discard the brambles and touch them not." Then I awoke, and when I went to sleep I dreamed the very same thing again. Three times I had the same dream, and I arose—because I could not sleep—and wrote to Sister Martha the dream I had had.

Now, said I, God does not want you to gather up everything objectionable; He wants you to look at His wonderful works and at His purity. He wants you to take a view of His matchless love and His power, to look up through the beauties of nature to nature's God. Said I, This [dream] represents your case exactly. You are dwelling on the dark side. You are talking of those things that give no light and bring no joy into your life. But you must turn your mind from these things to God. There are enough roses, pinks, and lilies in

the garden of God's love so that you need not look at the briars, the thistles, and the brambles. Now, I did not see these things, because I was delighting myself with the flowers and all the beauties of the garden.

Now, that is what we want to do, brethren. We want to have our minds on the encouraging things. We want to have our minds on the new country to which we are to be introduced. Our citizenship is not of this world, but it is above, and we want to consider what characters we should possess in order to become inhabitants of that better world and associates of the saints of God in heaven.

Sister Martha took it, and her soul was lifted above discouragement. Now, I do not want Satan to succeed in throwing his dark shadow across your pathway. I want you to get away from that shadow. The Man of Calvary will throw the light of His love across your pathway and dispel the darkness. He is able to do it and will do it, for He is Lord of all. Somebody has thrown His light around you; it is Jesus Christ.

[78] I remember when my sister Sarah, now sleeping in the grave, who attended me in my first travels, was in discouragement. She said, "I had a strange dream last night. I dreamed somebody opened the door and I was afraid of him; and as I continued to look at him he increased in size and filled the whole space from the floor to the ceiling, and I continued to grow more and more afraid. Then I thought that I had Jesus, and I said, 'I have Jesus; I am not afraid of you.' Then he began to shrink and shrink until you could scarcely see him, and he went out of the door."

It taught her a lesson. She said, "Ellen, we talk a great deal more of the power of the devil than we have any right to. It pleases him, and his satanic majesty is honored; he exults over it, and we give him honor in doing this; but," she said, "I am going to talk of Jesus, of His love, and tell of His power." And so she brought her soul right out of darkness and discouragement into light, and she bore a living testimony for God and heaven.

Now, I think our testimony would be a great deal better if we talked more of Jesus and His love and did not pay so much honor to the devil. Why should we not do it? Why not let the light of Jesus shine in our hearts?

I remember that when I was in Oakland there was a sister who was in great trouble. She said, "My mother troubles me. My father is a good man; but my mother has her eyes fixed on so many young couples where the husband is disloyal that she seems to think her husband and everyone else is disloyal. I do not know what she will do or drive him to. She thinks he is unfaithful, and she talks of it and dwells upon it till she brings all her misery on the rest of us, as though she were imposed upon, when there is no need of it at all."

Is not this the case with many of us? Do we not dwell on trifles and talk of them till our thoughts are changed to the same similitude? We can drive even our children to do wrong things by accusing them of wrongs of which they are not guilty. While we are to rebuke and exhort in all love, should we not also exalt Jesus and talk of His love?

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It is one of Satan's devices that we should be picking up all these disagreeable things and that our minds should not be dwelling on God and His love. That is what Satan wants, that we should keep our minds occupied with these things of a revolting character that cannot bring peace, joy, and harmony into the life—nothing but discouragement—and that we should not represent Jesus Christ.

Now, Christ left us His work when He went away, and He said, "Lo, I am with you always, even unto the end of the world." We are not left alone in the hands of the devil. Do you think our heavenly Father would leave us alone to carry on the work of redemption and bringing up the fallen race, that He would leave us in a world flooded with evil with no help, no support, after He had endured the agonies of the cross? Do you think He will leave us now?—No! Says the Saviour, "Lo, I am with you always, even unto the end of the world." And again, "If I go away I will come again." "If ye shall ask any thing in my name, I will do it." This is on the condition that we keep His commandments. Is not this a blessed promise? Why do we not talk of it more and praise God for it? Here are the precious promises of the Word of God to us, and why do we not take them?

[79]

Now I want to read to you something about this love of God, and what we ought to do in order that we shall bring joy into our own hearts. Paul says, "For this cause we also, since the day we

heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.” Not in order that we might have a taste, but that we might be filled. “That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.”

If we have a sense of the goodness of God in sending His Son to die for sinful man, and if we keep that interwoven into our experience and riveted in the mind, we shall have such love for those for whom Christ died that there will be no [desire for] supremacy. It is Satan that brings in these differences. While we are worshiping God there will be no hatred, no envy, no evil surmising. Brethren, we have no time for these. We cannot think of them. There is something else before us. It is the eternal weight of glory, the plan of salvation. We ought to understand it from beginning to the close, that we may present it justly to the world.

What is our work here? We are to take hold of the work just where Christ left it. What was His work? To reveal the Father to us. What is our work? To reveal Christ to the world. How can we do this? By talking of the devil? Oh no, we have a better work to do. We want to talk of the crucified and risen Saviour. Oh, what a terrible thing it would be for any of us to profess to be followers of Jesus Christ and then make a botch of it, and He find us with characters all stained with defilement. What a fearful responsibility rests upon us! How is Christ to be revealed to the world, unless it is through those who take hold on His merits, who believe in Jesus Christ, to the saving of their souls? He cleanseth me. He cleanseth me from the defilement of sin. And here let the sound be heard of what Christ has done for me. There is liberty for the sons of God. There is a wide place for my feet to stand on, and we may have the fullness of the love of God in our hearts.

[80] I thank God that Christ has died for me and that I have been brought through a terrible ordeal of sickness and suffering of mind. It seemed as though the enemy cast a cloud of darkness between me and my Saviour, and for twelve days it seemed that I could think of nothing but my sufferings. When I came to Oakland my heart was so weak and feeble that it seemed that a stone was lying on it. Not

a particle of joy was there in it; not an emotion of gladness could I realize. But was I to think that heaven was closed to me? No! I must take the Bible, and I took the Bible and walked right out by faith, and the darkness separated from me.

When I awake in the night I begin to pray. Some three weeks ago I awoke and said, "O God, have mercy on me." I had no more than spoken when a voice by me seemed to say, "I am right by you, I have not left you." This was everything to me, and it may be just the same to you. Jesus says, I am right by you, dwelling with you, you are not alone at all. That was just the joy I experienced, and it was worth more than mountains of gold to me. I have learned to trust my Saviour, and I want to tell you that I have a Saviour, and He lives; and because He lives I shall live also.

Our lives are hid with Christ in God, and when He who is our Life shall appear, we shall appear with Him in glory. You do not need to be discouraged. Christ came to save His people from their sins. The devil will come to you and tell you that you are a sinner and cannot be saved. But Christ says He came to save sinners, and there you can meet the devil every time. Christ can pardon your sins. He says, "Come now, and let us reason together ...: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Oh, I want you to take the rich promises of God and hang memory's halls with them. What more could you want than that promise? We have the assurance that a mother can forget her nursing child but He will not forget us. Oh, I want the promises of God to be the living pictures on memory's walls, that you can look at them. Then your heart can be filled with His grace and you may exalt Jesus and crown Him Lord of all. That is your privilege.

Now I want to read [Colossians 1:12](#): "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." There is something to be patient and long-suffering over—"who hath delivered us from the power of darkness." Yes, we should talk of deliverance, not of bondage; we should be joyful and not cast down. "And hath translated us into the kingdom of his dear Son." Why can we not act as subjects of His kingdom? May the love of Christ burn on the altar of our hearts, and may you love Christ as your Saviour, and your brethren as yourself.

[81] “In whom we have redemption through his blood, even the forgiveness of sin.” Now we want to act like individuals who are redeemed by the blood of Christ; we are to rejoice in the blood of Christ and in the forgiveness of sins. That is what we are to do, and may God help us to get our minds off the dark pictures, and think on those things that will give us light.

Now I want to read another scripture: “Be careful for nothing.” What does that mean? Why, don’t cross a bridge before you get to it. Don’t make a time of trouble before it comes. You will get to it soon enough, brethren. We are to think of today, and if we do well the duties of today, we will be ready for the duties of tomorrow. “But in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.” Thanksgiving is to be brought in. “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” Then we are not given over into the hands of the devil; we have a loving heavenly Father, and He has given His Son to bear our iniquity.

Now what is next? “Finally, brethren.” Now, this is to each of you. It comes along down the line to our times. “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things.” Shall we do it? Shall we turn over a page in our religious experience and train and educate the mind so that it will not take these things that are disagreeable and think on them? Shall we think on these things that give us no power, or shall we let our minds dwell on those things that will give us a better feeling toward our brethren and elevate our souls to God? Now, there are many things that we need to bring into our lives and characters. May God help us that we may take these things to our hearts and think of them, that our minds may be elevated above earthly things.

We have seen of the grace of God since we met you last. Since last spring I have visited Lemoore, Fresno, and Selma. I was at the Selma camp meeting. During my stay there I was introduced to a tall man—over six feet tall—and well proportioned. When he took my hand he seemed much affected and said, “I am so glad to meet you; I am thankful that I can speak with you.” After going

into the tent a brother came in and said, "That man has a history." Then he went on and told how a year before he had been converted; how he had once kept the Sabbath but had gone back, and how he claimed that he never had been converted. Then after he gave up the truth he went back into the company of hard cases, and Satan took complete possession of him. Two or three were linked with him in his wickedness—men who would not want it to be known that they were in such business. They stole and did wickedness in every way.

He was not a licentious man; he had a wife and he respected her. She was a Sabbathkeeper, and he would not allow a word to be said against her. This was the position he took; he loved her, but not enough to stop his evil course. He did not care for the spoil of his robberies, but did it for the enjoyment he found in it. Well, Elder [E.P.] Daniels was holding meetings, and he was speaking on confession. What was said seemed to take hold of this man's mind, and he could not resist. He seemed to turn white, and then left the tent. He could not stand it. He went out and then he came back again. This he did three times; he looked as if he were going to faint away.

[82]

After the meeting had closed he said, "I must talk to you, sir." He told Elder Daniels his condition and said, "Is there any hope for me? I am a lost man; I am undone; I am a sinner. Will you pray for me? I dare not leave this place to go home for fear the Lord will cut me down in my sins." He said he could not stay in the tent, and went out again and again, but did not dare remain outside for fear the power of the devil should fasten on him and that would be the last of him.

"They prayed for him, and the man was converted right there. The defiant look was gone; his countenance was changed. "Now," said he, "I have a work to do. I stole thirty-one sheep from that man in Selma, and I must go and confess to him." Elder Daniels was afraid to have it known for fear they would shut him up. He said he would rather go to prison and stay there than to think that Christ had not forgiven his sin. So he started, with a young man who before this was engaged with him in thefts, to go and see the man. He met the man on the road and stopped him. The man commenced to shake like an aspen leaf. He was an infidel. Well, he got on his knees before them in the road and begged to be forgiven. The man asked,

“Where did you get this? What has brought you into this state? I did not know that there was any such religion as this.” They told him that they had been down to the camp meeting, and heard it preached there. “Well,” said he, “I will go over to that meeting.”

They confessed to having burned houses and barns. And they went to the grand jury and confessed to having stolen here and there. Mind, they confessed to the authorities. They said, “We deliver ourselves up. Do with us as you see fit.” So the case was considered in court, and they had a council over the matter. One suggested that they better put those men through. The judge looked at him and said, “What, put him through? Put a man through that God is putting through? Would you take hold of a man that God is taking hold of? Whom God’s forgiving power has taken hold of? Would you do that? No, I would rather have my right arm cut off to the shoulder.” Something got hold of those men so that they all wept as children.

The report of that experience went everywhere. People thought that there was a power in this truth that was in nothing else—a power that shows that Jesus lives. We have seen the power of His grace manifested in many cases in a remarkable manner.

[83] Now, whenever we can see anything encouraging, put it in the paper, and talk about it. Why talk of Satan’s great power and his wonderful works, and say nothing of the majesty and goodness and mercy of our God which falls to the ground unnoticed? Pick these up, brethren, with consecrated hands, pick them up. Hold them high before the world. Talk of the love of God and dwell upon it; thank Him for it. Open the doors of your hearts and show forth your gratitude and love. Clear away this rubbish which Satan has piled before the door of your heart and let Jesus come in and occupy. Talk of His goodness and power.

You know how it was with Moses. He felt that he must have an answer to his prayer. He realized the responsibility of leading the people out of Egypt, but he did not go and pick up everything objectionable and dwell on it. He knew they were a stiff-necked people, and he said, “Lord, I must have Thy presence”; and the Lord said, “My presence shall go with thee.” You remember Moses went into the wilderness and stayed forty years, during which time he put away self, and that made room so that he could have the presence of God with him.

He thought if he could have the presence of God's glory it would help him to carry on this great work. He says, "Shew me thy glory." Now that was a man of faith, and God did not rebuke him. God did not call it presumption, but He took that man of faith and put him into the cleft of the rock and put His hand over the rock and showed him all the glory that he could endure. He made His goodness to pass before him, and showed him His goodness, His mercy, and His love. If we want God's glory to pass before us, if we want to have memory's halls hung with the promises of love and mercy, we want to talk of His glory and tell of His power. And if we have dark and miserable days we can commit these promises to memory and take our minds off discouragement. It would please the devil to think he has bothered us; but we want to talk of Jesus and His love and His power, because we have nothing better to talk of.

Now, brethren and sisters, let us hope in God. Let gratitude enter into our hearts, and while we may have to bear plain testimony to separate from sin and iniquity, we do not want to be hammering upon that string forever. We want to lift up these souls that are cast down; we want them to catch that love of God and know that He will put His everlasting arms beneath them. Brethren and sisters, we want to look up; not down, but upward, upward, lifting the soul higher and still higher. I want these blessings and I will not rest satisfied until I am filled with all the fullness of God. Nothing can be greater than that, can it?

We want to be in that position where we shall perfect a Christian character and represent Jesus Christ to the world. Christ was sent as our pattern and shall we not show that we have all His love and kindness and all His charms? And the love of Jesus Christ will take possession of our characters and our lives, and our conversation will be holy, and we will dwell on heavenly things.

[84]

I believe that Jesus is interested in all this assembly. He is here today. He says, "Where two or three are gathered together in my name, there am I in the midst of them." He is with you and that to bless. We want the blessing, and why should we not have it? We are to meet the moral darkness that is in the world, and we must meet it as Christ did. We must reveal Christ to all who are around us. When we do this work we are abiding in Christ and Christ is abiding in us,

not only when we speak of Him, but He is with us all the time to help us on every point, to press back the power of moral darkness.

“Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.” He is not your enemy, He is your best Friend, and He wishes us to show to the world that we have a God. He wants us to show that we have Jesus with us, and He is stronger than the strong man armed. Therefore, let us elevate our minds and our conversation and seek for heaven and heavenly things. God help us when we are in this position, that we shall not be seeking after earthly things, but that we shall be charmed with the things of heaven. We want to “behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”

I look over this congregation, and you look like discouraged men, like men who have been fighting with the powers of darkness; but courage, brethren! There is hope! “It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.”

Oh, I love Him. I love Him, for He is my love. I see in Him matchless charms, and oh, how I want that we shall enter in through the gates into the city. Then shall every crown be taken off from every head and cast at the feet of Jesus our blessed Redeemer. He has purchased it for me; He has purchased it for you, and we shall acknowledged Him Lord of all. And we shall cast all our honor at His feet and crown Him Lord of all. We shall shout, “Glory to God in the highest.” I wish we would learn to praise Him more. “Whoso offereth praise glorifieth” God. I wish you would talk of it. I wish you would educate your hearts and lips to praise Him, to talk of His power and glory. I wish you would tell of His power. When you do it you are elevating your Saviour, and when you lift that standard up against your enemy he will flee from you. God help us to praise Him more and to be found faultless.—[Manuscript 7, 1888](#).

## Chapter 8—To G. I. Butler

[85]

### Letter 21, 1888

Warnings Against Jealousy and Misjudging; A Defense of Dr. Kellogg [This letter was written to Elder Butler at the time of the 1888 General Conference in Minneapolis. Although Elder Butler was sick in Battle Creek and so not able to attend the conference, he endeavored to counteract the influence of E. J. Waggoner, A. T. Jones, and others, by letters sent to many of the delegates. Ellen White rebuked him for displaying a wrong attitude. Fortunately, Elder Butler did not remain in a state of darkness. Due to his wife's ill health, as well as his own, he was forced to drop out of active work for a number of years. This period of retirement made quiet reflection a necessity, and he profited from the experience. In 1902, Ellen White wrote of Elder Butler:]

The Lord has proved and tested and tried him, as He did Job and as He did Moses. I see in Elder Butler one who has humbled his soul before God. He has another spirit than the Elder Butler of younger years. He has been learning his lesson at the feet of Jesus.—[Letter 77, 1902](#).

Elder Uriah Smith also came out of darkness into the light. For further details, [see A. V. Olson, Thirteen Crisis Years, pp. 87-108.]  
Warnings Against Jealousy and Misjudging; A Defense of Dr. Kellogg

[86]

I have read your letter with surprise, and yet I am not altogether in the dark in regard to your feelings. I fail to discover in your letter the right ring. I do not see in your expressions in regard to others the love and respect that should exist between brethren. If you think you can indulge in feelings of contempt for men whom God has been raising up to fill important places in His work for this time because you are the president of the General Conference, you do not understand your true position. We all need, rather, to encourage these men who are evidencing that they are bearing burdens in the

work—even if they are younger men in years and in experience, even if they were mere children when we were active in the work—and standing in the forefront of the battle.

[87] I tremble for you and Elder Smith, for I know from the light God has been giving me from time to time for the last 45 years that you are working upon principles that are not altogether after God's order. Your understanding has become confused upon some things. You must not think that the Lord has placed you in the position that you now occupy as the only men who are to decide as to whether any more light and truth shall come to God's people. The spirit and influence of the ministers generally who have come to this meeting is to discard light. I am sorry that the enemy has power upon your minds to lead you to take such positions. They will be a snare to you and a great hindrance to the work of God, if God has ever spoken by me. I do not hesitate to speak to you decidedly, because the position you occupy is a responsible one and your relation to the cause and work of God makes it important that you be entirely clear and correct in your ideas of what is truth and what is light. While many are looking to you to lead the way, be very careful that you do not lead in the wrong direction.

There is not the least need, my brethren, of disunion and variance among us. No such thing should exist among Christians. When you speak let your words savor of unity and love. We are Christians; how can we be in the least perplexed in regard to the course we should pursue toward each other? Christ has given the plainest rules for us to follow in [Matthew 5:23, 24](#): “Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.”

[88] Why is it that our personal feelings are stirred up so easily? Why do we cherish suspicion toward each other? One of the terrible fruits of sin is that it separates very [close] friends, puts brother at variance against brother, and neighbor against neighbor. Those who have enjoyed sweet union and love become cold and indifferent toward each other because they do not hold, in all points, ideas alike. Our blessed Lord came into the world to bring peace and good will to men, and prayed that His disciples might be one as He was one with the Father. He prayed for His immediate disciples and said, “Neither

pray I for these alone, but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me” [John 17:20-23]. It is the absence of Christ in the soul, and the cherishing of self-sufficiency, that leads to dissension.

I have felt so grateful to God that He was qualifying men to carry the heavy burdens which have rested with crushing weight upon a few men who have been the standard bearers. Shall not we, my brother, acknowledge that God in mercy has been raising up other workmen besides ourselves to devise, and plan, and gain experience? And shall we regard them lightly because they may differ with us, honestly and conscientiously, upon the interpretation of some points of Scripture? Are we infallible? The spirit that controls the attitude of a large number at this meeting evidences that they are led by another spirit. The church at Battle Creek, which is the great center, will either be advancing to greater light, or it will be retrograding.

How men claiming to be led of God can feel at ease when the church is so destitute of the grace of Christ, is a marvel to me. The truths of God’s Word are elevating and stirring if really acted upon. They are truths of eternal moment. The application of Scriptural truths to the heart and conscience by the Holy Spirit must have a power upon the life, and work a transformation of character, else the truth is no truth to us. The fruit we bear should testify that the truth has sanctified the soul, that the receiver is ever learning in the school of Christ to be more and more like the divine Teacher, and that the grace of God has fallen upon the soul like the warm, bright rays of the sun upon the earth. And God gives the weary wrestler rest.

I cannot be pleased with your spirit, Brother Butler; it is not Christlike. I am sorry for you that you have not kept pace with the opening providence of God. You have mingled your own natural traits of character with your work. Sometimes your spirit has been softened and melted with tenderness, but false ideas of what belonged to your position in the work has turned your mind into wrong

channels. There have been continuous mistakes made in devising and planning. If one man has been deemed capable to stand in a position of trust, manifold responsibilities have been laid upon him, so that nothing was done with thoroughness. This was not wise. The Lord did not move upon you by His Holy Spirit to write upon inspiration. That was not your work. While you may regard it as light, it will lead many souls astray, and will be a savor of death to some.

[90] You have special union with those who consider your work and your way of doing it all right. They seek your favor, confide in, and work to sustain you, while there are many who are far more acceptable than these men in the sight of One who is infinite in wisdom and who never makes a mistake, but upon whom you look with suspicion because they do not feel obliged to receive their impressions and ideas from human beings [who] act, only as they act, talk only as they talk, think only as they think and, in fact, make themselves little less than machines.

God wants both pupils and teachers to look to Him for light and knowledge. Christ is always sending fresh and profitable messages to those whose minds and hearts are open to receive them. It is not for the Lord's delegated ministers to look to other minds to plan and devise for them. They must use the ability God has given them, and make God the center and source of all their wisdom.

Has God given these light? Has He given them knowledge? Go yourself to the same source from whence they received that light. In God is strength, and power, and all blessing. We must carry the minds of all away from poor, defective self, and present Jesus as the fountain of all grace and all wisdom. We must teach young and old to search the Scriptures and obtain an experience for themselves, that they may be rooted and grounded in the truth. They are not to copy any man's peculiarities of speech, or of spirit, or his ways and manners of working, but are to be their own simple selves, looking to God to put His divine impress upon the character. We are pained to see the defects existing in men entrusted with weighty responsibilities being copied as virtues by those who look up to them. This makes us afraid. We say, Go to God for your own selves, and obtain His mold upon you.

The Lord has presented some things before me in regard to the prejudice and jealousy which has existed in your mind, and which you have communicated to others both by hints and in plainly expressed words, showing that you were not seeking to promote harmony and unity with the workers upon the Pacific coast. Just as precious are they in the sight of the Lord as are the workers on this side of the Rocky Mountains. Unsanctified ambition is always abhorrent to God. It reveals itself in seeking to be first, because they have borne burdens and, unwisely, too many responsibilities. Let these things be corrected, and let each man bear his part in thinking and in planning, and gain an experience. [91]

You are not doing God's will in depreciating those who are fellow-workers in the same cause and for the same purpose as yourself. Give them the same chance to obtain an experience and to act, as you have had. God enjoins upon us to guard the reputation of our fellow-believers in the harvest field as we desire our own reputation to be guarded. If carnal ambition holds the supremacy, God is displeased, for His name is dishonored where it should be magnified. A man may be looked upon as under the controlling influence of the Spirit of God, while he may be deceived, for it is his own natural tendencies that control his judgment and bear sway, so that a look, a hint, a mean smile, a word from him, though he may be apparently suppressing his own feelings, goes a long way in suggesting doubts and suspicion to other minds when, in order to meet the approval of God, his every word, his whole soul, should be thrown in an opposite direction from that to which he gives it.

Now, God notes all this human sinful ambition, and it is an offense to Him. One will express a hint, or make an assertion unadvisedly, another repeats the impression made upon his mind, and another gathers it up and adds a little more of his human imaginings, and before any of them are aware of what they are doing they have built up strong barriers between God's workmen. They make it very unpleasant for themselves, for Satan enters into, and figures largely in, this kind of work. He leads these deluded ones to think their own convictions are true beyond a question or doubt. Now, against Satan's schemes of this kind there is but one safeguard—that is to have truth as it is in Jesus planted in the heart of every man engaged in the work of God, not merely in theory but by the Spirit of God. [92]

They should feel the truth in its power and know by experience its sanctifying and elevating influence upon the soul.

You speak of the affliction that came upon you because of the “way this matter (the question of the law in Galatians) has been pushed and urged by responsible men in the cause, and by your seeming attitude, which has brought me to my present condition more than any other one thing.” I have no knowledge of taking any position in this matter. I have not with me the light God had given me on this subject, and which had been written, and I dared not make any rash statement in relation to it till I could see what I had written upon it. My attitude therefore could not be helped. I had not read Dr. [E. J.] Waggoner’s articles in the Signs, and I did not know what his views were.

[93] You speak, dear brother, of that terrible conference, the last held in Battle Creek, while I was in Switzerland. That conference was presented to me in the night season. My guide said, “Follow me; I have some things to show you.” He led me where I was a spectator of the scenes that transpired at that meeting. I was shown the attitude of some of the ministers, yourself in particular, at that meeting, and I can say with you, my brother, it was a terrible conference.

My guide then had many things to say which left an indelible impression upon my mind. His words were solemn and earnest. He opened before me the condition of the church at Battle Creek. I can only give here a meager portion of what was said to me. He stated that the church needed the “energy of Christ”—that all must cling close to the Bible, for it alone can give a correct knowledge of God’s will. A time of trial was before us, and great evils would be the result of the Phariseeism which has in a large degree taken possession of those who occupy important positions in the work of God.

He said that the work of Christ upon the earth was to undo the heavy burdens and let the oppressed go free, to break every yoke; and the work of His people must correspond with the work of Christ. He stretched out his arms toward Dr. Waggoner, and to you, Elder Butler, and said in substance as follows: “Neither have all the light upon the law, neither position is perfect.” “Light is sown for the righteous, and gladness for the upright in heart” [[Psalm 97:11](#)].

There are hundreds that know not why they believe the doctrines they do.

Let all search the Scriptures diligently for themselves, and not be satisfied to have the leaders do it for them, else we shall be as a people in a position similar to that of the Jews in Christ's time—having plenty of machinery, forms, and customs, but bearing little fruit to God's glory. It is time for the church to realize her solemn privileges and sacred trust, and to learn from the great Teacher. [94]

The spirit which has prevailed at this meeting is not of Christ. There is not love, there is not sympathy or tender compassion one toward another. Dark suspicions have been suggested by Satan to cause dissension. Roots of bitterness have sprung up whereby many will be defiled. Christians should harbor no jealousies or evil surmisings, for this spirit is of Satan. There must be no strife between brethren. God has made this people the repository of sacred truths. Ye are one in faith, one in Christ Jesus. Let there be no lording it over God's heritage. Let there be no such oppression of conscience as is revealed in these meetings. It is God that scrutinizes every talent, and it is He who will judge every man's work. He has not laid this work of judging upon any man; they have mistaken their calling. There must be no exalting one's self above others.

God has not committed to any finite man the work of judging others, for man's judgment would be biased by his peculiar traits of character. Neither had He laid it upon any man to bind the conscience of another, or to pass judgment upon His holy Word, defining what is inspired and what is human. Unless sanctified, soul, body, and spirit, man will be in danger of manifesting an unkindly spirit toward his brother who does not agree with his ideas. There is no such narrowness with God.

The enemy of God and man is here on the ground where important interests are centered, at the heart of the work, to misrepresent, to create suspicion and misapprehensions. From this night's work there will arise false imaginings, cruel and unjust misunderstandings, that will work like leaven in every church, and close hearts to the strivings of the Spirit of God. Unless the Lord in His mercy shall lift up a standard for us against the enemy, kindness will be requited with suspicions and insult; faithful warnings and admonitions sent [95]

from God will be scorned by some, unheeded by others, and the influence of this meeting will be as far-reaching as eternity.

The spirit manifested is not of Christ. The outgrowth of this will be that some will turn away from light and others will come to a standstill in spiritual growth, because from this hour blindness of mind and self-righteousness will take the place in their experience of justice, mercy, and the love of God. The seeds of disaffection and disunion will be scattered broadcast, and all because men allow their own spirit to control them and make them unsympathetic and unimpressible, like moral icebergs, cold, sunless, dark, and forbidding. The result will be ruin to souls. The church at Battle Creek has been blessed with great privileges, but the work that should have been done in it to make these privileges and opportunities tend to spiritual health and growth, has been neglected.

The Lord is willing to bestow great light upon those who open their hearts to its divine rays. Those who have marked out a certain course in which the light must come will fail to receive it, for God works in His own appointed way. It will be said of some here, unless they quickly change their present attitude, “Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in, ye hindered” [Luke 11:52]. The church needs earnest and persevering labor.

[96] If those who are placed in responsible positions are faithful, living in daily communion with Christ, they will learn to place the same estimate upon man that God does. Personal preferences manifested for a few will give way to a true spirit of charity toward all. You know not whom God may have chosen to be heirs of His kingdom. They may be the very ones you would not think at all qualified for the work. The great Shepherd will call His own sheep by name, [and] one by one will lead them out. The men upon whom you place so low an estimate may be those whom God will choose to do a special work for Him, notwithstanding your judgment to the contrary.

The churches have been cherishing a spirit which God cannot approve; and unless they humble their souls before God and possess a different spirit, they will reject God’s light and follow spurious light to the ruin of their own and many other souls. They must have the converting power of God to transform them. This power needs

to come into your heart, my brother, and mold you over anew. You are passing a crisis in your experience, and are in great danger of self-deception.

You have made grave charges against me in your letter sent to me at this place, but as yet I do not see their justice. I wrote to you from Switzerland in the fear of God. I was doing a work in this matter that was not pleasant to me, but I felt it my duty to do this work. If my letter caused so great consequences to you as five months' illness, I shall not be held accountable for it; for if you had received it in the right spirit, it would have had no such results. I wrote in the anguish of my soul in regard to the course you pursued in the [1886] General Conference [Session] two years since. The Lord was not pleased with that meeting. Your spirit, my brother, was not right. The manner in which you treated the case of Dr. Waggoner was perhaps after your own order, but not after God's order. The course you took was not excusable, even if his views were questionable. We must not crowd and push one another because others do not see just as we see. We must treat others with Christ-like courtesy, even if they differ with us. [Matthew 5:43-48](#); [1 John 2:9-11](#); [3:16-18](#); [1 John 4:7, 8](#).

[97]

You refer to your office as President of the General Conference, as if this justifies your course of action, which you deemed wholly right, but which, from the light the Lord has been pleased to give me, I deem to be wrong in some respects. The very fact that you are standing in a position of responsibility I urge upon you as the reason why you should show a forbearing, courteous, Christlike spirit at all times and under all circumstances. Your brethren in the ministry, who respect you and your office, will be very apt to follow your example in the treatment of such cases. You are to be an example to your brethren, worthy of imitation. Your words, your spirit, your deportment, even the manner in which you treat your brethren, are sowing seeds for good or evil. It is both your privilege and duty, especially in your position of trust, to be like-minded with God, then you will be strong in His strength, and meek and humble as a little child.

Cling close to your Bible, for its sacred truths can purify, ennoble, and sanctify the soul. You must hold the truth and teach it as it is in Jesus, else it is of no value to you. Before the light of God's

[98] truth let human opinions and ideas and human wisdom appear as they are in the sight of God—as foolishness. Let no man feel that his position as president, either of the General Conference or of a State conference, clothes him with a power over the consciences of others that is the least degree oppressive, for God will not sanction anything of this kind. He must respect the rights of all, and all the more because he is in a position where others will pattern after him. Your position binds you under the most sacred obligations to be very careful what kind of spirit you entertain towards your brethren. They are acting a part in God's cause as well as yourself. Will not God teach them and guide them as well as yourself? You are not even to allow yourself to think unkindly of them, much less to climb upon the judgment seat and censure or condemn your brethren, when you may be yourself, in many respects, more deserving of censure than they. Your work is bearing the inspection of God.

If a brother differs with you on some points of truth, do not stoop to ridicule, do not place him in a false light or misconstrue his words, making sport of them; do not misinterpret his words and wrest them of their true meaning. This is not conscientious argument. Do not present him before others as a heretic, when you have not with him investigated his positions, taking the Scriptures text-by-text in the spirit of Christ to show him what is truth. You do not yourself really know the evidence he has for his faith, and you cannot clearly define your own position. Take your Bible, and in a kindly spirit weigh every argument that he presents, and show him by the Scriptures if he is in error. When you do this without unkind feelings, you will do only that which is your duty and the duty of every minister of Jesus Christ.

[99] There were thrusts in your pamphlet which the Lord did not prompt you to make. You have no right to wound the feelings of your brethren. You speak of them in a manner which I cannot sanction, because I have been shown many times in the case of others that it was not right. You call Brethren Jones and Waggoner fledglings, and you make reference to the words I spoke at the conference in California. I am surprised, my brother, to read such things from your pen. I was not making thrusts at you, Elder Butler; I was speaking upon general principles, and I felt that the cause before us required me to speak. I have been shown, in reference to Dr. Kellogg and his

work, that which warranted me in speaking. I had been shown more than once that he was regarded in a wrong light by many in Battle Creek, that they were unchristian in their feelings and treatment of him, and that he was even regarded by some as a dishonest man.

Some have come to me to inquire if these reflections from you upon the doctor were correct, if it was true that he was a scheming and designing man. I had always labored to remove this impression, for I knew it was not just to have it prevail in California among those who knew him not. I simply did that which I knew to be my duty in that conference. I would not dare to say I acted in my own spirit or spoke from mere human impulse or wisdom, for I knew better than my brethren how the Lord looked upon this case. My remarks were not hasty, and I spoke only as I knew that I ought to speak. I have nothing to retract in that matter.

It will be seen sometime that our brethren and sisters have not been inspired by the Spirit of Christ in their manner of dealing with Dr. Kellogg. I knew that your views of the doctor are not correct. Your attitude toward him will not bear the approval of God, even if he was the man which you think him to be. You cannot be any help to him while you maintain this position, but you can pursue a course that will so weaken his confidence in his brethren that they cannot help him when and where he needs to be helped. [100]

He is placed, as I have been shown repeatedly, in a peculiar position in his relation to the world, respected by men of highest intelligence and yet holding the faith and doctrines of Seventh-day Adventists. Now, as the doctor is situated, standing on the high eminence that he does in his profession, he can by firmly holding the truth exert a wide influence in its behalf. The position he occupies affords him many privileges and opportunities to reach with the truth a class which we could not otherwise reach. Dr. Kellogg is a man of opportunity, a man who needs the wisdom of God to bless and guide him every step in his position of trust, if he will serve God faithfully, just as He will you in your position of trust, if you serve Him faithfully.

Your work and Dr. Kellogg's lie in altogether different lines, and you have no more right to depreciate him because he does not meet your ideas and do just as you think he should do, than he has to depreciate you because you do not work in his way. In the

[101]

providence of God, Dr. Kellogg has influence. Like yourself he was taken from among the laboring class, and by his indomitable will and persevering energy and with one object in view, he has reached a position among the honored men of the world. This position did not compel him to sacrifice one principle of our doctrines of faith to make a success. He has signalized himself as a man of wisdom and aptitude to plan and execute them, and his high standing in the medical profession has an influence to remove from a large class the false impressions which have prevailed with regard to Seventh-day Adventists' being an ignorant class of people.

Whatever course he may take he is only a man liable to make mistakes and give some a chance to find something to criticize. Because you do not always think and speak and act as one having the mind of Christ, you will not consider that you make mistakes and that others may criticize you. The position the doctor occupies in medical circles leads him amid scenes of temptation, where he needs a constant hold upon God and brethren who can help him, pray for him, advise and counsel him. If he has this hold he will be the means of great good. Some of the worldly wise will at first disapprove; lawless and designing ones, and those who are disaffected, and men who have apostatized from the faith, will plot against him, but if he maintains his integrity, as did Daniel, God will give him favor among men in order that true hygienic principles and appliances may prevail to a large extent over drug medication. Shall those who claim to be reformers cease to reform? Shall they set themselves in array against the work of reform and these men to whom the Lord shall entrust a certain work?

[102]

Dr. Kellogg is a finite man and has his errors as well as other men, but God has done a work through him and has been giving him strength. He does not now feel exasperated, as he once did, when he is misjudged. He needs wise men for counselors, for their wisdom will be required to set things right and keep them right. Men are needed in the sanitarium and out of the sanitarium who can appreciate the situation on all sides, who will take in all in their hearing and not say Yes, Yes, to every proposition, but who, if they see danger of wrong moves that will injure the reputation of Dr. Kellogg and the sanitarium, will not be afraid to speak frankly and honestly. This is just as much a part of their duty as to approve

and sanction; but they should do this with a Christian spirit and in such a reasonable way that the words will not appear a thrust, or condemnatory, but will have a right effect.

There is no reason why his brethren should stand away from him and criticize and denounce and condemn him when they have no real knowledge of his work and what they are talking about. They gather from hearing or supposition the idea that Dr. Kellogg is a designing, dangerous man, and acting upon that idea they unjustly and with an unchristian spirit place themselves directly in the way of his efforts, thus counteracting the good work he is trying to do, and their course is not fair and just. It may produce a condition of things to drive him to the very things they condemn. The opposition that has existed in reference to Dr. Kellogg is contagious and is hostile to the health of the soul. This is not the Spirit of Christ and will have no saving influence upon Dr. Kellogg.

In the fear of God we say to all such, Keep silent, speak no evil thing, keep your mouth as with a bridle that your lips will not offend God, and when you do speak let it be to some purpose to set things in order, as is your duty as wise sentinels of sacred trusts. The very same course that some are pursuing towards the doctor might as justly be pursued towards themselves, but they do not think of this; they do not see their own course is open to criticism.

[103]

God is displeased to have brethren suspiciously pick up an item here, and a jot and tittle there, and construe these tidbits into grave sins. Complaining, faultfinding, and backbiting will be carried on to a large extent among the people when encouraged by the influence of the men engaged in the solemn work of the ministry. To disdain another's work because it is not in your line of work is an offense to God. It is no less a sin when men who occupy positions of trust engage in it. If you, my brother, were to go into a field where are precious things, shrubs and flowers, and pass these by unnoticed, and begin to complain of the thistles and the briars and unsightly shrubs, and present these as the representation of what was in that field, would it be just? Should you not rather have gathered the roses, the lilies, and the precious things and carried these away, thankful that such blessings, did exist, acknowledging that there were things of precious value in that field?

[104] Dr. Kellogg has done a work that no man I know of among us has had qualifications to do. He has needed the sympathy and confidence of his brethren. There should have been a tender compassion for him in his position of trust, and they should have pursued a course that would have gained and retained his confidence. God would have it thus. But there has been, instead, a spirit of suspicion and criticism. If the doctor fails in doing his duty and being an overcomer at last, those brethren who have failed in their want of wisdom and discernment to help the man when and where he needed their help, will be in a large measure responsible, for there have [been] but few [who have] faithfully warned him in kindness and love for his soul, but hurt him with their thrusts behind his back. His brethren do at times really feel that God is using the doctor to do a work that no other one is fitted to do; but when they meet so strong a current of reports to his detriment, [they] are perplexed; they partially accept them, and decide that Dr. Kellogg must really be hypocritical and dishonest. They do not consider the good he has done and that he is doing. They do not look at his efforts to elevate the religious and moral tone at the Sanitarium, and keep it up to a high standard. How must the doctor feel to be ever regarded with suspicion? Can nothing be done to change this order of things? Must it ever be thus? I know that it is not right. There are things that will occur in connection with the Sanitarium that will need much wisdom to plan and arrange, and here is where other minds must come in to place things as God would have them.

[105] I did not have one thought at the General Conference at Oakland of making thrusts at you, Brother Butler. I sustained the proposition to have such a building as has been erected on the Sanitarium grounds, and as the plan was set before me I could not admit that Dr. Kellogg was doing anything unfair or dark in this move. It was a work which was much needed if it could be successfully and wisely managed, and no one would have had reason to doubt the doctor's integrity in the matter if his brethren from Battle Creek had not planted the seeds of doubt and suspicion on the Pacific coast. I have not hesitated to speak plainly to the doctor when I have seen him in the wrong or in danger of taking a wrong course, because his soul was of value. Christ paid the redemption price for his soul, and

the devil will do his utmost to ruin his soul. Let none of us help him in his work.

I am very sorry that you should have allowed yourself to think that because he has treated me with great kindness and respect that he was prompted in this by motives of selfishness. I believe he had confidence in me, and in the work God has given me to do. He has treated me with all the courtesy that he would show toward his mother, while at the same time I have not shunned to reprove and warn and entreat when he was in danger or under temptation. I am grieved at these words coming from your pen. If the Lord puts it into the hearts of my brethren, especially those whom I have known from their childhood, to show me respect, and to bring, if possible, a little sunshine into my life, I thank the Lord for this. When I have been at Battle Creek I have been always worn down with labor. I have had no home and I have needed care. In my widowhood I have had sorrows and trials which God alone knows, and I have felt grateful that the Lord has put it into the heart of Dr. Kellogg to show me kindness, and to seek to do me good physically. And not Dr. Kellogg alone, but many others of my brethren and sisters. I do not forget one of their favors, and hope they will receive a full reward for what they have done for me.

And why should not those who represent the Sanitarium show me some respect? My husband and I labored hard to establish it, and I have felt the deepest interest in its prosperity. I should not breathe a murmuring word if I were neglected and unnoticed, but I thank God I am not left to be thus wounded. But am I the only one whom the doctor treats with courtesy and favor? Why did he invite Brother and Sister Hutchins to the Sanitarium to remain as long as they would? Was it because they were popular? They were feeble and worn, but they were Christians and their influence would be in favor of godliness. This is just as it should be. Has not Dr. Kellogg shown the greatest respect to our ministers, and has he ever given the least evidence that he was ashamed of his brethren? I believe he has done this to you—shown you favors—more freely than he has to me, because he loves the cause of God. I hope, my brother, that you will no longer cherish such thoughts. They are unworthy of a Christian.

[106]

You speak of neglect being shown towards some. There will always be such complaints in such institutions. While great care should be exercised to avoid it, such cases will sometimes occur, and yet the blame may not belong to the doctor personally but to those employed to do the work relating to these cases, and he not know anything about it.

When we look at these matters without prejudice, we shall see some things to excuse and some things to commend, and fewer to censure. “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” [[Philippians 4:8](#)].—[Letter 21, 1888](#). (Written to Elder George I. Butler, October 14, 1888, from Minneapolis, Minnesota.)  
White Estate, Wash. D. C. Entire Letter Released 8/4/83

## Chapter 9—To G. I. Butler

[107]

General Interest of the Cause. B-21a-1888

*Dear Brother,*

At half past two in the morning, while the house is locked in slumber, I commence penning these lines to you. I think of the large church at Battle Creek, and of the important interests centered there, which makes it a missionary field in the highest sense. People are coming from all parts of the world to the Sanitarium, and many youth from the different states are attending the College. That field requires the very best methods of labor, that the strongest religious influence may be constantly exerted upon all. God would have men cultivate their abilities, that they may have broader ideas in planning and executing his work. When this is done, the saving power of the grace of Christ will be manifested to those who believe present truth.

As the work grows, if the workers will rely firmly upon the wisdom and power of God, their minds will expand to keep pace with his opening providence. Those who possess piety and ability should be encouraged to obtain the necessary education, that they may assist in the great work of spreading the light of truth. Progress will then be seen in the great closing message for these last days.

God has different sets of workman for the different branches of his cause. When those whom he has called to do a certain work, have carried that work along as far as they can with the ability he has given them, the Lord in his providence will call and qualify other men to come in and work with them, still making advance moves, that together they may carry it farther, and lift the standard higher. He will never allow his work to diminish in strength or efficiency, if those to whom he has given their work will act their part with unswerving fidelity. There must be no [belittling] the men who God has accepted as his workmen.

[108]

This great and solemn work is not to be carried to its completion by a few men who have been selected as opportunity has offered,

to bear responsibility. There are some minds which do not grow with the work, but allow the work to grow far beyond them, and they find themselves tired and worn before they comprehend the circumstances. Then when those whom God is qualifying to assist in the work, take hold of it in a little different way from that in which these responsible men have tried to do it, they should be very careful not to hinder these helpers, or to circumscribe the work. Since they did not see the work in all its bearings, and did not have the burden which God has specially laid upon others, why should they say just how that work should be done? Those who do not discern and adapt themselves to the increasing demands of the work, should not stand blocking the wheels, and thus hindering the advancement of others.

The case of David is to the point. He made large provisions for building the temple for the Lord; but the Lord told him that he was not the one to do that work; it must devolve on Solomon, his son. He could advise, counsel, and encourage Solomon, because of his large experience; but the younger man must do the work.

[109] The weary, worn minds of all the older brethren do not take in the greatness of the work in all its bearings, and are not inclined to keep pace with the opening providences of God. Therefore the responsibilities of the work should not rest wholly with them, as they would not bring into it all the elements essential for its advancement, and thus the work should be retarded.

The work in Battle Creek, and in the state of Michigan is far, far behind. For several years there has been on the part of the Conference Committee and the laborers, a want of wise planning and discreet management in regard to it. While the president of the General Conference was willing to do much work, he did not see the necessity of training the powers of mind and qualifying himself to plan to discern the talents of young men and set them to work, associating with himself those who could help him. It is well to see and understand the situation, and the needs of foreign missions, so as not to neglect them, we should also be able to comprehend the needs of the work at our very doors. Home missions should not be neglected. There has been an oversight in doing this.

There is a sad neglect at Battle Creek in not using the many advantages right at hand, to keep the heart of the work in a healthy condition. Vigorous heartbeats from the center should be felt in all

parts of the body of believers. But if the heart is sickly and weak in its action, its inefficiency affects all branches of the work. A sound, healthy working power at the center of the work, is positively essential, in order that the truth may be carried to the world. It must be diffused through families and communities. This will require wise generalship in devising plans, and educating others to assist in the work. Persons of talent must be sought out, and encouraged to labor in various places, according to the capabilities that God has given them. Let every instrumentality of God that is brought within the reach of those older in experience, be encouraged by them to find a place in the work, and these to be educated with the advancing work.

[110]

Much ability has been lost to the cause of God because many in responsible positions were so narrow in their ideas, that they did not discern the increasing responsibilities. They did not have extended vision to see that the work was becoming altogether too large to be carried forward by the workers then engaged in it. The work had outgrown them. Much, very much is now left undone which should have been done, because men have held things in their own finite hands, instead of proportioning the work to a larger number of workers, and trusting that God would help them. They have tried to take all branches of the work upon themselves, fearing others would not prove as efficient. Their wills have therefore controlled in everything, and through some unwise decisions, made because of their inability to grasp all the wants of the cause in its various parts, and as a result great losses have been sustained. The work has been bound about, not from design, but from not discerning the necessity of a different order of things to meet the demands for the time. This is largely due to the feeling of Elder Butler that position gave unlimited authority. Greater responsibilities were pressed upon him and accepted, than one person could carry; and the consequence was the demoralized condition of affairs, notwithstanding he may have done the very best he himself could do under the circumstances. But the infinite God saw there was different kinds of qualifications needed to place a different mold on the work. On the part of his brethren there was a fear that others desired Brother B's place, which has caused suspicions, and has resulted in keeping in the background those men whom God would have used, could they have

[111]

had sufficient encouragement, and an opportunity to work. God has not wrought as he would, because of surmisings and suspicion, and because there was not discernment and planning to let every man do the work that God is fitting him to perform, in an understanding, intelligent manner. The lesson must be learned that when God appoints means for a certain work, we are not to neglect these means, put them aside, and then pray and expect that he will work miracles to supply our neglect. To every man God has appointed his work, according to his capacities and capabilities. Wise planning is needed to place each one in his proper sphere in the work, in order that he may obtain an experience which will fit him to bear increased responsibility.

In God's dealings, in temporal as well as spiritual things, blessings come to man through the use of means. If the husbandman neglects to till the ground, God works no miracle to make up for his neglect; and when the harvest time comes, he has no crops to gather. As in the natural world, so in the spiritual; God always honors the use of the means he has ordained to do his work. It is by practice that men must be qualified for any emergency that may arise. Men need to become better acquainted with themselves and be discerning in regard to their own weak points of character, and then make every effort to strengthen these points, for God makes this their duty.

No one should lean wholly upon another's mind; but as God's free agents, each should ask wisdom of Him. When the learner depends in a large degree upon another man's thoughts, and goes no farther than to accept his plans, he sees only through that man's eyes, and is so far only an echo of the other. God will, by His own Spirit, work directly through the mind he has put in man, if the man will only give him a chance to work, and will recognize his dealings with him. God designs that men shall use their minds and consciences for themselves. He never designed that one man should become the shadow of another, and utter only another's sentiments. But this error has been coming in among us, that a very few are to be mind, conscience, and judgment for all God's workers. The foundation of christianity is "Christ our Righteousness." Men are individually responsible to God and must act as God acts upon them, not as another human mind acts upon their mind; for if this method of indirect influence is kept up, souls can not be impressed and

directed by the great I AM. They will, on the other hand, have their experience blended with another, and will be kept under a moral restraint, which allows no freedom of action or of choice.

God deals with his creatures as with responsible beings. He has issued no command that the leaders of the Battle Creek church shall remain anchored, until by some mighty miracle-working power the church is sent forward and upward to the harbor God has appointed. [113] If we would be wise, and use diligently, prayerfully, and thankfully the means whereby light and blessings are to come to his people, then no voice nor power upon earth would have authority over us to say, "This shall not be."

The Lord has presented before me that men in responsible positions are standing directly in the way of the workings of God upon his people, because they think that the work must be done and the blessing must come in a certain way they have marked out, and they will not recognize that which comes in any other way. "We are laborers together with God." Copy the ways of the Lord Jesus. He was a perfect character.

May the Lord place this matter before you as it is. God works, not as men plan, nor as men wish, but "in a mysterious way, his wonders to perform." Why treat God's ways as worthless, because they do not coincide with our private ideas? God has appointed channels of light, but these are not necessarily through the minds of any particular man or set of men. When all shall take their appointed places in God's work, and not allow others to mold them at will, then one great advance will have been made toward letting the light shine upon the world.

The efforts made here to close every avenue to light and truth which is supposed to disagree with the opinions of some leading men, are very unreasonable. Are these men infallible? Has God appointed them supreme judges of how light shall come to his people? I answer, No.

During the Conference at Battle Creek, when the question of the law in Galatians was being examined, I was taken to a number of houses, and heard the unchristian remarks and criticisms made by the delegates. Then these words were spoken: "They must have the truth as it is in Jesus, else it will not be a saving truth to them." "Without me," says Christ, "ye can do nothing." When finite men [114]

shall cease to put themselves in the way, to hinder, then God will work in our midst as never before.

It was shown me that broader plans should be laid, but at the same time the work in each branch of the cause should be harmoniously united with that in every other branch, all making a perfect whole; but now, selfish ideas and principles are interwoven with the plans of the workers, which make the work defective. One man, who has the oversight of a certain line of work, magnifies his responsibilities until his one branch, in his mind, is above every other branch, when in reality all are equally important. When this narrow, selfish idea is received, all his energies are set to imbue the people with the same idea. This is human nature, but not after Christ's order. Just in proportion as this policy is followed, Christ is pushed aside, and self appears prominent. When the Saviour is allowed his part in the work, none will become entirely absorbed in any one branch of it, but all will have broad ideas, and will attribute to all parts of the work their due importance.

[115] The Jews, in Christ's day, in the exercise of their own spirit of self-exaltation, brought in rigid rules and exactions, and so took away all chance for God to work upon minds, until mercy and the love of God were entirely lost sight of in their work. It was this which caused rulers to lay upon the people the heavy burdens of which they justly complained, which our Saviour condemned. Do not follow in their track, Leave God a chance to do something for those who love him, and do not impose upon them rules and regulations, which, if followed, will leave them destitute of the grace of God as were the hills of Gilboa, without dew or rain. Your very many resolutions need to be reduced to one-third their number, and great care should be taken as to what resolutions are framed. Ours is missionary ground, having many advantages; and if wisely improved, a much larger number of workers would be fitted to go out into the field, as pastors and evangelists; but shortness of vision, and the narrowness of mind in some, have circumscribed the work, There is need of having vigorous efforts put forth in the churches in every conference. A living message, showing the living features of our times should be presented to them, not in a tame, lifeless style, but in the demonstration of the Spirit, and in the power of God. Responsibilities must be laid upon individual members of

the church. A missionary spirit should be awakened, and wise workers appointed as they are needed, who will be active pastors, making personal efforts to bring the church up to that condition where spiritual death will not be seen in all her borders.

There was much said to me in reference to other departments of the work, which I will not at this time write. When I came to know where I was, I was sitting up in bed, weary, and my heart very, very sad. I arose and prayed, and tried to write. The knowledge Brother \_\_\_\_\_ communicated to me at that time and since then in regard to your positions and feelings, has distressed me beyond measure. The positions and ideas also which are entertained by Elder \_\_\_\_\_ are of that character to lead you both to occupy incorrect positions, where it would be impossible for me to stand with you; and if you maintain these positions, I shall be compelled, not only to differ with you in some things, but to withstand your ideas and your influence. I was never more conscious of this than during the experience I have had here at this meeting. I have not the least hesitancy in saying that a spirit has been brought into this meeting, not of seeking to obtain light, but to stand barricading the way, lest a ray should come into the hearts and minds of the people, through some other channel than that which you had decided to be the proper one.

[116]

**Chapter 10—Morning Talk, October 18, 1888**

The Need of Advancement. [Morning talk at Minneapolis, Minn., Oct. 18, 1888.] -

By Mrs. E. G. White.

I hope that at the beginning of this meeting our hearts may be impressed with the positive statement of our Saviour, "Without me ye can do nothing." We have a great and solemn truth committed to us for these last days, but a mere assent to and belief in this truth will not save us. The principles of the truth must be interwoven with our character and life. We should cherish every ray of light that falls upon our pathway, and live up to the requirements of God. We should grow in spirituality. We are losing a great deal of the blessing we might have at this meeting, because we do not take advance steps in the Christian life, as our duty is presented before us; and this will be an eternal loss.

If we had a just appreciation of the importance and greatness of our work, and could see ourselves as we are at this time, we should be filled with wonder that God could use us, unworthy as we are, in the work of bringing souls into the truth. There are many things that we ought to be able to understand, that we do not comprehend because we are so far behind our privileges. Christ said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." This is our condition. Would they not have been able to understand what he had to say to them, if they had been doers of his word—if they had improved point after point of the truth which he had presented to them? But although they could not then understand, he told them that he would send the Comforter, who would lead them into all truth. We should be in a position where we can comprehend the teaching, leading, and working of the Spirit of Christ. We must not measure God or his truth by our finite understanding, or by our preconceived opinions.

There are many who do not realize where they are standing; for they are spiritually blinded. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" I trust that none of us will be found to be reprobates. Is Christ abiding in your hearts by faith? Is his Spirit in you? If it is, there will be such a yearning in your soul for the salvation of those for whom Christ has died, that self will sink into insignificance, and Christ alone will be exalted. Brethren and sisters, there is great need at this time of humbling ourselves before God, that the Holy Spirit may come upon us.

There are many who are content with a superficial knowledge of the truth. The precious truths for this time are brought out so clearly in our publications, that many are satisfied, and do not search the Scriptures for themselves. They do not meditate upon the statements made, and bring every proposition to the law and to the testimony, to see if their ideas correspond to the word of God. Many do not feel that it is essential for them to compare scripture with scripture, and spiritual things with spiritual; and therefore they do not grow in grace and in the knowledge of the truth, as it is their privilege to do. They accept the truth, without any deep conviction of sin, and present themselves as laborers in the cause of God when they are unconverted men. One says, "I want to do something in the cause of truth;" another says, "I want to enter the ministry;" and as our brethren are very anxious to get all the laborers they can, they accept these men without considering whether their lives give evidence that they have a saving knowledge of Christ. No one should be accepted as a laborer in the sacred cause of God, until he makes manifest that he has a real, living experience in the things of God. One reason why the church is in a backslidden state is, that so many have come into the truth in this way, and have never known what it is to have the converting power of God upon their souls.

There are many ministers who have never been converted. They come to the prayer-meeting and pray the same old, lifeless prayers over and over; they preach the same dry discourses over and over, from week to week, and from month to month. They have nothing new and inspiring to present to their congregations, and it is evident that they are not eating the flesh and drinking the blood of the Son

of man, for they have no life in them. They are not partakers of the divine nature; Christ is not abiding in their hearts by faith.

Those who profess to be united to Christ, should be laborers together with God. The people of God are to warn the world, and to prepare a people to stand in the day of wrath when the Son of man shall come in the clouds of heaven. The members of the church of Christ should gather up the divine rays of light from Jesus, and reflect them to others, leaving a bright track heavenward in the world. They are to be as the wise virgins, having their lamps trimmed and burning, representing the character of Christ to the world. We are not to be satisfied with anything short of this. We are not to be satisfied with our own righteousness, and content without the deep movings of the Spirit of God.

Christ says, "Without me ye can do nothing." It is this marked nothingness, so apparent in the labors of many who profess to be preaching the truth, that alarms us; for we know that this is an evidence that they have not felt the converting power of Christ upon their hearts. You may look from the topmost bough to the lowest branch of their work, and you will find nothing but leaves. God desires us to come up to a higher standard. It is not his will that we should have such a dearth of spirituality. There are some young men that say they have given themselves to the work, who need a genuine experience in the things of God before they are fit to labor in the cause of Christ. Instead of going without the camp, bearing reproach for Christ's sake; instead of seeking the hard places, and trying to bring souls into the truth, these beginners settle themselves in an easy position to visit those who are far advanced in experience. They labor with those who are more capable of teaching them than they are of teaching others. They go from church to church, picking out the easy places, eating and drinking, and suffering others to wait upon them. When you look to see what they have done, there is nothing but leaves. They bring in the report, "I preached here, and I preached there;" but where are the sheaves they have garnered? Where are the souls that have embraced the truth through their efforts? Where is the evidence of their piety and devotion? Those who are bringing the churches up to a higher standard, by earnest efforts as soldiers of Jesus Christ, are doing a good work.

Too often the churches have been robbed by the class I have mentioned; for they take their support from the treasury, and bring nothing in return. They are continually drawing out the means that should be devoted to the support of worthy laborers. There should be a thorough investigation of the cases of those who present themselves to labor in the cause. The apostle warns you to "lay hands suddenly on no man." If the life is not what God can accept, the labors will be worthless; but if Christ is abiding in the heart by faith, every wrong will be made right, and those who are soldiers of Christ will be willing to prove it by a well ordered life. There are many who enter the ministry, and their influence demoralizes the churches; and when they are rejected, they take their dismissal as a personal wrong. They have not Christ in the soul, as a well of water springing up unto everlasting life.

I want to exhort those who are in positions of responsibility, to waken to their duty, and not imperil the cause of present truth by engaging inefficient men to do the work of God. We want men who are willing to go into new fields, and to do hard service for the Lord. I remember visiting in Iowa when the country was new, and I saw the farmers breaking the new ground. I noticed that they had heavy teams, and made tremendous efforts to make deep furrows, but the laborers gained strength and muscle by the exercise of their physical powers. It will make our young men strong to go into new fields, and break up the fallow ground of men's hearts. This work will drive them nearer to God. It will help them to see that they are altogether inefficient in themselves. They must be wholly the Lord's. They must put away their self-esteem and self-importance, and put on the Lord Jesus Christ. When they do this, they will be willing to go without the camp, and bear the burden as good soldiers of the cross. They will gain efficiency and ability by mastering difficulties and overcoming obstacles. Men are wanted for responsible positions, but they must be men who have given full proof of their ministry in willingness to wear the yoke of Christ. Heaven regards this class with approval.

I exhort you to have the eye-salve, that you may discern what God would have you do. There are too many Christless sermons preached. An array of powerless words only confirms the people in their backslidings. May God help us that his Spirit may be made

manifest among us. We should not wait until we go home to obtain the blessing of Heaven. The ministers should begin right here with the people to seek God, and to work from the right stand-point. Those who have been long in the work have been far too content to wait for the showers of the latter rain to revive them. We are the people who, like John, are to prepare the way of the Lord; and if we are prepared for the second coming of Christ, we must work with all diligence to prepare others for Christ's second advent, as did the forerunner of Christ for his first advent, calling men to repentance. The truth of God must be brought into the soul temple, to cleanse and purify it from all defilement. May God help us to search the Scriptures for ourselves, and when we are all filled with the truth of God, it will flow out as water from a living spring. We cannot exhaust the heavenly fountain, and the more we draw, the more we shall delight to draw from the living waters. O may we be converted! We want the ministers and the young men to be converted. We want to lift up the standard. Let all the people come up to the high calling of God in Christ Jesus. Let us pray that we may hunger and thirst after righteousness; for Jesus says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

## Chapter 11—Morning Talk

[119]

**Oakland, California, Second-Day,  
November 11, 1889.**

*Have Light in Yourselves.* [Morning talk at Minneapolis, Minn.,  
October 19, 1888.]

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By Mrs. E. G. White.

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We have most precious promises in the word of God, which ought to give us courage and confidence. They should enable us to come out of uncertainty and darkness, to come where we may know that the Spirit beareth witness with our spirit that we are the children of God. There is nothing wanting in the store-house of our God.

Jesus has said, "Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto my Father." The disciples of Christ are to do greater works than Jesus himself has done. He says further: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "If ye ask anything in my name, I will do it." Christ spoke these words for the comfort of all who should have faith in him, and it is our privilege to believe that God will do just as he has said he would.

It is not enough to say, "I believe;" we must exercise the living faith that claims the promises of God as our own, knowing that they are sure and steadfast. The enemy of our souls would be glad to steal away these precious promises from us, and cast darkness before our eyes, so that we should not be able to appropriate the good things

[120]

that God means that we shall have. God is waiting to do great things for us as soon as we come into a right relation with him; but if we hold ourselves in doubt and unbelief, the enemy can keep the control of our minds, and intercept the promises of God. Unbelief always results in a great loss to our souls. It was said concerning one place where Christ visited, "He did not many mighty works there because of their unbelief." Christ cannot work in our behalf if we do not manifest faith in him. We should train our souls to have faith in God. But instead of this, how many there are who educate themselves to doubt. I have heard testimony after testimony in meeting in which there did not seem to be one word of genuine faith, but which cast a shadow over the whole congregation. It is not God's will that we should be in this position. Brethren and sisters, it is our privilege to walk in the light, as Christ is in the light. He is at our right hand to strengthen us, and he tells us that greater works than he has done shall we do, because he goes to the Father. He is ready to impart unto us the rich blessing and grace of God.

How shall we encourage you to have faith in God? You say, "How can I talk faith, how can I have faith, when clouds and darkness and despondency come over my mind? I do not feel as though I could talk faith; I do not feel that I have any faith to talk." But why do you feel in this way?—It is because you have permitted Satan to cast his dark shadow across your pathway, and you cannot see the light that Jesus sheds upon your pathway. But another says: "I am very frank; I say just what I feel, I talk just as I think." Is that the best way to do?—No; God wants us to educate ourselves so that we shall speak right words,—words that will be a blessing to others, that will shed rays of light upon their souls.

Suppose that at times we are destitute of the joy we should like to experience, can we not feel assured that the promises of God are still yea and amen in Christ Jesus? The promises of God do not rest upon feeling. They have a foundation as distinct from feeling as light is from darkness. We must learn to move from principle, and when we learn to do this, we shall move understandingly, and not be controlled by varying emotions.

Christ has said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Brethren, can you explain why we are not more efficient in ministering to

others, and why we are not better able to help the church, than we were ten years ago? There is no reason why we should not be growing in efficiency and power to do the work of God. The Lord wants us to use every iota of the ability he has given us, and, if we do this, we shall have improved and increased ability to employ. God desires that we shall have a thorough understanding of the truth as it is in Jesus. We should dig in the mine of truth for the rich treasures of knowledge that are hidden in God's word. If we employ our talents in searching the Scriptures, and in imparting knowledge to others, we shall become channels of light. You should not allow the channel between God and your soul to become obstructed. You should not be moved by circumstances. You should refuse to listen to the suggestions of Satan, that he may not paralyze your efforts to do good.

What we need is Bible religion; for if Christ is abiding in us, and we in him, we shall be continually advancing in the divine life. If we are connected with the source of all wisdom and power, we shall not fail of becoming strong men and women in Christ Jesus. If we fully receive the truth of heavenly origin, we shall not fail of becoming sanctified through it; and when trials come we shall not go to complaining, as did the children of Israel, and forget the source of our strength. We must gather up the divine rays of glory, not to hide our light by putting it under a bushel or under a bed, but to set it on a candlestick, where it will give light to others. We must put our talents out to the exchangers, that we may accumulate more talent to bring to Jesus. In this way we shall be growing Christians, and every word we speak will be ennobling and sanctifying. We should educate ourselves to speak in such a way that we shall not have cause to be ashamed of our words when we meet them in the judgment. We should seek to have our actions of such a character that we will not shrink from having our Saviour look upon them. Christ is here this morning; angels are here, and they are measuring the temple of God and those who worship therein. The history of this meeting will be carried up to God; for a record of every meeting is made; the spirit manifested, the words spoken, and the actions performed, are noted in the books of heaven. Everything is transferred to the records as faithfully as are our features to the polished plate of the artist.

We must fight the good fight of faith. Satan will try to sever the connection which faith makes between our souls and God. He will seek to discourage us by telling us that we are unworthy of the grace of God, and need not expect to receive this or that favor because we are sinners. These suggestions should not cut off our confidence; for it is written: "Jesus Christ came into the world to save sinners, of whom I am chief." There is no reason why we should not claim the promises of the Lord. There is no reason why we should not be light-bearers. There is no reason why you should not advance, why you should not become more and more intelligent in prayer and testimony, and make manifest that God hears and answers your petitions.

We should have more wisdom and confidence today than we had yesterday. Why are we so well satisfied with our feeble attainments? Why do we settle down content with our present deficient experience? We should not always be fed upon the milk of the word; we must seek for meat, that we may become strong men and women in Christ. God will give you everything that you are prepared for, everything that will minister to your strength. He will make peace with you if you lay hold of his strength. But he will not let his power drop upon you without effort on your part. You must co-operate with God in the work of salvation.

We need to grow in the knowledge of our Lord and Saviour Jesus Christ. We must educate ourselves to talk faith, to pray in faith, and to abstain from dropping one seed of doubt and discouragement. We desire that young men shall go forth from this conference to become experienced workers in the cause of God. Let the older ministers take heed that they make straight paths for their feet, that the lame be not turned out of the way. Let no watchman or shepherd of the flock place himself on the judgment-seat, to criticise others, to pick flaws and find fault with the brethren. Oh, that everyone at this meeting would take his position on the Lord's side! We must have light in ourselves. Do not believe anything simply because others say it is truth. Take your Bibles, and search them for yourselves. Plead with God that he will put his Spirit upon you, that you may know the truth and understand its principles. If you gain an experience of this kind, there is nothing that will turn you from the truth. You will be like Daniel in the lions' den, and like Joseph in Pharaoh's prison.

From the light that God has given me, I can say that not half of those who profess to believe the present truth have a thorough understanding of the Third Angel's Message. Many believe the truth because they have heard it preached by someone in whom they had confidence. When our people search the word of God for themselves, we shall hear less murmuring than we hear today. We need that faith that will lead us to study the Bible for ourselves, and take God at his word.

Christ says: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

Brethren, you must take advanced steps. God wants every one of you to turn from your iniquity, and connect with him, the source of all wisdom and truth, that when you open your lips the words of Christ may flow forth. Shall we not let the Spirit of God come among us, and flow from heart to heart? The Spirit of God is here this morning, and the Lord knows how you will receive the words that I have addressed to you on this occasion.

## Chapter 12—Sabbath Talk

*Advancing in Christian Experience*

Minneapolis General Conference  
Sabbath, October 20, 1888—[Manuscript 8, 1888](#)

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue: and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth” ([2 Peter 1:1-12](#)).

Now mark, it is these graces, this righteousness, that is to be constantly added; and if these things be in you and abound, they make you that you shall be neither barren nor unfruitful in the knowledge of the Lord Jesus Christ.

Now here is subject matter that we might dwell upon, and subject matter for many discourses; but we want to present merely a few ideas to your mind at this time, and we want you to see the necessity of progress. You cannot be a fruitful Christian and have a knowledge of our Lord and Saviour Jesus Christ unless you are a practical Christian, unless you are making progress all the time in divine life. This is all important. Many seem to think that as soon as they go down into the water and receive baptism, and their names are entered upon the church book, then the work is all done. They might have tasted of the knowledge of the world to come; they might have received the evidence that they are children of God; but they cannot retain it unless they go on making progress.

It is impossible for them to obtain a knowledge of Jesus Christ and of His light and knowledge unless they are advancing and are learners, adding grace to grace. If they do not bring into their households practical religion, they will soon lose it all; and they will go into the meeting and carry through a form, and pray and exhort, and perhaps hold some office in the church; but unless they are making advancement all the time there is a decided want, and they will swing back to their old position of ungodliness, just like any other sinner. It is important that we keep all the time adding grace to grace, and if we will work upon the plan of addition, God will work on the plan of multiplication; and just as fast as we add, God multiplies His graces unto us.

Those who live doing the works of the enemy, yet bearing the name of the Lord, are lying; they profess to believe the Bible, yet they are working right away from it in their lives and character. In the place of representing Jesus in the character that they shall give to the world, they represent the works of Satan, the works of darkness. Now any such names that may be on your church books, although they may give of their means to help to sustain the church, notwithstanding all that, they are stumbling blocks to the church every day they are in it. [122]

Now, what we want to present is how you may advance in the divine life. We hear many excuses: I cannot live up to this or that. What do you mean by this or that? Do you mean that it was an imperfect sacrifice that was made for the fallen race upon Calvary, that there is not sufficient grace and power granted us that we may

work away from our own natural defects and tendencies, that it was not a whole Saviour that was given us? or do you mean to cast reproach upon God? Well, you say, it was Adam's sin. You say, I am not guilty of that, and I am not responsible for his guilt and fall. Here all these natural tendencies are in me, and I am not to blame if I act out these natural tendencies. Who is to blame? Is God? Why did God let Satan have this power over human nature? These are accusations against the God of heaven, and He will give you an opportunity, if you want it, of finally bringing your accusations against Him. Then He will bring His accusations against you when you are brought into His court of judgment.

How is it that He is pleading, "I know all the evils and temptations with which you are beset, and I sent My Son Jesus Christ to your world to reveal to you My power, My mightiness; to reveal to you that I am God, and that I will give you help in order to lift you from the power of the enemy, and give you a chance that you might win back the moral image of God." God sent His Son, who was as Himself, one with the Father, and He bore insult and shame and mockery for us, and suffered at last the ignominious death upon Calvary. Satan met Him with opposition just as soon as He came into the world; but He met it all; He did not swerve a bit. Had it not been for the power that God gave Him, He could not have stood the assaults of the enemy; but He did, and although He had him to meet at every step, and was pressed step by step, yet here was the battle fought in this world with the powers of darkness.

Why was not the devil destroyed? Why do you ask such a question? Did not God know what was best? Would it not have destroyed confidence in God? Would it not have cast a reflection upon God if He had destroyed him, him that had taken hold of the very heart of the universe, and the world that was created? The only way to show the disposition of Satan was to give him a chance to develop himself as one who would be worthy of condemnation and death. So the God of heaven, while He did not destroy Satan, gave His Son to counteract the influence of Satan; and when He gave His Son He gave Himself, and here was the image of God that was brought to our world. What for? That we might become mighty with God.

Christ had to meet the enemy. What had he [Satan] been doing prior to Christ's coming to this earth? Why, he had been trying to gain the hearts of evil men and evil women. When Christ came to our world, Satan had been working with all the deceptive powers that he could command with his angels to gain the hearts of evil men and women, and combined with Satan they will work on the children of disobedience; and it seems that when Christ made His appearance in our world that Satan had planted himself on the throne as the sovereign of this world. He had the control of human minds. He had taken the human bodies and wrought upon them so that they were possessed with demons. He wrought upon them so that the moral image of God was almost obliterated in them. He was weaving himself into the Jewish nation, and they were led captive and would not acknowledge Christ as the Son of God, notwithstanding the mighty evidences which accompanied Him. [123]

Now Christ takes the field and commences to press back this power of moral darkness. In Luke He announces what His work is to be. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18, 19). Even while Christ announced His mission and "all bare him witness, and wondered at the gracious words which proceeded out of his mouth," Satan was on the ground. And there is no meeting but that he is there, and as the truth is being impressed on minds, Satan presents the difficulties.

Christ said, "This day is this scripture fulfilled in your ears." But a state of unbelief arose and the questions began to come up, Is not this the son of Joseph and Mary? What is this that He claims? Is not this Joseph's son? We have seen Him walking with His father to the carpenter shop. "And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a

widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian” (verses 23-27).

[124] Now this widow was a heathen woman. God did not send Elijah to those who were in Samaria. Why? Because they had great light, blessings, and privileges, and did not live up to them. And because they had had this great light and had not lived up to it, they were the most hardhearted people in the world, the hardest to impress with the truth. They were not susceptible to the influences of the Spirit of God. There were many lepers in Israel, and none of them were cleansed save Naaman, the Syrian. What was the matter? He who had lived up to the light that he had was in a more favorable position before God than those on whom He had bestowed great light, power, and spiritual advantages, and yet their lives did not correspond to their advantages and privileges.

What did the people do [with Christ] in their madness? They “rose up, and thrust him out of the city.” Could their eyes have been opened they would have beheld angels of God all around Him, that all heaven was engaged in this warfare between Christ and the prince of the powers of this world. They could have seen this, but their eyes were holden that they might not see it.

Here I want to tell you what a terrible thing it is if God gives light, and it is impressed on your heart and spirit, for you to do as they did. God will withdraw His Spirit unless His truth is accepted. But Christ was accepted by some; the witness was there that He was God. But a counterinfluence pressed in, and the evil angels were working through the congregation to raise doubts that would cause disbelief so that it would shut out every ray of light that God would permit to shine. No more could Christ do in such a place. You can see what a hold Satan had and what mistakes the people had made; they had not advanced, and because they had not advanced they had been working under the generalship of Satan and yet claimed that they were working under the generalship of God. But God had nothing to do with their unbelief and their rising up against Jesus Christ.

I wish you could see and feel that if you are not advancing you are retrograding. Satan understood this; he knew how to take advantage of the human mind, and he had taken advantage of the human family

ever since they had first stood upon the field of battle against the powers of darkness. Christ knew what the warfare was to be.

Who was watching this warfare that was going on? Who was watching when Christ stood on the banks of Jordan and offered such a prayer as heaven had never listened to before, and a light like a dove broke forth from the heavens, and a voice was heard to say, "This is my beloved Son, in whom I am well pleased"? There were those who heard these things and spread the news everywhere among the Jews, and it went from one to the other, so this manifestation of God's power was not lost at that time.

What does that say to us? "This is my beloved Son, in whom I am well pleased." It says to you, I, God, have sent My Son into your world, and through Him is opened all heaven to fallen man. After the sin of Adam man was divorced from God, but Christ came in. He was represented through the sacrificial offerings until He came to our world. Here Christ offers this prayer, and what does it say to us? The human race is accepted in the Beloved. His long human arm encircles the race, while with His divine arm He grasps the throne of the Infinite, and He opens to man all of heaven. The gates are ajar today. Christ is in the heavenly sanctuary and your prayers can go up to the Father.

Christ says, If I go away, I will send you the Comforter, and when we have the Holy Spirit we have everything. We have knowl- [125] edge, wisdom, power, and we have a connection with the God of wisdom. When heaven was opened to man, and God said, "This is my beloved Son, in whom I am well pleased," He said it to us. Your prayers, through faith in your substitute, Jesus Christ, are accepted. God accepts Christ, our substitute. He took human nature upon Himself and fought the battles that human nature is engaged in. He is connected with the divine and was to fight the battles with Satan.

Now, what we want you to see is the relation which you sustain to the work of God. What condescension God has shown that He should give His Son that we might defeat the powers of darkness! God was not the originator of sin, in order that He might rid the human race of sin. Here was the law of God, and He could not alter it a jot or tittle. It was a representation of His character. He could not change it because it is by that law that we are to be judged in the last day. It is no excuse to say that iniquity abounds, and that the law

of God is done away or changed or altered. It is this that causes the existence of iniquity. This is the very work that Satan commenced in heaven, and he will carry it forward to the end. I ask you what position shall we take that we may be partakers of the divine nature? Why should we not see in that law the righteousness of Jesus Christ? Christ comes in and imputes to me His righteousness in His perfect obedience to that law.

Here the battle is before us. We see the battle, how Christ contended with the powers of darkness; and we see what He has done, and why the cross of Calvary had been erected between God and man. Then what? Man comes to Christ, and God and man are united at the cross, and here mercy and truth have met together, righteousness and truth have kissed each other. This is drawing man to the cross, where Christ died in behalf of man, to elevate the law of Jehovah, but not to lessen it one iota. Could He have done this, Christ need not have died. The cross of Calvary will stand in the judgment and testify to everyone the immutability and changeless character of the law of God, and not a word can be offered for sin in that day.

“And I, if I be lifted up from the earth, will draw all men unto me.” What does that mean? The work must be carried on, and this little world was chosen in which to carry on this work. All the universe of heaven was interested in the great work. Every world that God has created is watching to see how the battle between the Lord of light and glory and the powers of darkness will end. Here is Satan, who has been seeking with all his power to shut out the true character of God, so that the world could not understand it, and under a garb of righteousness he works upon many who profess to be Christians, but they represent the character of Satan instead of the character of Jesus Christ. They misrepresent my Lord. They

[126] misrepresent the character of Jesus every time that they lack mercy, every time that they lack humility.

Satan, by instigating in man a disposition to transgress the law of God, mystifies the character of God. Someone must come to vindicate the character of God, and here is Christ, who stands as the representation of the Father, and He is to work out the salvation of the human race.

That wonderful plan of salvation will bear investigation. All heaven is interested in this work. Up to the time when Christ died, though He was human, He was without sin, and He must bear His trials as a human being. There was to be no miracle interposed for Him. There had been miracles wrought for Him, as at the time the people were going to cast Him over the brow of the hill. Miracles have been wrought for men who have been followed by mobs, when the angel of the Lord would take their arms and protect the servants of God against the work of Satan.

I knew something of this in my early experience. I know whereof I am speaking. [The reporter indicates that here Ellen White related the experience of her husband when an angel walked with him through an angry mob. Recorded in *Life Sketches...of James White and His Wife, Ellen G. White*, pp. 54, 55.]

All can testify that God has wrought in these cases; then just such things will take place with us as did with Christ. He was to work no miracle for Himself, but angels protected His life till the time came when He was to be betrayed by one of His disciples, till He was to give His life on Calvary's cross, and Satan stirred up the minds of men to think that the angels of heaven were indifferent. But every one was watching the contest with interest. From the moment that Christ knelt in prayer on the sod of Gethsemane till He died on the cross and cried out, "It is finished," the angels and all the universe of God looked on with the greatest interest. When those words were spoken, the plan was completed—the plan whereby Satan's power should be limited and broken, and whereby Christ should finally die. And when Christ rose from the dead His triumph was complete. Satan knew that his battle with Christ was lost, but yet he is at enmity with God.

It is man who has apostatized from God. Satan works on men's minds, trying to instill his devices into their minds and make them think that he is at last to be sovereign of this world. But not so, for the God of heaven lives and reigns, and has children on the earth that He will translate to heaven without their seeing death, when He shall come with power and great glory. We want to ask, What excuse have you when this has been done in your behalf? Just as soon as the trial was ended and Christ was hanging on the cross, Satan thought he had gained the victory; but as soon as Christ arose

that thought was uprooted forever for every world that God had ever created. It was final. Never again could he have the least power over the worlds or in heaven.

[127] The justice of God was seen in that He gave Christ to die to save man, for the law condemned man to death; but the righteousness of Christ was brought in and imputed to him that he might be brought back to his loyalty to God. And when Christ's work was done, the news was heralded through the heavenly hosts.

When Jesus arose triumphant over the grave, and when He ascended from the Mount of Olivet, He was not only in sight of a few disciples, but many were looking on. There was a multitude of angels, thousands upon thousands who beheld the Son of God as He ascended on high. And as He approached the city of God their voices were raised and the highest angels sang, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." The question arises, "Who is this King of glory?" Then the answer comes back, "The Lord of hosts, he is the King of glory." Then the gates are thrown back and the heavenly train enter in, and the angels would bow in adoration before the Son of God, but He waves them back. Not yet; He must first hear from the Father that the sacrifice has been accepted, and He says, I have a request. What is that request? That those whom Thou hast given Me be with Me where I am. Then comes the answer, Let all the angels worship Him; and they bow in adoration before Him, and they touch their golden harps, and raise their voices in praise, saying, Worthy is the Lamb that was slain, and lives again, a conqueror. And how the arches of heaven ring with rejoicing!

Now Christ is in the heavenly sanctuary. And what is He doing? Making atonement for us, cleansing the sanctuary from the sins of the people. Then we must enter by faith into the sanctuary with Him, we must commence the work in the sanctuary of our souls. We are to cleanse ourselves from all defilement. We must "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Satan will come and tempt you and you will give way to his temptations. What then? Why, come and humble your hearts in confession, and by faith grasp the arm of Christ in the heavenly sanctuary. Believe that Christ will take your confession and hold up His hands before the Father—hands that have been bruised and

wounded in our behalf—and He will make an atonement for all who will come with confession. What if you cannot understand about this matter? He says, “He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins” (2 Peter 1:19).

Now brethren and sisters, I want you to see that you must “add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.”

Now when you commence to work, Satan is going to work in an opposite direction; and if you are unkind and harsh, and if you are not seen in the house of God bearing your cross, you have not the knowledge of the Lord Jesus Christ; you do not discern Him in His love and matchless purity.

[128]

Many will say, I am saved, I am saved, I am saved. Well, have they been cleansed from all filthiness of the flesh and spirit? and can they cleanse themselves by the righteousness of the law? Jesus Christ came to this world, and there is His righteousness to impart to the children of men who are obeying the law of God. The whole world can say, I am saved, as well as any transgressor today. They can say, I believe on Christ that He is my Saviour, but why do they disregard His law which is the transcript of His character? When they disregard the law of Jehovah they disregard the Lord Jesus Christ.

Now, I want to say to you before closing, that we have a wonderful friend in Jesus, who came to save His people from the transgression of the law. What is sin? The only definition of sin is that it is the transgression of the law. Then here is Jesus Christ, who comes right in and imparts His righteousness to us; we cannot overcome in our own strength, but by faith in Him. If you will believe on Jesus Christ, you will have Him today. You must believe that He is your Saviour now, and that He imputes to you His righteousness because He has died, and because He has been obedient unto every requirement of that transgressed law of God. If you do this, you will have a saving knowledge of Jesus Christ. Adam and Eve lost Eden

because they transgressed that law, but you will lose heaven if you transgress it.

We can be filled with all the fullness of God. Our lives may measure with the life of God. Then can we press back the powers of darkness. Glory to God in the highest! I love Him because He first loved me. I will magnify His name. I rejoice in His love, and when we shall enter in through the gates into the city it will be the highest privilege to cast my crown at His feet. Why? Because He gave me the victory, because He wrought out the plan of salvation. And when I look at the glory, and at the saints redeemed, just like a flash will I cast my crown at the feet of my Redeemer. It is His; it was He who purchased my redemption. Glory to God in the highest! Let us praise Him and talk of His mightiness and of what He will do for us. Let us keep His law and then He can trust us, for He has a law and He will reward obedience to that law; He will give us a crown of glory.

Now, brethren, we are almost home; we shall soon hear the voice of the Saviour richer than any music, saying, Your warfare is accomplished. Enter into the joy of thy Lord. Blessed, blessed, benediction; I want to hear it from His immortal lips. I want to praise Him; I want to honor Him that sitteth on the throne. I want my voice to echo and re-echo through the courts of heaven. Will you be there? Then you must educate your voice to praise Him on earth, and then you can join the heavenly choir and sing the song of Moses and the Lamb. God help us, and fill us with all fullness and power, and then we can taste of the joys of the world to come.—[Manuscript 8, 1888](#).

## Chapter 13—Sermon

[129]

### *A Chosen People*

Sermon by Ellen G. White at  
Minneapolis, Minnesota, October 21, 1888—[Manuscript 17, 1888](#)

“Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.... Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation” ([1 Peter 2:9-12](#)).

These words point out the high standard that we should maintain before the world. The God of heaven has done everything that He could do to win our allegiance. He made an infinite sacrifice that we might be brought out of darkness into His marvelous light.

Claiming possession of the world, Satan determined to get possession also of the minds of men. He comes to them with the advantages offered by the world, and says, “All these shall be yours if you will worship me.” And many, lured on by the prize held out by him, bow at his shrine.

With a mighty arm and with wonderful manifestations of His power, God brought Israel out of Egypt. He made them His chosen people, and gave them His law. He said to them: “Thou art an holy people unto the Lord thy God.... Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations” ([Deuteronomy 7:6-9](#)).

To us also have been spoken the words, “Ye are a chosen nation.” Our work is to show forth the praises of Him who hath called us out of darkness into His marvelous light. How are we to do this? By

[130] showing to the world that we are a commandment-keeping people, walking in harmony with God's law. By never losing sight of His goodness and love, and by making everything in our lives subordinate to the claims of His Word. Thus we shall be representatives of Christ, showing forth in our lives a transcript of His character.

“But,” one says, “I thought the commandments were a yoke of bondage.” It is those only who break the law that find it a yoke of bondage. To those who keep the law it is life and joy and peace and happiness. The law is a mirror, into which we may look and discern the defects in our characters. Should we not be grateful that God has provided a means whereby we may discover our shortcomings?

There is no power in the law to save or to pardon the transgressor. What, then, does it do? It brings the repentant sinner to Christ. Paul declares, “I ...have taught you publicly, and from house to house, testifying to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ” ([Acts 20:20, 21](#)). Why did he preach repentance? Because the law of God had been transgressed. Those who have broken the law must repent. Why did he preach faith in Christ? Because Christ is the One who has redeemed sinners from the penalty of the law. The law points to the remedy for sin—repentance toward God and faith in Christ.

Do you wonder that Satan wants to get rid of the law? He and all his agencies are striving to trample underfoot the commandments of Jehovah, and to erect a standard of their own. We are to show that God's chosen people will keep His commandments, refusing to swerve to the right or to the left in disobedience. They are to show that the truth of heavenly origin has done great things for them, that its converting power has taken hold of their souls.

Paul declares, “I had not known sin, but by the law.... I was alive without the law once: but when the commandment came, sin revived, and I died” ([Romans 7:7-9](#)). The commandments remained the same, but Paul died.

In true conversion, the sinner is first convicted of his real condition. He realizes that he is a transgressor of God's law, and that the Lord has claims upon him which He will not relinquish. He sees that the connection between himself and God has been broken, but that if he repents of his transgression, confesses his sin, and takes

hold by faith upon the grace of Christ, the connection that has been broken will be restored.

If God could have changed His law to meet man in his fallen condition, Christ need not have come to this world. Because the law was immutable, unchangeable, God sent His only-begotten Son to die for the fallen race. But did the Saviour take upon Himself the guilt of human beings and impute to them His righteousness in order that they might continue to violate the precepts of Jehovah? No, no! Christ came because there was no possibility of man's keeping the law in his own strength. He came to bring him strength to obey the precepts of the law. And the sinner, repenting of his transgression, may come to God and say, "O Father, I plead forgiveness through the merits of a crucified and risen Saviour." God will accept all who come to Him in the name of Jesus. [131]

In order for man to obtain eternal life, divine power must unite with human effort, and this power Christ came to place within our reach. He says, "Without me ye can do nothing" ([John 15:5](#)). And He says again, "If ye shall ask any thing in my name, I will do it" ([John 14:14](#)). We have a right to lay hold of the arm of infinite power. When Christ came to the world, all heaven was poured out in this one great gift. God Himself came to us in Christ. "Have I been so long time with you, and yet hast thou not known me, Philip?" Christ said. "He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" ([John 14:9](#)).

My object in speaking these words to you today is to lead you to take your minds off the things of this world, and place them on the things of eternity. If your affections are set on things above, if in the daily life you are seeking to follow the perfect pattern, you need never be discouraged. The enemy may seek to cast his dark shadow between you and Christ, but your faith is to pierce the gloom. What are we in this world for? To represent Christ and to be a blessing to our fellow men. Christ is to be formed in us, the hope of glory. We are to live His life, that our lives may show forth to the world the love of God and the power of the gospel.

When God's people take their eyes off the things of this world, and place them on heaven and heavenly things, they will be a peculiar people, because they will see the mercy and goodness and compassion that God has shown to the children of men. His love

will call forth a response from them, and their lives will show to those around them that the Spirit of God is controlling them, that they are setting their affections on things above, not on the things of the earth.

In thinking of heaven we may put our imagination to the utmost stretch, and think the loftiest thoughts that we are capable of thinking, and our minds will grow weary in the effort to comprehend the breadth and depth and height of the subject. It is impossible for our minds to take in the great themes of eternity. It is impossible for us even to make an effort to understand these things without the effort affecting our whole character for good, and having an uplifting influence on our minds. As we think of how Christ came to our world to die for fallen man, we understand something of the price that was paid for our redemption, and we realize that there is no true goodness or greatness apart from God.

Only by the light shining from the cross of Calvary can we know to what depths of sin and degradation the human race has fallen through sin. Only by the length of the chain let down from heaven to draw us up can we know the depths to which we had sunk. And it is only by keeping the unseen realities in view that we can understand anything of the wonderful theme of redemption.—[Manuscript 17, 1888](#).

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## Chapter 14—Talk to Ministers

[132]

### *Counsel to Ministers*

Discourse, Minneapolis, Minnesota, October 21, 1888—  
[Manuscript 8a, 1888](#)

“I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. 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. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.”

Brethren, I want to ask you a question. How can we come to God with full assurance of faith if we bear no fruit that testifies to a change wrought in us by the grace of God, no fruit that shows that we are in fellowship with Christ? How can we approach God in faith and be abiding in Christ and He in us when by our works we show that we are not bearing fruit?

What is the fruit we should bear? The fruit of kindly words and deeds. In God’s Word we are told what are the works of the flesh and what the fruits of the Spirit. “The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do these things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace,

longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.” Is not this sufficiently plain? None of us need walk in uncertainty. “And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.”

[133] In order to have true spiritual discernment, in order to be conscious of our own weakness and deficiency and our unlikeness to Christ, we need a close connection with God. Then we shall have a humble opinion of ourselves. We shall be meek and lowly in heart, walking prayerfully and carefully before God. We shall not boast ourselves beyond our measure.

In every age the gospel ministry has tended to the same end. But every minute specification is not revealed in the Word of God. He desires us to use our reason and experience, by their help adopting methods and plans which, under the existing circumstances, are for the benefit of the church and the schools and the other institutions which have been established. “By their fruits ye shall know them.” If erroneous opinions are entertained, search the Scriptures with hearts which are humbled before God. Pray to the Lord, believing that He hears, and that He is a rewarder of those who diligently seek Him. If we will only believe, we shall receive the help we need.

The message “Go forward” is still to be heard and respected. The varying circumstances taking place in our world call for labor which will meet these peculiar developments. The Lord has need of men who are spiritually sharp and clear-sighted, men worked by the Holy Spirit, who are certainly receiving manna fresh from heaven. Upon the minds of such, God’s Word flashes light, revealing to them more than ever before the safe path. The Holy Spirit works upon mind and heart. The time has come when through God’s messengers the scroll is being unrolled to the world. Instructors in our schools should never be bound about by being told that they are to teach only what has been taught hitherto. Away with these restrictions. There is a God to give the message His people shall speak. Let not any minister feel under bonds or be gauged by men’s measurement. The gospel must be fulfilled in accordance with the messages God sends. That which God gives His servants to speak today would not

perhaps have been present truth twenty years ago, but it is God's message for this time.

“Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool”—in his own estimation—“that he may be wise.” An experience of this kind is needed here, right with the men who have been forward to speak in this meeting. “For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men.” Do consider this, I beseech you. “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord.” [134]

Let men and women who are truly converted offer themselves in all humility to the service of the Lord, for verily He hath need of them. First, they must be emptied of all selfishness. They will be cleansed vessels unto honor. They will reflect the bright beams of the Sun of Righteousness to all with whom they come in contact. Partakers of the divine nature, they will be saviors of life unto life. They will not talk of the faults of others, but will repeat the words of divine wisdom which have penetrated and illuminated their hearts. They will be men who fear to talk and make sport of God's messengers, but men who pray much.

“Where the Spirit of the Lord is, there is liberty. But 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, even as by the Spirit of the Lord.” John declares, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; ...that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.”

As John studied the life of Christ in the Word, he beheld as in a glass the glory of the Lord, and he became changed into the same image, from glory to glory, from character to character, till he was [135]

like that which he adored. He imitated the life in which he delighted. He knew the Saviour by an experimental knowledge. His Master's lessons were engraved on his soul. When he testified of the Saviour's grace, the simplicity of his language was eloquent with the love that pervaded his whole being. He had not a doubt nor a suspicion. He entered into no controversy, no wearisome contention.

In witnessing for Christ he declared what he knew, what he had seen and heard. There was no supposition, no guesswork, about what he said. And when insult was put upon Christ, when He was slighted, John felt the slight to the very depths of his being, and broke forth into indignation which was a manifestation of his love for Jesus. Christ had humbled Himself; He had taken man's nature; and few could see Him as John saw Him. But John had an advanced experience; the darkness had passed away. On him the true light was shining, and in his epistles he breaks forth against sin, presenting Christ as the One who could cleanse from all iniquity.

It was John's deep love for Christ that led him to desire always to be close by His side, and this position was awarded him. Jesus loves those who represent the Father, and John could talk of this love as no other of the disciples could. He reveals to his fellow men that which he knows by living experience it is his duty to reveal, representing in his character the character of Christ. The glory of the Lord was expressed in his face. The beauty of holiness which had transformed him shone with a Christlike radiance from his countenance.

Those who truly love God must manifest loving-kindness of heart, judgment, and righteousness to all with whom they come in contact; for these are the works of God. There is nothing Christ needs so much as agents who feel the necessity of representing Him. Evil speaking and evil thinking are ruinous to the soul. This has been current in this conference. There is nothing the church lacks so much as the manifestation of Christlike love. As the members of the church unite together in sanctified association, cooperating with Christ, He lives and works in them. Our eyes need the anointing with the heavenly eyesalve, that we may see what we are, and what we ought to be, and that power is provided in Christ sufficient to enable us to reach the high standard of Christian perfection.

We must keep Jesus our pattern ever before us. This is and ever will be present truth. It was by beholding Jesus and appreciating

the virtues of His character that John became one with his Master in spirit. With spiritual vision he saw Christ's glory, the glory as of the only begotten of the Father, full of grace and truth; and he was changed from glory to glory into His likeness. And to him was committed the work of telling of the Saviour's love and the love His children should manifest for one another. "This is the message that ye heard from the beginning," he writes, "that we should love one another.... We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."

[136]

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.... Beloved, if God so loved us, we ought also to love one another.... God is love; and he that dwelleth in love dwelleth in God, and God in him."

But although John dwells so particularly on love, he does not clasp hands with sin. Hear his words regarding the apostate from the faith, he who has had a knowledge of the truth but has departed from the faith, giving heed to seducing spirits. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him Godspeed is partaker of his evil deeds." Let all consider this.

John writes further, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected.... He that saith he abideth in him ought himself also so to walk, even as he walked."

The Lord has plain words for those who, like the Pharisees, make great boast of their piety but whose hearts are destitute of the love of God. The Pharisees refused to know God and Jesus Christ whom He had sent. Are we not in danger of doing the same thing as did the Pharisees and scribes?

But while reproof is to be given, it must be given in accordance with Christ's direction. The apostle Paul writes, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." This work is given not only to ministers but to every individual member of the church. It is to be carried out in the family and in the church. Love and unity strengthen by exercise. Do not become impatient with your brother's faults and weaknesses. On another point you may well be disgusted with your own weakness.

[137] We are related to one another in the mysterious web of humanity. We are but threads which help to compose the great whole.

We see individuals committing errors, and we are pained because their lives are not in accordance with the Bible standard of righteousness. But we are not to become impatient. If we have the mind of Christ, we shall feel a burden for the welfare of him who has forgotten to be a doer of the Word. Do not speak of his errors to others. Follow the rule Jesus has given. Go to the wrongdoer alone first, and see if by words of wisdom you cannot save him.

The apostle James, inspired by Jesus Christ, lays down our duty in clear lines. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." We are Christ's witnesses, Christ's representatives. In his epistle to Titus, Paul charges him to set in order things that are wanting in the church. "Speak thou the things which become sound doctrine," he says. The teacher of truth is to educate all, both old and young. He is to exhort aged men to be "sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the

word of God be not blasphemed.” When those who profess to be servants of Christ do not walk circumspectly, God is dishonored and the truth is reproached.

“Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.”

I have been pained to hear so much jesting and joking among old and young as they are seated at the dining table. I have inquired, Are these men aware that there is by their side a Watcher who is disgusted with their spirit and the influence which they exert, and is making a record of their words and actions? Will our ministers, young and old, countenance these things? Shall not we who name the name of Christ take heed to the words, “*In all things shewing thyself a pattern of good works, in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned*”? If the truth as it is in Jesus abides in our hearts, it will sanctify our lives. Our speech will not be evil. Obeying the truth we shall work the works of righteousness.

By our words and deeds we may reveal the power of the truth to transform the character. We may each reveal that we depend on Christ’s righteousness, not upon our own manufactured righteousness. We may abide in Christ as the branch abides in the vine, having such a living connection with Him that it is a pleasure to work as He worked, to be a help and blessing to our brethren. We can work the works of Christ, doing those things that are pleasing in His sight.

[138]

In all you do, make Christ the center of attraction. Constantly look to Him who is your pattern, the Author and Finisher of your faith. Cultivate constant, fervent gratitude to God for the gift of His beloved Son. Represent Christ. Squander not your moral forces upon trifles, but earnestly improve the opportunities given you to reflect the light of the Sun of Righteousness. Cease to glorify man. Glory in Christ and the truth. You may crown Jesus with honor, for though so meek and lowly He was a daily conqueror over temptation. Every soul who is a partaker of the divine nature is an overcomer in His own behalf, and is victorious, having escaped the corruption that is in the world through lust.

We are laborers together with God; and not only are we to have respect unto the recompense of reward, but we are to labor zealously for the Redeemer's glory by bringing sheaves to the Master. Every soul saved will swell the triumphant anthems of praise which the redeemed will sing. In every fellow being we are to see the purchase of the blood of Christ. The Saviour's interest is identified with the interests of the souls He has ransomed by an infinite sacrifice.

My brethren and sisters, do we realize the importance of this subject? Why are we so listless? Why are we satisfied to remain so poorly fitted to work for the uplifting of humanity? Why is not every entrusted capability used for the Master? Why are so many contented with the feeble, lifeless condition of our churches? The heavenly universe is looking with amazement upon our Christless work. Neglect is seen in all our borders. Slipshod work is tolerated and passed by. How long shall this continue? Shall we not arise, and with determined, harmonious effort take up our responsibilities, laboring in Christ's lines with sanctified capabilities? Put away the controversial spirit which you have been educating yourselves in for years. Educate yourselves to pray to God in sincerity and truth. Sing with the spirit and understanding also. Much is expected of us.

What are our young men doing? Jesus is waiting to bind their hearts up with His great heart of love, to bind their interests with His own. He says to them, Young men, flee youthful lusts. Will you obey His voice? You are surely not doing this now. The truth is an inherent power, and if brought into the sanctuary of the soul, will draw men and women to Christ. It will win its way to human hearts. To those who look to Him Christ by His Holy Spirit reveals the beauty of truth. He shows Himself to be the sin-pardoning Saviour.

[139] Young men, you may have the truth on your side. When your heart and all your faculties are brought under the influence of truth, when you bring the truth, with all its living, sanctifying principles, into your heart, you will have confidence to present it to others. Christ is then made unto you wisdom, and righteousness, and sanctification, and redemption. We are laborers together with God, and Christ is by your side. You are yoked up with Him, He leading and guiding. Such a worker is as a sharp sickle in the harvest field. He does not use his God-given powers in debating. That is Satan's line. Pointing to the cross of Calvary, he cries, "Behold the Lamb of God,

which taketh away the sin of the world.” He urges sinners to behold eternal realities. He holds the telescope before his eyes, that by faith he may discern these realities. Like Moses, he endures the seeing of Him who is invisible. He does not seek ease or amusement. He does not visit the churches to be petted and waited upon, to jest and joke. He knows that there is stern, earnest work to be done. Those who are truly converted do not waste the precious moments in foolish conversation and making a mock of their brethren. By words that have a weight of influence for good they give full proof of their ministry. They deny self and lift the cross, and follow Jesus the crossbearer. They ardently desire to yoke up with Christ, to lift His burdens and partake of His sufferings.

Young men, Jesus calls you, saying, “Follow Me.” Those who follow Him will not walk in darkness, for Christ is the light of life. Our older ministering brethren must drop some of their responsibilities or else they will go down in the silence of the grave. The aged standard-bearers may act as worthy counselors and living witnesses, but their younger and stronger brethren should bear the heavy burdens. John says, “I have written unto you, young men, because ye are strong, ...and ye have overcome the wicked one.” You whose eyes are not dimmed, whose brain power has not been worn by constant taxation, should plan, devise, and execute, treating the aged workers with tenderness, as fathers, and looking up to them as counselors and guides. Young workers should respect the age and experience of their older brethren.

The Lord desires us all to be learners in the school of Christ. Young and old have precious lessons to learn from the divine Teacher, and when these lessons are learned they are to impart them to others. God is presenting to the minds of men divinely appointed precious gems of truth, appropriate for our time. God has rescued these truths from the companionship of error, and has placed them in their proper framework. When these truths are given their rightful position in God’s great plan, when they are presented intelligently and earnestly, and with reverential awe, by the Lord’s servants, many will conscientiously believe because of the weight of evidence, without waiting for every supposed difficulty which may suggest itself to their minds to be removed. Others, not discerning spiritual things, will keep themselves in a combative frame of mind, opposing

[140] every argument that does not meet their ideas. Shall this miserable work cease?

Those who have not been sinking the shaft deeper and still deeper into the mine of truth will see no beauty in the precious things presented at this conference. When the will is once set in stubborn opposition to the light given, it is difficult to yield, even under the convincing evidence which has been in this conference. To controvert, to question, to criticize, to ridicule, is the education many have received and the fruit they bear. They refuse to admit evidence. The natural heart is in warfare against light, truth, and knowledge. Jesus Christ has been in every sleeping room where you have been entertained. How many prayers went up to heaven from these rooms?

Satan is fruitful in bringing up devices to evade the truth. But I call upon you to believe the words I speak today. Truth of heavenly origin is confronting Satan's falsehoods, and this truth will prevail. We do well to remember that Christ is the light of the world, and that fresh beams of light are constantly reflected from the Source of all light.

He who studies the truth, who prayerfully opens the eyes of his understanding to see and his heart to receive the bright beams of the Sun of Righteousness, will be in harmony with the messenger and the message God sends. All the opposition, all the prejudice, all the suggestions of the enemy, will never make the truth less precious or less true. Only when men yield to the subtilty of the enemy does the truth become darkness to them. But even though the truth is opposed and spoken against by those who should be blessed, strengthened, and made joyful by it, its value and brightness is not lessened; for the Lord's messengers will hold up the telescope to the spiritual eye, that the truth may be seen from all points, and its value appreciated.

A fair investigation will not fail to reveal wonderful things in God's Word. Every jot of resistance places the opposer in a darker shade. He does not want to see. He will not search God's Word. But opposition and resistance only serve to bring out truth in new, distinct lines. The more truth is spoken against, the brighter it will shine. Thus the precious ore is polished. Every word of slander spoken against it, every misrepresentation of its value, awakens attention and is the means of leading to closer investigation as to

what is saving truth. The truth becomes more highly estimated. New beauty and greater value are revealed from every point of view.

Brethren, God has most precious light for His people. I call it not new light; but O, it is strangely new to many. Jesus said to His disciples, "A new commandment I give unto you, That ye love one another; as I have loved you." This was really an old commandment, which had been given in the Old Testament scriptures, but it had been lost. It had not been practiced. The command that they should love one another as Christ had loved them was indeed new to the disciples. But the revealing of this love would give to the world an unmistakable evidence that they were God's children. [141]

I call upon the young men who are entering the work as ministers to take heed how they hear. Be careful how you oppose the precious truths of which you now have so little knowledge. Search the Scriptures for yourselves. You have altogether too limited knowledge of yourself. Know for yourselves what is truth. Do not take any man's words, any man's prejudices, any man's arguments, any man's theories. This has been done by ministers to the injury of their experience, and it has left them novices when they should be wise in the Scriptures and in the power of God. Take your Bibles, humble yourselves, and weep and fast and pray before the Lord, as did Nathanael, seeking to know the truth. Jesus' divine eye saw Nathanael praying, and answered his prayer.

I saw an angel of God inquiring of these men who have educated themselves as debaters, "How many prayers have you offered?" Oh, your levity, your speeches, are all written in the book. If you only knew how Christ has regarded your religious attitude at this meeting!

You must gain an experience for yourselves. I beg of you not to think that long sermons are an unmistakable evidence of your ministerial ability. Oh, there is something more to the ministry than sermonizing. Many, many discourses, like the offering of Cain, are profitless because Christless. Those who give them tire the people and fail to give them proper spiritual food.

Piety must be practiced in the home. Interested personal efforts must be made for those around you. Seek the Lord in private prayer. Ask Christ to do for you what you need to have done. He has been tempted in all points like as we are, and He knows how to succor those that are tempted. God calls upon you to leave the atmosphere

of unbelief in which you have been dwelling, and place yourselves in an atmosphere of faith and confidence. Do your best. Do not seek wisdom from finite men, who may be bewildered by the temptations of Satan, who may plant the seeds of doubt rather than the seeds of faith. Go to Jesus, “who giveth to all men liberally, and upbraideth not.” Has not His invitation reached your ears and touched your heart? He says, “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”

[142] Let no human hand place a yoke upon your neck. Take the yoke Christ gives. Learn of Him; for He is meek and lowly, and you will find rest. It is Christ’s meekness and lowliness that you need. Go to the Lord with the faith, simplicity, and confidence of a little child. Tell Him the whole trouble, withholding nothing. Ask Him to teach you how to use your entrusted talents in the best way. Thus you may increase your talents. If you go out to labor in any portion of the Lord’s great moral vineyard, take heed; keep watch over yourself, over your thoughts and words. Pray for an understanding heart, for a knowledge of how to humble yourself before the Lord. Ask for Christ’s grace and efficiency, and you will not be left to labor alone. God gives every humble, devoted learner a clearer insight into the truth. He will give them precious souls as their hire.

I have been instructed that many go forth to preach who do not know how to labor for the salvation of sinners. They are not themselves consecrated to God. They need to be converted. Many have been dedicated to the sacred work of the ministry when, if close examination were made in regard to their religious experience, it would be seen that they need to seek most earnestly for the transforming grace of Jesus Christ before they can teach sinners how to seek in faith for pardon.

Those who would be laborers together with God must receive wisdom from the Great Teacher who is our example in all things, in order to present the truth in its simplicity. Learn of Christ. All pride, all selfishness, all self-importance, must be cut away from all teachers. All the *sang-froid*, which is so common, the theatrical gestures, all lightness and trifling, all jesting and joking, must be seen by the one who wears Christ’s yoke to be “not convenient”—an

offense to God and a denial of Christ. It unfits the mind for solid thought and solid labor. It makes men inefficient, superficial, and spiritually diseased.

He who believes the truth for this time will practice personal piety. The language of his heart will be, "Who is sufficient for these things?" Let every minister be sedate. As he studies the life of Christ he will see the necessity of walking circumspectly. Yet he may be, and will be, if connected with the Sun of Righteousness, cheerful and happy, showing forth the praises of Him who hath called him out of darkness into His marvelous light. The conversation will be pure, entirely free from all slang phrases.

If Christ is abiding in your heart, you will show meekness and gentleness and purity of thought. You will follow elevated, noble principles, because you have learned the lessons taught in the school of Christ. If you have not felt the need of learning every day in this school, it is time you did feel this need. Learn of Christ, and then go forth in the strength of Him who has said, "Lo, I am with you always, even unto the end of the world." A divided heart God will not accept. Put your whole soul into your work, and never leave your work half done because you wish to go to another place. God will accept only faithful work. Reprove, rebuke, exhort, with all long-suffering and doctrine. Bind off your work thoroughly. Leave no dropped stitches for someone else to pick up. Do not disappoint Christ. Determine that you will succeed, and in the strength of Christ you may give full proof of your ministry.

A minister is one who ministers. If you confine your work to sermonizing, the flock of God will suffer; for they need personal effort. Let your discourses be short. Long sermons wear out both you and the people. If ministers would make their sermons only half as long, they would do more good and would have strength left for personal work. Visit families, pray with them, converse with them, search the Scriptures with them, and you will do them good. Give them evidence that you seek their prosperity, and want them to be healthy Christians. If you are staying in a family, do not allow yourself to be waited on. Show that you wish to be helpful. If possible, use the ax or the hoe. Bring in water and wood. Show that you regard work as a blessing. Physical exercise will be a blessing

[143]

to you, and will increase your influence for good. Remember that to minister means far more than merely preaching.

Nothing is so discouraging to the advancement of present truth as the haphazard work done by some of the ministers for the churches. Faithful labor is needed. The churches are ready to die, because they are not strengthened in Christlikeness. The Lord is not pleased with the loose way in which the churches are left because men are not faithful stewards of God's grace. They do not receive His grace, and therefore cannot impart it. The churches are weak and sickly because of the unfaithfulness of those who are supposed to labor among them, whose duty it is to have an oversight over them, watching for souls as they that must give an account. Be thorough and determined in your efforts to serve God. Keep the eye fixed on Christ. Do not fix your attention on some favorite minister, copying his example and imitating his gestures; in short, becoming his shadow. Let no man put his mold upon you. Let the hand of God mold and fashion you after the divine similitude. Cease from man, whose breath is in his nostrils. Hang your helpless soul on Jesus Christ. He is unchangeable, the same yesterday, today, and forever.

My heart was made glad as I heard the testimonies borne after the discourse on Sabbath. These testimonies made no reference to the speaker, but to the light and truth; and this is the way it should ever be. Praise no man; flatter no man; and permit no man to praise or flatter you. Satan will do enough of this work. Lose sight of the instrument, and think of Jesus. Praise the Lord. Give glory to God. Make melody to God in your hearts. Talk of the truth. Talk of the Christian's hope, the Christian's heaven.

[144] If we neglect to walk in the light given, it becomes darkness to us; and the darkness is proportionate to the light and privileges which we have not improved. Christ says, "If therefore the light that is in thee be darkness, how great is that darkness!" If we walk in the knowledge of the truth, our light will shine to those around us in spirit, in words, in actions; we will be fruitful branches of the living vine. If we know God's requirements and claim to love Him, yet cherish sin, God will not hear us when we ask for His blessing; for He does not minister to sin. There are those whose conscience is hardened by habitual sin. They bear no rich clusters of precious fruit, because they are not branches of the true vine. Their prayers rise no

higher than their heads, because they are in their prayers presenting only a form of words, whether offered in the church, in the family, or in secret. They receive no strength, because they ask amiss.

But when those who are striving with all their power to overcome, confess their sins, God is faithful and just to forgive their sins, and to cleanse them from all unrighteousness for Christ's sake. When brought into the sanctuary of the soul, the truth of God works by faith and purifies the soul, elevating, refining, ennobling it.

There was a time when Israel could not prevail against their enemies. This was because of Achan's sin. God declared, "Neither will I be with you any more, except ye destroy the accursed thing from among you." God is the same today. If defiling sins are cherished by those who claim to believe the truth, the displeasure of God rests upon the church, and He will not remove it until the members do all in their power to show their hatred for sin, and their determination to cast it out of the church. God is displeased with those who call evil good and good evil. If jealousy, evil surmising, and evil-speaking are allowed to have a place in the church, that church is under the frown of God. It will be spiritually unhealthy until it is cleansed from these sins, for till then God cannot reveal His power to strengthen and elevate His people and give them victory.

God is not pleased with the slothful work done in the churches. He expects His stewards to be true and faithful in giving reproof and correction. They are to expel wrong after the rule God has given in His Word, not according to their own ideas and impulses. No harsh means must be used, no unfair, hasty, impulsive work done. The efforts made to cleanse the church from moral uncleanness must be made in God's way. There must be no partiality, no hypocrisy. There must be no favorites, whose sins are regarded as less sinful than those of others. Oh, how much we all need the baptism of the Holy Ghost. Then we shall always work with the mind of Christ, with kindness, compassion, and sympathy, showing love for the sinner while hating sin with a perfect hatred.

A work needs to be done for many who are assembled here. The door of the heart is blocked up with the rubbish of selfishness, questioning, criticism, judgment pronounced in accordance with the unsanctified heart. Now is the time to seek God, with earnest confession and contrition, that He may turn His face toward us, and

[145]

light and blessing come into our midst. Then the enemy will be disappointed. The heavenly universe will rejoice, and souls who are now under temptation and the frown of God will be won to Christ. Shall we not clear away the darkness by doing the work God has given us to do? We are laborers together with God. Jesus is waiting to work in us and by us and through us to will and to do of His good pleasure. If we neglect the Lord's heritage and feel little burden for the church and souls perishing in their sins, we are condemned by God for not strengthening that which was ready to die. If, as Christ's overseers, we do our work with an eye single to the glory of God, there is no reason why the church should be weak, faithless, and corrupt. Let the watchmen on the walls of Zion awake! Let them do their duty with fidelity. They need so much the heavenly endowment, that they may be laborers together with God in the great plan of salvation. To those who have been true and faithful Christ will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Enter thou into the joy of thy Lord." All who enter the kingdom of heaven as conquerors will understand the meaning of this benediction, for they will have done the work Christ has given them to do. They have participated with Him in saving the souls of their fellow men. Through the grace of Christ they have brought sheaves to the Master, and with all the heavenly universe they rejoice as they see souls that have been saved through their earnest efforts, given abundant entrance into heaven, made heirs of God and joint heirs with Christ. How foolish then will appear all fear and distrust of Christ, as the redeemed see that He was waiting to give them freely the richest blessings of heaven.

Let none here shut themselves away from God by their perversity of spirit, and then keep complaining that they have no light. Arise, dear souls; arise by faith, and do what you ought to do. Christ says, Follow Me, and you shall not walk in darkness. Let go your human wisdom, and ask God for that wisdom which is pure, elevating, and ennobling, and it shall be given you. Come up out of the cellar of doubt, of unbelief, of jealousy, and evil surmising, into the upper chamber of faith, hope, courage, and thankfulness. Make melody to God in the heart. The garden of the Lord is strewn with precious flowers. Gather the roses and the lilies and the pinks from God's

spiritual garden. Rejoice in the Lord always, and again I say, Rejoice. Let not the world receive the impression that there is no peace nor joy nor happiness in serving the Lord.

It is Satan's work to misrepresent the Father and His Son, to misrepresent truth and gloss over error, making it appear as truth. But connected with God, we may distinguish between the genuine and the spurious. Light will dispel darkness. Why should we not avail ourselves of God's gracious promises, returning the glory to Him in heartfelt thanksgiving? Christ died for us that we might enter into possession of eternal riches. With hearts filled with gratitude to God, let us use the opportunities He has placed within our reach, that we may be fitted and prepared for the mansions Jesus has gone to prepare for those who love Him. If we fail through indolence, unbelief, worldliness, or covetousness, we shall suffer irreparable loss, for we shall lose an eternity of bliss. I tell you in the fear of God that day by day we are forming characters that will decide our destiny for weal or for woe.

Heaven is a holy place, and there entereth into it nothing that defileth. We cannot be truly happy here unless God's will is our will, unless we are sanctified to God, body, soul, and spirit. The more we think of heaven, the more happiness we shall have.—[Manuscript 8a, 1888](#).

## Chapter 15—Remarks on Missionary Work

*Remarks by Ellen G. White on Missionary Work*

**Minneapolis, Minnesota,**

**October 23, 1888—Manuscript 10, 1888.**

Our Saviour has given to everyone his work, and no one of us can plead any excuse to God why he has not done the very work which God has given him to do. He does not require of the men to whom He has entrusted two talents the use of five talents; but He expects us to do our very best according to the capability and the powers which He has given us. And while we seek to put to use the talents He has given us, these talents will improve.

The plans which have been suggested by our brother we believe to be sound, and if we will practice something in this line in the several churches, we shall find that those churches which carry out a system of labor will be living churches; for a working church is a living church. But here comes in the difficulty. There needs to be ability to educate properly, to teach how the different members shall have their part in the work; and every one who is set as a leader in the church, or a minister who has charge in the churches should consider this a part of his work. Now how is it possible for them to neglect this part of the work, and yet to be able to fulfill the direction that is given in the Bible by Paul, to “present every man perfect in Christ Jesus”? This is the very work that is devolving on the teacher. It is to try to educate, educate, educate, by precept and example; and if we can get a church in working order, and if we can teach them how to work in this very line, you will find that these workers will have a special interest. “Why, yes,” they will say, “I have acted a part in that work; I have done something in that, and I have an interest to do more.” Just according to the several ability which God has committed to them can they work intelligently, and work in Christ.

Now here is the great essential point, to be sure that these workers have the spirit of Jesus Christ. If they are filled with the love of

God, which should be in the heart of every worker, and if they seek wisdom from above, they will become more and more intelligent in regard to their work, and they will become more efficient in their work and will come up to be useful workers. Now, the very first thing is to have our hearts and minds and ways and manners so that they will not offend. We want to be such excellent representatives of the missionary cause that it shall stand as high as possible. Our brother was speaking in regard to commencing on the bottom round of the ladder. I believe this is the best way. It is not best for those uneducated to grasp at the top round of the ladder and think that they can do the work; but if they will be humble they will begin to gain an experience and have an aptitude for the work.

I want to know why, as Christians who profess to believe the most solemn truths that God ever gave to mortals, we should not have works to correspond to our faith. Christ has said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." That is the work we are to do, and God will help us by letting His light shine through us. We want to be the very best and most intelligent workers that there are anywhere.

We can see many of our sisters who know how to crochet fine articles for their houses. Now, what if they would spend their time in earnest prayer to God and the study of His Word that He would help them to have heavenly wisdom to know how to save the souls of those around them? It looks to me as though this kind of work is hay, wood, and stubble, of substances that are consumable and perishable; but the work that they might do in cleansing their own household and working for their neighbors would present lasting results of good. And if they were interested in this work they might be sowing seeds of truth. We must sow beside all waters, and we do not know which shall prosper, this or that. But the first work is a personal consecration to God.

I have seen ladies in England who would be riding in their carriages with their little dogs in their arms and the little blanket to put over them, and the houses that were built, beautiful and expensive. You ask what these houses are for, and the answer is, "For the hounds and dogs." But you can see the little children and women, miserable and poor, in the streets, destitute of clothing. Now, what sense is

[148]

there in that? Do you think that work will be as far reaching as eternity? We do not want to misuse any of God's creatures, but we want to give our first attention to those souls for whom Christ died, and we do not want to devote our means in such foolish channels. We do not want our means to flow out for our own selfish interests; but we want to use it in gaining that experience that will help us to advance the missionary work; and in doing this we are laying up a treasure in heaven. God Himself will connect with every self-sacrificing work and effort that shall be made to educate and train ourselves for labor, and will put His seal and mold on it. It may look to us very feeble, and we may never understand the results of our labor, but God knows all about it, and we sow beside all waters, not knowing which will prosper, this or that.

There are churches in different places which we may find that are ready to die. If they were ready to die to self and sin, if covetousness and the love of pleasure would die, they would not be so bad; they would be led to bring all their powers into exercise for doing the work of the Master, and then it would be a good death. But it is a spiritual death that pervades our churches. There are not those who feel the importance of teaching the members of the church and trying to get workers for the cause of God, to educate them that they may see the importance of putting to the stretch every power and talent that God has given them.

Our sisters can do a good work for the Master. They can work for the sisters in their homes. Our brethren can reach the men. Those who have a little time, in the place of smoking the cigar and enjoying themselves at the saloon, can not only save their money, but their time, and can do a good work for the Master.

I remember that when the converting power of God came upon me in my childhood I wanted everyone else to get the blessing that I had, and I could not rest till I had told them of it. I began to visit with my young companions and went to their houses to talk with them and tell them my experience, how precious the Saviour was to me, and how I wanted to serve Him, and how I wanted them to serve Him also. So I would talk of the preciousness of Christ, and I would say, Won't you kneel down and pray with me? Some would kneel and some would sit in their chairs, but before we gave up, every one would be on their knees and we would pray together for

hours, till the last one would say, "I believe that Jesus has forgiven my sins." Sometimes the sun would begin to make its appearance in the heavens before I would give up the struggle.

There is a great power in Jesus. Now when we go into the house we should not begin to talk of frivolous things, but come right to the point and say, I want you to love Jesus for He has first loved you. And as Brother Starr has said, take along the publications and ask them to read. When they see that you are sincere they will not despise any of your efforts. There is a way to reach the hardest hearts. Approach in the simplicity, sincerity, and humility that will help us to reach the souls of those for whom Christ died. We do not want to be negligent in this work.

The plan now under consideration I believe to be one that God will be pleased with. Churches that are now ready to die want someone to devise and plan for them who has the power to set things in operation. But who will do it? There are enough who want to be Christians, and if we will let the leaven begin to work, it will take one and then another, just as the Spirit of God will work with us, and we will see that we can reach the people, not by our own smartness, but by the Spirit of God. Yet we want the ability and power that God has given us to be brought into use. We do not want to be novices forever; we want to know how to conduct ourselves properly; we want Christian politeness. And we want to carry it with us in all our work. We do not want any of the sharp corners which may be in our character to be made prominent, but we want to work in humility, so we will forget them, and better characteristics will come in. We want cheerfulness in our work. A great deal depends on the way you meet those whom you go to visit. You can take hold of the hand in such a way as at once to gain the confidence. If you take hold of it with a cold, unimpressive manner, as though you were an iceberg and did not want to be melted, you will find no warmth in return.

When we were on the boat on our way to Europe I met a physician who said, "I want to give you a little advice. You will find a cold, stiff-necked people, and if you will be as stiff you will never do them any good; but if you will go right to them and talk with them no matter how diffident they seem to be, they will meet you all right; talk to them just as you did to me. They will see that you have

a heart and will love to talk with you. I love to talk with you about these things; do the same way in England.”

You don't want to hold yourselves as though it were a condescension to come in contact with poor families. Talk as though they were as good a piece of humanity as you are. They have little enough light and joy, and why not carry additional joy and light to shine in upon them and fill their hearts? What we want is the tender sympathy of Jesus Christ, and then we can melt our way right into their hearts. We want to clothe ourselves, not with pomposity, but with plain, simple dress, so that they will feel that we are an equal with them, and as though we considered that they were worth saving, and we can melt our way into their hearts.

Now, brethren and sisters, we want the iron taken out of our souls, and we want it taken out of our manner of work. We can educate workers in every church. Don't let the ministers feel that they must do all the talking, and all the laboring; but call on others to lead the meetings occasionally. In doing this they are being educated. Let them take turns in giving Bible readings. This is calling into use the talent which God has given them.

[150] I read of a man who had a corps of workmen over whom he placed an overseer. He had charge of twelve men and they were to dig a trench, and the man came along one day where they were at work, and there was the overseer down in the trench, and the sweat was rolling off from his brow, but the twelve men were looking down into the trench watching him in his labor. The overseer was called up and asked what he was doing down there. “I ordered you to keep twelve men at work. Why have you not done it? Here are your wages.”

Now, God has made us teachers of the flock, and He wants us to educate them in every branch of the work, that we may bring in all the talents. Our ministers do the labor instead of educating others to take the responsibility of the cause. The minister's work should be the work of a teacher. One laborer might set twenty to work in less time than it would take him to do the work himself. Let them blunder and make mistakes, and then kindly show them how they can do it better, and then you can be educating, educating, educating, until you have men and women who have experience in the things of God and can carry responsibility, and that is what we have been

suffering for. We need men who can bear responsibility, and the best way to gain the experience they need is to engage in this work.

Then if we work for others we will not lack for something to talk about when we assemble together. We will not have to talk about our brethren and think of our self-sufficiency, for we will be working out of those things and getting to be workers for Jesus Christ. If this branch of the work could be taken up in every conference and church, I believe we should see in the year to come an elevation, a healthfulness, a different atmosphere in the church. There would not be so many tattlers and gossipers. There would not be so much time for idle tales, and we would see many souls converted to Christ. Why should we not feel an interest for those around us when Christ has given us such an evidence of His love? Why, brethren, God will not leave us. He will let His converting power be upon us. These things will enlarge as the waves from a pebble thrown in the water; the first are small, but they grow larger and larger till they reach the bank.

Brethren, we want to do something to set things in operation for God. We want to do something that will save souls, that at last we may enter into the joy of our Lord, that we may give praises to our Lord that we have been the means of saving some through Him. That some may say, It is through your instrumentality, it is you who saved me through Jesus Christ. That is the way we shall enter into the joy of our Lord. This is the way we want to work. We cannot know here what the effect of our work has been, but we shall see in eternity what we have done for the Master. Shall we plan and devise to carry out these plans to the letter? then the blessings of the Lord will attend all our labors.—[Manuscript 10, 1888](#).

## Chapter 16—Morning Talk

*Morning Talk by Ellen G. White*

**Minneapolis, Minnesota,**

**October 24, 1888—Manuscript 9, 1888**

Now our meeting is drawing to a close, and not one confession has been made; there has not been a single break so as to let the Spirit of God in.

Now I was saying what was the use of our assembling here together and for our ministering brethren to come in if they are here only to shut out the Spirit of God from the people? We did hope that there would be a turning to the Lord here. Perhaps you feel that you have all you want.

I have been awake since two o'clock and I have been praying, but I cannot see the work making the advancement that I wish I could. I have been talking and pleading with you, but it does not seem to make any difference with you. As I have told my children, although they are thousands of miles away, when I go to God in prayer for them I know where they are standing in the Christian life, and if they are not living close to God I am alarmed.

Had Brother Kilgore been walking closely with God he never would have walked onto the ground as he did yesterday and made the statement he did in regard to the investigation that is going on. That is, they must not bring in any new light or present any new argument notwithstanding they have been constantly handling the Word of God for years, yet they are not prepared to give a reason of the hope they have because one man is not here. Have we not all been looking into this subject?

I never was more alarmed than at the present time. Now, I have been taken down through the first rebellion, and I saw the workings of Satan and I know something about this matter that God has opened before me, and should not I be alarmed? And then to take the position that because Elder Butler was not here that that

subject should not be taken up. I know this is not of God and I shall not feel free until I have told you.

Here was the enemy inculcating his ideas in the hearts of the angels, and they express these ideas that he has inculcated as their own, and Satan takes them and tells them to the other angels as the sentiments of the angels he has been working with, and thus he inculcates his ideas into their minds, and then draws them out of the angels as their own ideas.

Now I am full of pain as I view these things, and how can I help it? Do you think that when I see these things transpiring that I can keep still and say nothing when these things have been shown me? I want to tell you, my brethren, that it is not right to fasten ourselves [152] upon the ideas of any one man.

Now I want to tell you what a good brother said to me as he was about to leave the meeting. He came to me with such a feeling of relief that everything was settled and our old position was all right.

Well, one says, "Your prayers and your talk run in the channel with Dr. Waggoner." I want to tell you, my brethren, that I have not taken any position; I have had no talk with the doctor nor with anyone on this subject, and am not prepared to take a position yet. By their fruits ye shall know them. I took my brethren and told them just where they were, but they did not believe me, they did not believe they were in any danger.

If Elder Waggoner's views were wrong, what business has anyone to get up and say what they did here yesterday? If we have the truth it will stand. These truths that we have been handling for years—must Elder Butler come and tell us what they are? Now, do let us have common sense. Don't let us leave such an impression on this people. One brother asked me if I thought there was any new light that we should have or any new truths for us? Well, shall we stop searching the Scriptures because we have the light on the law of God and the testimony of His Spirit? No, brethren. I tell you in the fear of God, "Cease ye from man, whose breath is in his nostrils." How can you listen to all that I have been telling you all through these meetings and not know for yourself what is truth? If you will search the Scriptures on your knees, then you will know them and you will be able to give to every man that asketh you a reason of the hope that is within you.

Let us come to God as reasonable beings to know for ourselves what is truth. But if you want to take a position that only one man can explain the truth, I want to tell you that this is not as God would have it. Now, I want harmony. The truth is a unit. But if we fasten to any man we are not taking the position that God would have us take. We want to investigate every line of truth, especially if it bears the signet of God. Can you tell in what way God is going to give us new truth?

When I have been made to pass over the history of the Jewish nation and have seen where they stumbled because they did not walk in the light, I have been led to realize where we as a people would be led if we refuse the light God would give us. Eyes have ye but ye see not; ears, but ye hear not. Now, brethren, light has come to us and we want to be where we can grasp it, and God will lead us out one by one to Him. I see your danger and I want to warn you.

[153] Now, this is the last ministers' meeting we will have unless you wish to meet together yourselves. If the ministers will not receive the light, I want to give the people a chance; perhaps they may receive it. God did not raise me up to come across the plains to speak to you and you sit here to question His message and question whether Sister White is the same as she used to be in years gone by. I have in many things gone way back and given you that which was given me in years past, because then you acknowledged that Sister White was right. But somehow it has changed now, and Sister White is different. Just like the Jewish nation.

Now, we did not intimate one word that we did not want that subject taken up. We did want an investigation, but I cannot take my position on either side until I have studied the question. There is the danger God has shown me that there would be a deceitful handling of the Word of God. I have been shown that when debaters handle these truths, unless they have the Spirit of God, they handle them with their own efforts. They will, by making false theories and false statements, build up a structure that will not stand the test of God. This is what the Lord has shown me.

Now, brethren, we want the truth as it is in Jesus. But when anything shall come in to shut down the gate that the waves of truth shall not come in, you will hear my voice wherever it is, if it is in California or in Europe, or wherever I am, because God has given

me light and I mean to let it shine. And I have seen that precious souls who would have embraced the truth have been turned away from it because of the manner in which the truth has been handled, because Jesus was not in it. And this is what I have been pleading with you for all the time—we want Jesus. What is the reason the Spirit of God does not come into our meetings? Is it because we have built a barrier around us? I speak decidedly because I want you to realize where you are standing. I want our young men to take a position, not because someone else takes it, but because they understand the truth for themselves.

Here is Elder Smith and Elder Van Horn, who have been handling the truth for years, and yet we must not touch this subject because Elder Butler was not here. Elder Kilgore, I was grieved more than I can express to you when I heard you make that remark, because I have lost confidence in you. Now, we want to get right at what God says; all this terrible feeling I don't believe in. Let us go to the Lord for the truth instead of our showing this spirit of combativeness. God has given me light, and you have acknowledged it in times past.

Now, the words that were spoken here were that Elder Waggoner was running this meeting. Has he not presented to you the words of the Bible? Why was it that I lost the manuscript and for two years could not find it? God has a purpose in this. He wants us to go to the Bible and get the Scripture evidence. I shall find it again and present it to you. But this investigation must go forward. All the object I had was that the light should be gathered up, and let the Saviour come in.

I don't expect my testimony is pleasing, yet I shall bear it in God's fear. God knows there is a preparation going on here to fit these ministers for the work, and unless we are converted God does not want us. I hope Brother Morrison will be converted and handle the Word of God with meekness and the Spirit of God. These truths will stand just as long as time shall last. You want the eyesalve that you can see, and Jesus will help you if you will come to Him as little children. May God help us to seek Him with all our hearts.—  
[Manuscript 9, 1888.](#)

## Chapter 17—Remarks After Reading an Article

### Manuscript 26, 1888.

Mrs. E. G. White, Minneapolis, Minn., Remarks After Reading An Article Written Before Coming to the Conf.

[c. Oct. 1888]

Now, brethren, I have felt one of the most solemn burdens ever since I have returned from Europe. I have felt one of the most solemn burdens resting upon me. And I have been unable to rest nights, and have been trying to labor for this one and that one and the other [one], and do what I could for the souls of others; and I tell you, as I told my friends in Oakland. I feel horribly afraid to come into our conference.

The Lord has revealed to me the position our people should take in regard to speculations in lands and so forth, but they do not heed it. It was the same with our institutions; the temptations have been hard, for our brethren have drawn their money from these places of usefulness and invested them in lands and in mines; and there have been individuals who have drifted out there to engage in these worldly prospects. The devil has a snare laid for their feet.

Well, I have labored there this summer some. I tried to labor in Fresno but could not stay there on account of malaria, so we went to Burrough Valley and tried from there to help the Fresno brethren. Time after time we would go to Fresno, but could not ride in the daytime on account of heat and dust, so we had to ride by moonlight. Night after night we traveled over those sandy deserts by the light of the moon, and would get there in the early morning and no place to stay. [The city was] all full of men to get property. Even the hotels were full. Now, God is not in that at all, but it is one of Satan's snares.

Another way is to break up the union that is existing among our people. There are those who profess to stand by our side; we work

right together and all seems to be in harmony. Now, said I, if you professing to stand by my side and then get into the snare of the enemy in your investment and I bear my testimony, you go right on as though it had no application. You believe the testimony. You believe, but when it comes to you, then you go to someone who has not been affected and open your soul to them and say, You better look out for such a person; he is going just like Canright did. Now there is no comfort in it, no consolation in it.

There are those here who will do the very same thing. If anything comes that does not strike their ideas, they go to someone who knows nothing of the affair, and pour out their soul to them and say, Now such and such a thing was said. Those things will not bear repeating, and it is strange why they tell them. They try to swell the differences and cover [conceal and minimize] points of agreement as much as possible. I don't care if you have been ministers for years; I don't care who it is; 'tis the work of the devil. When you find men covering these truths up, it is your duty to go to that person and try to fasten his mind on God.

Now, cannot you be sensible? Can you not be men of God? We want knowledge and we want every soul to be in union, and we want every power of our being to be brought to the altar of God. Don't tell any hearsay. If I should [have] taken for granted what I heard, I should have taken it that Brother Lane had the given up truth. But I knew better; but I did wish that [about 8 words are missing] and let us know how he was getting along.

Another letter comes from Battle Creek saying that such and such a thing has taken place and so and so has not done right. I have not seen the parties to talk with them. No, they had not seen the parties, but they could converse with me clear across the Rocky Mountains, which took some eight days. Now, I would like to know why we cannot be Christians when we have the Bible and the testimony which God has given us; why we cannot act upon it. It is discouraging to the very life and soul; and the very time when I should have been writing letters to Europe and persons in different places, I have been so oppressed and burdened that I could not write a word even to my own friends. I would use all my strength so that I could not write: I could only think of them and pray for them, and they have not had a line.

[156]

Brother Geymet, the Brother from Italy, and Brother Conradi should both have received letters from me, but I have not written to them. I thought surely I would write, but I did not have the time, and my whole time was taken up [by problems] this side of the Atlantic. No time for missionary work. Is this doing as God would have us do? Should we not guard the interests of one another, and live out the truth? And when you see someone doing wrong, in the place of going to others and thus strengthening him in the wrong way, why not go right to him in the meekness of Christ and tell him what it is to be a Christian? Now we are to labor as those who have to give an account.

[157] I do not measure a man by his work in the desk, but by his work in his home, among his brethren, in his daily life, that he may present every man perfect in Christ Jesus. May God help us, brethren and sisters, to seek him at this meeting. Is heaven closed that we cannot have access to God, that the power of His grace cannot be bestowed upon us? Why, He wants us to be filled with all the fullness of His love. Why, every face here should shine with the glory of God. It ought to reflect the divine rays of light on the countenance of everyone here. It is to be talking of heaven and heavenly things and of the redemption through Christ.

Why, is it possible that we believe that we are to leave these earthly scenes of sin and sorrow? Then why not reveal it to the world? Why not show to the world that the power of the truth is with you, and then be as a shining light to the world. I want to know if there are not those who will rise up in the judgment to condemn you who profess the truth, because you have not represented the truth as it is in Jesus, and thus help to pave the way to heaven.

I have been awake night after night with a sense of agony for the people of God, that the sweat would roll off from me. Some things fearfully impressive were presented to me. I was in an assembly when a man of noble majestic stature came in and took his position on the platform and unrolled [something] which looked like several long leaves fastened together. And as he turned the pages his hand ran down the page and his eyes swept over the congregation. As he turned them from right to left I could see what was on them. I saw there different names and characters and sins that were written down. There were sins of every description—selfishness, envy,

pride, jealousy, evil-surmising, hypocrisy and licentiousness, hatred and murder in the heart, because of this envy and jealousy. These sins were right among the ministers and people. Page after page was turned.

Well, how was this? And a voice said [that] the time had come when the work in heaven is all activity for the inhabitants of this world. The time had come when the temple and its worshipers had to be measured. These were worshipers that were consecrated. Then there were other names that were to be blotted out of the book of life. They had had light and knowledge, and precept upon precept, and appeal upon appeal, but they had never had the transforming grace of Christ in their hearts. They had never had a living connection with Jesus Christ, therefore the light that would come to them through His word they did not bring into their lives and character.

[158]

This is what I saw, and I woke up and found myself sitting up in bed with great drops of perspiration on my brow. I felt paralyzed. After this some things happened which caused me great sadness, and it was there I sunk under the burden. I do not care for myself; I would as lay down my life now as at any future time, but I believe that God will spare me just as long as He has a work for me to do. The worst thing—the most grievous—is the want of love and the want of compassion one for another. That is what God presented in such a light before me, and I wanted to say to you that if ever there was time when we should humble ourselves before God, it is now.

I have not as much strength now as I have had in the past. God helps, lives, and reigns, and you can seek Him individually. What souls are there here who will have their sins unforgiven and their names blotted out of the book of life? We do not know what we are doing. If we have unclean hands we cannot enter heaven. Is it so that we are being fitted for the society of angels? Is it so that we are to come in the presence of a holy God? Do we sense it? Do we sense that we are to make characters every day, that God is watching the development of character and weighing moral worth, and that our lives are daguerreotyped on the books of heaven as your face is stamped on the polished plate of the artist? I cannot see how you can be so lazy and so indolent and so easy and contented.

I went to a meeting in Oakland and told them I could stay only a little while and I must say what I had to and then go home. There

[159]

was a brother there who wanted to confess to his brethren that he had become mixed up in worldly affairs and now he could see his wrong. But the burden rolled on me and I stayed till three o'clock in the morning; but we agonized with God in prayer till we got the victory.

We do not half know [how] to pray. We do not know how to get the victory. If only we [would] come to Him and knew how to pray, our hearts would be melted and we would see the blessing of God, and our hearts would become softened by the love of Christ. And when the love of Christ is there, why, then you can do anything. But it has been Satan's studied work to keep the love of Christ out of our hearts. But the trouble is, there is a great lot of ceremony and form. What we want is the love of Christ, to love God supremely and our neighbor as ourselves. When we have this, there will be a breaking down as with the walls of Jericho before the children of Israel. But there is such an amount of selfishness and desire of supremacy in our ranks. Why, it is most painful. We see it everywhere.

I want to say to my brethren, Shall we humble our hearts before God and be converted? Shall we put off all of the self-sufficiency and the lifting up of ourselves, and come down at the foot of the cross? The lower we lie at the foot of the cross the more clear will be our view of Christ. For just as soon as we begin to lift ourselves up and to think that we are something, the view of Christ grows dimmer and dimmer and Satan steps in so that we cannot see Him at all. But what we want is to come and dwell in view of the cross.

[160] Is there no power that can take hold of our sensibilities and show us that we are near the verge of the eternal world? Can we not get our minds on the other side? What can be done to arouse our people? Why, these light afflictions, how we talk about them. Hear what Paul says about them: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen" etc. [[2 Corinthians 4:17, 18](#)]. Would you consider that to be beaten with rods, to be a night and a day in the deep, suffer with hunger, cold, nakedness, and all these things—and worst of all from false brethren—were light afflictions? But he says, These light afflictions.

Now, brethren, I am thoroughly disgusted and indignant for my Saviour, that those who profess to be Christians are babies. They are indignant if anyone does anything that does not suit them. And if anyone crosses their path, they are discouraged and want to give up. Well, let them give up if they cannot do what is right. They must be hewed and fitted for the heavenly building. Now there is too much self. We want self to die and be hid in Christ Jesus, then we will not talk of discouragement and difficulties and all these small things, but we will talk of the great plan of redemption and the matchless power of Jesus Christ to come to our world and take upon Him human nature that we through Him might be elevated and have a seat at His right hand. What could be more pleasant than that?

If this is not enough, what more could heaven do for the fallen race than has been done? What more, says Christ, “could I do for My sheep than that I have done”? What more? Will He have to let us go? He will unless you change your attitude before God, for He has done all He could to save us. According to the light that we have received, so is our accountability before God. Walk in the light as He is in the light. There is no darkness in Him at all. [161]

Well, suppose you are walking in the light, what then? Why, your testimonies will be light. You will talk light, and all this evil surmising and evil speaking will be put away. You will talk and we will not be thinking of ourselves and what others are doing, but what God and Jesus are doing. Well, what are they doing? They are cleansing the sanctuary. Well, we should be with Him in this work and be cleansing the sanctuary of our souls of all unrighteousness, that our names may [be] written in the Lamb’s book of life, that our sins may be blotted out when the times of refreshing shall come from the presence of the Lord. It is the most solemn work that was ever given to mortals.

You have no time to be exalting self, but [only to] lift Jesus up. Oh, lift Him up! How can we do this? How can we [be] seeking all the time to be saving ourselves, and exalting ourselves? May the God of heaven let His power come upon your hearts that we may have right characters and pure hearts and know how to labor for the sick [and] suffering. Says the shepherd of the flock, “[quotation missing]”.

Who does He mean—ministers? No. Everyone who has named the name of Christ, who has tasted and knows that the Lord is good.

[162] Go to work for those who are around you with brokenness of spirit, with hearts all melted by the love of Christ. Christ can work with you, but He will never work without the cooperation of man. Get in the right place and God will put His power on you, and combine His divine with our human efforts, and we can work out our salvation with fear and trembling. That is a power that Satan cannot resist or overthrow. It is when you have a right hold from above that Satan cannot tempt you. We want you to be reconverted, and [have] the grace of Christ in the heart.

It is high time that we were awake out of sleep, that we seek the Lord with all the heart, and I know He will be found of us. I know that all heaven is at our command. Just as soon as we love God with all our hearts and our neighbor as ourselves, God will work through us. How shall we stand in the time of the latter rain? Who expects to have a part in the first resurrection? You who have been cherishing sin and iniquity in the heart? You will fail in that day.

Well, now, there is a class who will come off conquerors. Is it those who cherish sin and iniquity in the heart? No; these cannot stand in that day. There are many temptations coming from Satan, and if we are not deceived it will be because we have a knowledge of the truth. If they do not fall under the miracles of Satan, if they are not led astray by Satan's miracles, they will fall by the wrath of God. Do not be discouraged and think that He will never pardon, because He says that though your sins are as scarlet He will make them as snow. The God of heaven offers every inducement for you to come and submit to the refining process. Shall we not come?

The love of Christ in the heart will do more to convert sinners than all the sermons you can preach. What we need is to get the love of Christ, that we may study the Bible and know what sayeth the scriptures. The word will be unfolded through the ceaseless ages of eternity. Now, brethren, we might as well tear away the rubbish from the doors of our hearts now, just now, and let us be getting ready for the judgment, for we have no time to waste.

## Chapter 18—To Brethren Assembled at General Conference

[163]

### *A Call to a Deeper Study of the Word*

**Minneapolis, Minnesota, November  
1888—Manuscript 15, 1888**

*Dear Brethren Assembled at General Conference,*

I entreat you to exercise the spirit of Christians. Do not let strong feelings of prejudice arise, for we should be prepared to investigate the Scriptures with unbiased minds, with reverence and candor. It becomes us to pray over matters of difference in views of Scripture. Personal feelings should not be allowed to influence our words or our judgment. It will grieve the Spirit of God if you close your understanding to the light which God sends you.

Dr. Waggoner has spoken to us in a straightforward manner. There is precious light in what he has said. Some things presented in reference to the law in Galatians, if I fully understand his position, do not harmonize with the understanding I have had of this subject; but truth will lose nothing by investigation, therefore I plead for Christ's sake that you come to the living Oracles, and with prayer and humiliation seek God. Everyone should feel that he has the privilege of searching the Scriptures for himself, and he should do this with earnest prayer that God will give him a right understanding of His word, that he may know from positive evidence that he does know what is truth.

I would have humility of mind, and be willing to be instructed as a child. The Lord has been pleased to give me great light, yet I know that He leads other minds, and opens to them the mysteries of His Word, and I want to receive every ray of light that God shall send me, though it should come through the humblest of His servants.

Of one thing I am certain, as Christians you have no right to entertain feelings of enmity, unkindness, and prejudice toward Dr. Waggoner, who has presented his views in a plain, straightforward

[164]

manner, as a Christian should. If he is in error, you should, in a calm, rational, Christlike manner, seek to show him from the Word of God where he is out of harmony with its teachings. If you cannot do this you have no right as Christians to pick flaws, to criticize, to work in the dark, to prejudice minds with your objections. This is Satan's way of working.

Some interpretations of Scripture given by Dr. Waggoner I do not regard as correct. But I believe him to be perfectly honest in his views, and I would respect his feelings and treat him as a Christian gentleman. I have no reason to think that he is not as much esteemed of God as are any of my brethren, and I shall regard him as a Christian brother, so long as there is no evidence that he is unworthy. The fact that he honestly holds some views of Scripture differing from yours or mine is no reason why we should treat him as an offender, or as a dangerous man, and make him the subject of unjust criticism. We should not raise a voice of censure against him or his teachings unless we can present weighty reasons for so doing and show him that he is in error. No one should feel at liberty to give loose rein to the combative spirit.

There are some who desire to have a decision made at once as to what is the correct view on the point under discussion. As this would please Elder B., it is advised that this question be settled at once. But are minds prepared for such a decision? I could not sanction this course, because our brethren are exercised by a spirit which moves their feelings, and stirs their impulses, so as to control their judgment. While under so much excitement as now exists, they are not prepared to make safe decisions.

I know it would be dangerous to denounce Dr. Waggoner's position as wholly erroneous. This would please the enemy. I see the beauty of truth in the presentation of the righteousness of Christ in relation to the law as the doctor has placed it before us. You say, many of you, it is light and truth. Yet you have not presented it in this light heretofore. Is it not possible that through earnest, prayerful searching of the Scriptures he has seen still greater light on some points? That which has been presented harmonizes perfectly with the light which God has been pleased to give me during all the years of my experience. If our ministering brethren would accept the doctrine which has been presented so clearly—the righteousness of

Christ in connection with the law—and I know they need to accept this, their prejudices would not have a controlling power, and the people would be fed with their portion of meat in due season. Let us take our Bibles, and with humble prayer and a teachable spirit, come to the great Teacher of the world; let us pray as did David, “Open thou mine eyes, that I may behold wondrous things out of thy law” ([Psalm 119:18](#)).

I see no excuse for the wrought-up state of feeling that has been created at this meeting. This is the first time I have had opportunity to listen to anything in reference to this subject. I have had no conversation in regard to it with my son W. C. White, with Dr. Waggoner, or with Elder A. T. Jones. At this meeting I have heard for the first time Dr. Waggoner’s reasons for his position. The messages coming from your president at Battle Creek are calculated to stir you up to make hasty decisions and to take decided positions; but I warn you against doing this. You are not now calm; there are many who do not know what they believe. It is perilous to make decisions upon any controverted point without dispassionately considering all sides of the question. Excited feelings will lead to rash movements. It is certain that many have come to this meeting with false impressions and perverted opinions. They have imaginings that have no foundation in truth. Even if the position which we have held upon the two laws is truth, the Spirit of truth will not countenance any such measures to defend it as many of you would take. The spirit that attends the truth should be such as will represent the Author of truth.

[165]

Says the apostle James: “Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, 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 3:13-18](#)).

The truth must be presented as it is in Jesus; if there are any among us who become stirred up because ideas contrary from what they have believed are presented in this meeting, then stop your unsanctified criticisms and candidly investigate the subject, and it will sanctify the soul.

Two years ago, while in Switzerland, I was addressed in the night season by a voice which said, "Follow me." I thought I arose, and followed my guide. I seemed to be in the Tabernacle at Battle Creek, and my guide gave instructions in regard to many things at the conference. I will give in substance a few things that were said: "The Spirit of God has not had a controlling influence in this meeting. The spirit that controlled the Pharisees is coming in among this people, who have been greatly favored of God."

Many things were spoken which I will not now present to you. I was told that there was need of great spiritual revival among the men who bear responsibilities in the cause of God. There was not perfection in all points on either side of the question under discussion. We must search the Scriptures for evidences of truth. "There are but few, even of those who claim to believe it, that comprehend the third angel's message, and yet this is the message [166] for this time. It is present truth. But how few take up this message in its true bearing, and present it to the people in its power! With many it has but little force."

Said my guide, "There is much light yet to shine forth from the law of God and the gospel of righteousness. This message, understood in its true character, and proclaimed in the Spirit, will lighten the earth with its glory. The great decisive question is to be brought before all nations, tongues, and peoples. The closing work of the third angel's message will be attended with a power that will send the rays of the Sun of Righteousness into all the highways and byways of life, and decisions will be made for God as supreme Governor; His law will be looked upon as the rule of His government."

Many who claim to believe the truth will change their opinions in times of peril, and will take the side of the transgressors of God's law in order to escape persecution. There will be great humbling of hearts before God on the part of every one who remains faithful and true to the end. But Satan will so work upon the unconsecrated

elements of the human mind that many will not accept the light in God's appointed way.

I entreat you, brethren, be not like the Pharisees, who were blinded with spiritual pride, self-righteousness, and self-sufficiency, and who because of this were forsaken of God. For years I have been receiving instructions and warnings that this was the danger to our people. Says the Scripture: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God" ([John 12:42, 43](#)).

There is positive danger that some who profess to believe the truth will be found in a position similar to that of the Jews. They take the ideas of the men they are associated with, not because by searching the Scriptures they conscientiously accept the teachings in doctrine as truth. I entreat you to make God your trust; idolize no man, depend upon no man. Let not your love of man hold them in places of trust that they are not qualified to fill to the glory of God; for man is finite and erring, liable to be controlled by his own opinions and feelings. Self-esteem and self-righteousness are coming in upon us, and many will fall because of unbelief and unrighteousness, for the grace of Christ is not ruling in the hearts of many.

We are to be ever searching for the truth as for hidden treasures. I entreat you, close not the door of the heart for fear some ray of light shall come to you. You need greater light, you need a clearer understanding of the truth which you carry to the people. If you do not see light yourselves, you will close the door; if you can you will prevent the rays of light from coming to the people. Let it not be said of this highly favored people, "Ye entered not in yourselves, and them that were entering in ye hindered" ([Luke 11:52](#)). All these lessons are given for the benefit of those upon whom the ends of the world are come. [167]

I have been shown that Jesus will reveal to us precious old truths in a new light, if we are ready to receive them; but they must be received in the very way in which the Lord shall choose to send them. With humble, softened hearts, with respect and love for one another, search your Bibles. The light may not come in accordance with plans that men may devise. But all who reverence the Word of

God just as it reads, all who do His will to the best of their ability, will know of the doctrine, whether it be of God, notwithstanding the efforts of the enemy to confuse minds and to make uncertain the Word of God. God calls every man's attention to His living Oracles. Let no one quench the Spirit of God by wresting the Scriptures, by putting human interpretations upon His inspired Word; and let no one pursue an unfair course, keep in the dark, not willing to open their ears to hear and yet free to comment and quibble and sow their doubts of that which they will not candidly take time to hear.

Let men be careful how they handle the Word of inspiration, which has been preserved for ages through the power of God. If men were themselves controlled by the Holy Spirit they would bring heart and soul to the task, searching and digging in the mines of God for precious ore. They would be eager to come into harmony with the writings of inspired men. If they are not controlled by the Spirit of God, they will give evidence of this by caviling over His word and by sitting in judgment upon its teachings just as did the Jews.

We should guard against the influence of men who have trained themselves as debaters, for they are in continual danger of handling the Word of God deceitfully. There are men in our churches all through the land who will pervert the meaning of the Scripture to make a sharp point and overcome an opponent. They do not reverence the Sacred Word. They put their own construction upon its utterances. Christ is not formed within, the hope of glory. They are educated critics, but spiritual truths can only be spiritually discerned. These men are ever ready and equipped to oppose at a moment's notice anything that is contrary to their own opinions. They handle the Scriptures in an unwise way, and bring self into everything they do.

“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will” (2 Timothy 2:24-26). The servant of the Lord must not strive, but must teach the Word of God in the manner that God has ordained. Any other way is not God's way, and will create confusion.

Brother Morrison is a debater; he is a man who has not had a daily, living experience in the meekness and lowliness of Christ. He is in danger of making false issues, and of treating them as realities. He will create strife, and the result will be dissensions and bickerings. He has many things to overcome, and if he fails to overcome them, he will make shipwreck of faith, as did Elder Canright. It is dangerous to cherish feelings of self-sufficiency. He must have the meekness of Christ; the sanctifying power of the truth must be brought into the sanctuary of his soul: then he will be a polished instrument in the hands of God to do His work. [168]

It is a matter of deep concern to us whether or not we are perfecting a Christian character, growing in grace and in the knowledge of our Lord Jesus Christ. If we are daily learners in the school of Christ we shall be daily obtaining an experience in Christian life, and we shall not be self-sufficient and self-exalted. We shall be as humble as little children, and there will be a nourishing power in our words which will drop as the dew. The fruits of righteousness, sown in peace of them that make peace, will then appear.

Growth in grace will give Brother Morrison increased ability to comprehend the deep mysteries of the gospel. Those who are in so great a degree unacquainted with Christ are ignorant of the spirit they cherish. They will be dry and Christless. The knowledge of Christ and His Word is the foundation and fullness of all knowledge. Many workers are not now fitted for the position of trust they occupy. They must be transformed by the grace of Christ. God wants to give our brethren another spirit. Without this change they will carry the spirit of irreverence for God and His living Oracles into their work; and if this mold is put upon the work, it will dishonor God. The subduing, softening influence of the grace of Christ must fashion and mold character; then it will be a pleasure to deal justly, to love mercy, and to walk humbly with God.

The debating spirit has come into the ranks of Sabbathkeepers to take the place of the Spirit of God. They have placed finite men where God should be, but nothing can suffice for us but to have Christ dwell in our hearts by faith. The truth must become ours. Christ must be our Saviour by an experimental knowledge. We should know by faith what it is to have our sins pardoned, and to be born again. We must have a higher, deeper wisdom than man's

to guide us amid the perils surrounding our pathway. The Spirit of Christ must be in us just as the blood is in the body, circulating through it as a vitalizing power.

Our greatest fear should be that we may be found rebelling against God's Word, which is to be our guide amid all the perils of the last days. We must be sure that we are on the Lord's side, that we have the truth as it is in Jesus. With the grace of God in the soul, we may be secure anywhere, strong in the Lord, and in the power of His might.

[169] We would discourage the discipline that tends to make persons debaters. We urge you not to connect young men who are learning to be teachers of Bible truth with one who has a debating spirit, for they will surely receive the wrong mold of character. The habitual debater is so accustomed to beclouding and turning aside evidence, and even the Scriptures, from the true meaning to win his point, that everything that does not strike him favorably and is not in harmony with his ideas he will combat, caviling at God's inspired Word.

There is too little dependence upon God. When God would have a special work done for the advancement of the truth, He will impress men to work in the mines of truth with prayerful earnestness to discover the precious ore. These men will have Christlike perseverance. They will not fail or be discouraged. They will sink self out of sight in Jesus. Men will go forth in the spirit and power of Elijah to prepare the way for the second advent of the Lord Jesus Christ. It is their work to make crooked things straight. Some things must be torn down, some things must be built up. The old treasures must be reset in a framework of truth. They are to preach God's Word; their testimony must not be molded by the opinions and ideas that have been regarded as sound, but by the Word of God, which liveth and abideth forever. They are to lift up Christ and call sinners to repentance. They are to practice the graces of Christ, to pursue a straightforward course, breaking down skepticism and urging upon all their personal responsibility to be kind and courteous, to do good and to win souls to Jesus.

The Scripture should not be treated in a debating style. Those who have educated themselves as debaters have so increased their spirit of combativeness that they are ready to cavil over the Word of God, to resist and oppose everything that disagrees with their ideas

or opinions. They are in their element when an opportunity is offered for them to question and criticize, for it is natural for them to be ready for battle at any time. They will play upon words, misinterpret and misstate, because this has become a settled habit with them, a second nature. Nothing is safe in their hands. Now, the Lord desires that those who are in this condition should be converted, that they become as little children—simple, meek, teachable, and Christlike.

We must have the power of God to soften and change the rugged traits of our character, that we may be susceptible to the influence of truth. We should look upon the Word of God with reverence, as something sacred. Christ is true, and without Him we know nothing as we ought to know it. We are lacking in the spirituality of true religion.

When the Jews took the first step in the rejection of Christ, they took a dangerous step. When afterward evidence accumulated that Jesus of Nazareth was the Messiah, they were too proud to acknowledge that they had erred. So with the people of our day who reject the truth. They do not take time to investigate candidly, with earnest prayer, the evidences of the truth, and they oppose that which they do not understand. Just like the Jews, they take it for granted they have all the truth, and feel a sort of contempt for anyone who should suppose they had more correct ideas than themselves of what is truth. All the evidence produced they decide shall not weigh a straw with them, and they tell others that the doctrine is not true, and afterward, when they see as light evidence they were so forward to condemn, they have too much pride to say “I was wrong”; they still cherish doubt and unbelief, and are too proud to acknowledge their convictions. Because of this, they take steps that lead to results of which they have never dreamed.

[170]

Those who have not been in the habit of thinking and investigating for themselves, believe certain doctrines because their associates with them in the work believe them. They resist the truth without going to the Scriptures for themselves to learn what is truth. Because those in whom they have had confidence oppose the light, they oppose it, not knowing they are rejecting the counsel of God against themselves.

God has a work to do in our world that many finite minds do not see or understand, and when God unfolds truth to His people,

and it does not come in harmony with their ideas, many are ready to despise and reject it. I entreat you, brethren, reverence your Bible. Plead with God for light. Fast and pray in your closet upon your knees. Ask God to lead you into all truth. Tell Him that you want the truth as it is in Jesus. It is not wise for one of these young men to commit himself to a decision at this meeting, where opposition, rather than investigation, is the order of the day. The Scriptures must be your study, then you will know that you have the truth. Open your heart that God might write the truth upon its tablets.

One who would be a teacher of sacred things should not go forth to work with the people without a full assurance that he has the truth. He should not go forth feeling that perhaps the doctrines which he advocates may not all be substantiated by the Bible. Anything short of a full conviction that what he presents is truth will make his preaching powerless, unless he has the presumption to put forth mere assertions as conclusive evidence. This is unfair, and yet this has often been done by sharp debaters. You should give your authority to the people from God's Word. You should not believe any doctrine simply because another says it is truth. You should not believe it because Elder Smith, or Elder Kilgore, or Elder Van Horn, or Elder Haskell says it is truth, but because God's voice has declared it in His living Oracles.

[171] Truth will triumph gloriously, and those who have received the truth because God has revealed it in His Word will triumph with it. Those who neglect to search for evidence for themselves, and rely upon what someone else says, will not have root in themselves, and will not be able to give a reason of the hope that is within them. God's commands must be heard. He says, "Go forward." There are large fields to be explored. There are mines to be discovered in which are precious jewels of truth. Let no one close these mines, and cease to dig for the truth lest they should have to cast aside some preconceived idea or opinion. No, brethren, we want to know the truth; and God forbid that any of you should turn from precious truths simply because you do not want to believe them.

No one must be permitted to close the avenues whereby the light of truth shall come to the people. As soon as this shall be attempted, God's Spirit will be quenched, for that Spirit is constantly at work to give fresh and increased light to His people through His Word.

Let the love of Christ reign in hearts here. Let all yield themselves to that heavenly power which alone can create unity by quelling selfish ambitions and human pride. When the Spirit of God comes in, love will take the place of variance, because Jesus is love; if His spirit were cherished here our meeting would be like a stream in the desert.

Has the truth as it is in Jesus been received into the heart? Have the mind of God and His ways become our mind and our ways? Is the law of God our standard? If it is, its principles will be wrought out in our life. Wherever the love of Jesus reigns there is peace with God, joy in God; and the love and joy are reflected to others. We cannot afford to be deceived by a semblance, a form. The truth of the Bible may be read, and we may think that a form of words will accomplish that which only the Spirit of God can accomplish by its converting, transforming power. We may hold certain points of truth firmly and yet refuse to let in any fresh rays of light which God may send to show us the beauty of the truth. It is dangerous for us to take a step in uncertainty. We should not reject or oppose the views of our fellow laborers because they do not agree with our ideas until we have used every means in our power to find out whether or not they are truth, comparing scripture with scripture.

If we do otherwise, a combative spirit will arise at the first approach of anything that differs from our views. We may be led on by the enemy to take a position against the truth, because it does not come in a way to suit us; and in the spirit of the deceived Jews, we shall resist the light which God sends; and that light, instead of being the blessing which heaven meant it to be to us, to advance us in spirituality and in the knowledge of God, will become a stumbling-block, over which we shall be constantly falling. We shall become irritated and indignant, for enmity is in our heart against God's truth. If evidence is afterwards presented from the Scriptures, it will not be received by him who has rejected light. The men of Nazareth opened their hearts to unbelief, and as the result they rejected Christ. The combative spirit will rise against the truth, and unfair means will be taken to influence others, and to make it of none effect. The Lord would have our intellect sanctified, elevated, ennobled, that we may distinguish truth from error, and bring the truth into the soul temple, that it may exercise an influence upon our spirit and character.

[172]

The most terrible thing that could come to us as people is the fatal deception that was the ruin of Chorazin and Bethsaida. They had great light, great privileges and blessings. Jesus was with them, but they did not appreciate or receive the light He gave them. They were not made better by it.

[173] I would warn all my ministering brethren, and especially the young, never to touch an infidel book, never to present infidel cavils. Some have thought it essential to understand these, that they might know how to meet objectors. In our college, debaters have been educated by considering objections to the Bible. This has sometimes been done by our students for the purpose of bringing the light of truth in contrast with infidel arguments. In times when the soul is under temptation, Satan causes the seeds of doubt that are thus sown to germinate, and they blossom into fruit. Discipline of this order is a dangerous discipline for our students. Never give the least sanction to the presentation of infidel arguments. Turn from them as you would from a serpent, for there is concealed in them a sting that would wound the soul.

Principles and practices must be strictly guarded. Habits are formed by training the mind in a certain course of action. What we do once, we do more readily the second time, and we learn to pursue a certain course by force of habit. If we are trained to cavil, we shall be trained to doubt and uncertainty. When Jesus is not abiding in the soul, the natural tendency to doubt, question, and criticize will extend to God's Word, as well as to the testimonies, and the habit of caviling will ruin the soul. In place of godly fear and holy reverence in handling the Scriptures, there will be a forward, bold assumption, a proud, boasting spirit that loves to strive, and the most sacred things will be lightly regarded, the most sacred feelings will be trampled upon. God has but little to do with such workers.

[174] We are to hold fast every jot and tittle of the truth revealed to us in the living oracles; but we are not to think that we now have a knowledge of all the truth that there is for us. We may well ask whither we are drifting. Even the inspiration of the Scriptures has been under the judgment of finite man, and they have dealt with the oracles of God in the same manner as they have with the testimonies of the Spirit of God, cutting and carving them at will, as it pleased them, and in so doing, making them of none effect. Those who do

this, know not what they are doing.

Unless there is most earnest seeking of the Lord, unless there is zealous work of repentance, darkness will come upon minds, and the darkness will be in proportion to the light which has not been appreciated. Unless there is less of self, and far more of the Holy Spirit to take control of the minds and hearts of men who have stood in the foremost rank, there will be a failure on their part to walk out in harmony with the opening providences of God; they will question and quibble over any light that the Lord may send, and will turn away from the teachings of Christ, confiding in themselves, and trusting in their supposed knowledge of what is truth. As the Jews refused the light of the world, so many of those who claim to believe the present truth will refuse light which the Lord will send to His people.

[[Revelation 3:14-21](#) quoted.] Shall its solemn warnings have no weight with us?

Never let Satan have the control of your powers. As a people we need humility. In this conference we are sowing seeds that will yield a harvest, and the results will be as enduring as eternity. Young workers are watching to see what spirit you manifest in this meeting, and how you treat those who hold views that differ from yours. You know that precious light has shone forth in connection with the law of God, as the righteousness of Christ has been presented with that law. Dr. Waggoner has opened to you precious light, not new, but old light which has been lost sight of by many minds, and is now shining forth in clear rays. Let a spirit of fairness come in. Though you think his ideas upon this subject may not be all sound, do not make false statements, do not mistake his words; place him in no false light; maintain the spirit of Christ; keep the commandments of God, love God supremely, and your neighbor as yourself.

[175]

God's law reads, "Thou shalt not bear false witness." I hope none will go from this meeting repeating the false statements that have been circulated here, or carrying with them the spirit which has been here manifested. It has not been of Christ; it has come from another source. All who have the truth can afford to be fair. See to it, my brethren, that words coming from finite man are not received as the voice of God. We want to be Christians. We should pray and study our Bibles more. Nothing is safe that does not bear the credentials of

heaven. Let God be true, and every man a liar. His word is infinite, and every man will find that it is sure and steadfast forever.

## Chapter 19—Distressing Experiences of 1888

[176]

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Distressing Experiences of 1888

[Cir. 1888]

The love of Christ must be an abiding principle in the heart, that will bear fruit in love and tenderness and respect for one another. The love of the truth, the doing of the words of Christ, would soften and subdue our hearts. The purity and goodness and love of the great heart of Jesus must be reflected upon our hearts and revealed in our characters, that we may be partakers of the divine nature and have tender compassion for each other.

For many years I have been bearing, by pen and voice, the same testimony of appeal and entreaties, but oh, how disappointed I have been at heart to see how little the message of Christ in His Word has been heeded, and how little the message given me of God has affected the course of action of many of my brethren! When unable to sleep nights I have entreated the Lord in prayer to remove the burden that caused me so great pain of heart. Then it would come vividly before me that the same acts that the divine Redeemer experienced when He was in this world, a man of sorrows and acquainted with grief, are being repeated by Christ's professed followers today.

“He was wounded for our transgression, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.” [Isaiah 53:5](#).

Christ sojourned thirty-three years in this world, and how was He treated? The world disowned Him, scorned Him, and pronounced sentence against Him in the judgment hall, and, as agents of the prince of darkness, acted out his spirit in putting Christ to death. It was the worst that humanity could do. It was unrequited love that broke the heart of the Son of God.

[177] Even His own twelve disciples were not proof against Satan's temptations. A Judas betrayed Him into the hands of His enemies, and in the hour of His humiliation in the judgment hall Peter denied Him. Jesus was disappointed in His disciples, and shall I lose courage with the experience and example of Christ before me? Shall I faint under the knowledge which has impressed itself so powerfully on my mind—that some of those who claim to believe present truth for this time disappoint the Saviour as verily today in their attitude and spiritual blindness as when Christ was in His human form in the world?

Jesus cannot say "Peace be unto you," unless all bickering and dissension, jealousy and evil surmisings shall cease. I was burdened greatly. I knew not what I could do. I felt remorse of soul at times because I could not do more to arouse my brethren and sisters to see and sense the great loss they were sustaining in not opening their hearts to receive the bright beams of the Sun of Righteousness. They could not let the beams of light shine upon others in love, faith, trust in God, forbearance, goodness, and purity.

I carried the burden until nature gave way and while at Healdsburg I fainted. For about two weeks I was prostrated by sickness so severe that I had no power to exercise faith. A discouragement was upon me that it seemed I should never rise above. My courage was gone. I lost my desire to live.

Word came by letter to us from Oakland that special seasons of prayer were being held in my behalf, that the Lord would heal me of my sickness and that I should be able to bear my testimony before the congregation assembled in the camp meeting at Oakland. I tried to make some effort to respond. I tried to walk out by faith as I had done in the past. A bed was made for me on the seats of the car and I lay down until we changed for the boat. I was strengthened to reach the Mission in Oakland, and although weak and trembling I was strengthened to bear my testimony in the congregation several times.

[178] During this severe attack of sickness I had vividly brought to my remembrance the experience I passed through when my husband was dying. I prayed with him in my great feebleness on that occasion. I sat by his side with his hand in mine until he fell asleep in Jesus. The solemn vows I there made to stand at my post of duty were

deeply impressed upon my mind—vows to disappoint the enemy, to bear a constant, earnest appeal to my brethren of the cruelty of their jealousies and evil surmisings which were leavening the churches. I would appeal to them to love one another, to keep their hearts tender by the remembrance of the love of Jesus exercised toward them, in what He did for them. And He said, “Love one another, as I have loved you.” [John 15:12](#). I never can express with pen or voice the work that I discerned was laid out before me on that occasion when I was beside my dying husband. I have not lost the deep views of my work, as I sat by the bed of my husband with his dying hand in mine.

I have tried to fulfil my pledge. I knew the peril that threatened the church in Battle Creek, and in all our conferences, was the cherishing of a hard, unkind spirit. Some are here who were present when I stood in the desk alone after the funeral of my husband. They know the words spoken by me on that occasion under my deep sorrow, were spoken under the influence of the Spirit of the Lord. I knew that Satan had stolen a march upon many souls who did not suspect his devices. I knew that the enemy would exercise his power to weaken the church. Satan was surely working in the children of disobedience, to distract and bring dissension into the church.

In my feebleness I entreated that Satan should not have any place and should not exult over the people who have had so great light and so great opportunities and privileges. I implored our people in Battle Creek to cherish tenderness, kindness, and esteem for one another, to close the door to the enemy, and to cultivate that love that Jesus has manifested toward the erring children of men. He gave His own life that they should not perish, but have everlasting life. He gave His disciples His dying testimony, “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” [John 13:34, 35](#).

[179]

If this love is of such power, why not express it in words and in our actions toward one another? Why are we so cold, so hard-hearted, so critical? If we are children of God, why not have the love of Jesus revealed in our lives and expressed in our treatment of one another? Should one drop into the grave, there would then be hung in memory’s hall the pleasant pictures of kind words spoken,

of kindly acts, of a spirit of brotherly love and tender forbearance exercised. The words spoken to you in Battle Creek in August 1881 were an appeal and a warning. The trial and experience that followed showed you did not heed the testimony given you.

This meeting has been the saddest experience of my life, and yet I feel the peace of Christ sustaining me. I see that which fills my heart with very disagreeable forebodings. I had presented before me in Europe chapters in the future experience of our people which are being fulfilled during this meeting. The reason given me was, want of Bible piety and of the spirit and mind of Christ. The enemy has been placing his mold on the work for years, for it certainly is not the divine mold.

Two years ago Jesus was grieved and bruised in the person of His saints. The rebuke of God is upon everything of the character of harshness, of disrespect, and the want of sympathetic love in brother toward brother. If this lack is seen in the men who are guardians of our conferences, guardians of our institutions, the sin is greater in them than in those who have not been entrusted with so large responsibilities. They are to be ensamples to the flock. They are to practice the life of Christ, repeating His lessons both by precept and example.

[180] No man can truly be a Christian unless he cherishes love for his brethren. The spirit of criticism, of evil feeling and evil speaking, has been like leaven doing its unchristlike work more decidedly since that conference. I am alarmed. I am full of sorrow. God has given you testimonies condemning everything of this character, which testimonies are to be heeded and not fall to the ground. Brethren, will you take into serious consideration the fact that we are backsliding from God, and we do not meet the standard of God's Word? We do not heed the lessons Christ has given us.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock;

and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.” [Matthew 7:21-25](#).

Brethren, why are we not more diligent, not only in hearing but in doing the words of Christ? “Man shall not live by bread alone, but by every word that proceedeth from the mouth of God.” [Matthew 4:4](#). It is because there is such inattention in hearing the lessons Christ has given to us, and such negligence in doing His words, that there is so great want of spiritual health and vital spiritual life in our midst. The Spirit of the Lord is grieved with our disregard of the words of the heavenly Teacher, and we do not have peace, joy, and heavenly discernment. If there were less combating and more praying for the mind that was in Christ Jesus and for divine grace to win souls, there would be altogether a different atmosphere in these meetings.

“And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand [on his own human efforts]: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it.” [Matthew 7:26, 27](#). [181]

There is a larger number who profess to believe the truth for this time, who are represented as hearing the sayings of Christ and doing them not, than of those who diligently hear and are doers of His words. They do not endure temptation, because their souls are not riveted to the eternal Rock. They are hearers and not doers of the word. Their religious faith is represented by the house built on the sand. The storms of temptation come and it falls, because it is not built upon the Rock.

We all know better than to do as we have done. There is no excuse for this unchristlike spirit. If Christ were abiding in the soul we could not but reveal Christ’s forbearance, Christ’s courtesy, and the love of Christ. All this hard, unkind, uncourteous spirit manifested toward brethren is registered in the books of heaven as manifested toward Jesus Christ, for He identifies His interest with that of His brethren. “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” [Matthew 25:40](#).

I have pledged myself by a solemn vow to God that wherever this spirit of contempt and unkindness and want of love should exist,

I would lay it out in clear lines before my brethren, show them the sinfulness of their course, and with decided testimony turn the current if possible. If I could not succeed, then I would withdraw myself from the meetings, for I am afraid to be in such gatherings lest I shall be leavened with the prevailing spirit.

## Chapter 20—To Mary White

[182]

**Minneapolis, Minn.**

**Nov. 4, 1888**

*Dear daughter Mary,*

Our meeting is closed. I have on last Sabbath given my last discourse. There seemed to be considerable feeling in the congregation for the first time. I called them forward for prayers although the church was densely packed. Quite a number came forward. The Lord gave me the spirit of supplication and His blessing came upon me. I did not go out to meeting this morning, This has been a most laborious meeting, for Willie and I have had to watch at every point lest there should be moves made, resolutions passed, that would prove detrimental to the future work.

I have spoken nearly twenty times with great freedom and we believe that this meeting will result in great good. We know not the future but we feel that Jesus stands at the helm and we shall not be shipwrecked. My courage and faith has been good and has not failed me, notwithstanding we have had the hardest and most incomprehensible tug of war we have ever had among our people. The matter cannot be explained by pen unless I should write many, many pages; so I had better not undertake the job.

Elder Olsen is to be president of the General Conference and Brother Dan Jones of Kansas is to help him. Elder Haskell will serve until Brother Olsen shall come from Europe. I cannot tell what the future may reveal, but we shall remain for about four weeks in B.C. and get out a testimony that should come out just now without delay. Then we can see how matters move at the great center of the work. We are determined to do all we can in the fear of God to help our people in this emergency.

[183]

A sick man's mind has had a controlling power over the General Conference Committee and the ministers have been the shadow and echo of Elder Butler about as long as it is healthy and for the good

of the cause. Envy, evil surmisings, jealousies have been working like leaven until the whole lump seemed to be leavened.

Elder Butler, we think, has been in office three years too long and now all humility and lowliness of mind have departed from him. He thinks his position gives him such power that his voice is infallible. To get this off from the minds of our brethren has been a difficult matter. His case will be difficult to handle but we trust in God.

Willie has gone a few miles to Minnehaha Falls—the first time he has had moment to be off sentinel duty—committees, committees, committees. He has not yet come back.

We have it quite cool here. We have all had colds, but we have had considerable sunshine and but very little rain. We have had good food and that which we would enjoy. Sarah is some better of her cold. I could not spend my time to nurse a cold for I have been in the harness every day.

[184]

Today, Sunday, I have not attended meeting, but have had to visit considerably. But I am grateful to God for the strength and freedom and power of His spirit in bearing my testimony although it has made the least impression upon many minds than at any period before in my history. Satan has seemed to have power to hinder my work in a wonderful degree, but I tremble to think what would have been in this meeting if we had not been here. God would have worked in some way to prevent this spirit brought to the meeting, having a controlling power. But we are not the least discouraged. We trust in the Lord God of Israel. The truth will triumph and we mean to triumph with it.

We think of you all at home and would be pleased to be with you, but our wishes are not to be consulted. The Lord is our Leader, let Him direct our course and we will follow where He leads the way.

I hope and pray that you may be improving in health and strength. The Lord is a mighty Healer. His name shall be glorified. We leave this place tomorrow morning for Chicago by way of Iowa, calling upon Edson the same day, Monday. Monday eve at 6 o'clock go on our way to Chicago. Cannot get a sleeper before half past nine o'clock which takes us in to Chicago about nine o'clock. We go out to the mission, spend a few hours, then take the cars Tuesday eve for B.C.

John has gone on his way to Chicago today and many others with him. We sent our trunks and luggage by the delegates. Now I shall write you something more as soon as we can after we reach B.C. Excuse this hasty line. Much love to all the family, especially Ella and Mabel.

Mother.

P.S. I have one nice warm pair of stockings knit for Willie and I [185]  
have the second pair almost done.

Just as I was folding this letter this great blotch come to make it look badly. Mother.

## Chapter 21—To W. M. Healey

**H - 7 - 88**

**Battle Creek, Mich.**

**December 9, 1888**

*Dear Brother Healey,*

I have not had a very easy time since I left the Pacific Coast. Our first meeting was not like any other General Conference I ever attended. The thought that some of our brethren ventured to entertain some ideas contrary to those of the leading brethren filled the minds of some of our brethren with such prejudice that they could not with any fairness even come to an investigation of the positions of our faith with anything like Christian feelings. It was more after the order developed by the priests and rulers and Pharisees in the days of Christ. Because I came from the Pacific Coast they would have it that I had been influenced by W. C. White, Dr. Waggoner, and A. T. Jones.

Brother Butler wrote me a letter of a most singular purport, and made wonderfully strong statements in it. He called these men whom God has appointed to do a special work in His cause fledglings. He moreover said that he had received letters from Northern and Central California, saying that they would not send their children to the college if the views of E. J. Waggoner and A. T. Jones were brought in. Well, I will not attempt to tell you all about this matter; but I learned that you were one who wrote letters of warning to Elder Butler. I asked him if I might see the letter, but he said that he had destroyed it. Strange proceedings! My brother, Is the Lord leading you? or is the enemy working upon your mind as upon the minds of others? I have come to the conclusion that this is the case. 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

[187] 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.

You wrote that plans were all laid, and that A. T. Jones, Dr. Waggoner, and W. C. White, had things all prepared to make a drive at the General Conference. And you warned Elder Butler—a poor sick man, broken in body and in mind,—to prepare for the emergency; and in that conference Elder Butler felt called upon to send in telegrams and long letters, “Stand by the old landmarks.” Just as though the Lord was not present at that conference, and would not keep His hand on the work!

My testimony was ignored, and never in my life experience was I treated as at that conference; and I give you, my brother, with some others of our brethren, the credit of doing what you could to bring this state of affairs about. You may have thought that you were verily doing God service; but it served the cause of the enemy rather than the cause of God.

I would write you more fully, but the particulars may all be written out and you will have them in time.

Elder Butler has been doing a work in the interpretation of the testimony and upon the inspiration of the Scriptures which God has never put upon him, and its influence was brought over to the General Conference in Oakland, and since then has been at work like leaven, and the very same prejudice and irritation of spirit that was upon the Pacific Coast in a degree we find this side of the Rocky Mountains. I was grieved and distressed when I learned that you had done the very same work others have done, stirred up the mind of a feeble, sick man, and caused him to look at things in a distorted light. In the responsible position which Elder Butler has occupied some have looked at him rather than to God. They have accepted his exaggerated ideas, and they have felt that they must, as he said, “Stand by the old landmarks.” I am sorry to hear that you are willing to work as a traitor against your brethren. Upon whom can we rely? And what is this all about? Why 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 do not like the unchristian spirit which has prevailed both east of the Rocky Mountains, and on the Pacific Coast on this subject. Could you not trust God to manage these matters? Has not the Lord been speaking through His servant for the last forty-five years, and has He left me to walk alone? If ever our brethren needed their eyes anointed with eyesalve it is at the present time. I do not want our brethren to know that you were the one who communicated to Elder Butler the information you did, for I fear it would create suspicion in them that you were not a man to be trusted; that you would betray them if you had a chance.

I think it is high time that we were Christians at heart. The condition of things here is such that it requires most earnest, persevering labor to counteract the work that has been done here for a few years in the past. I am glad that a time has come when something will stir our people to investigate the points of our faith for themselves. We should not consider that either Elder Butler or Elder Smith are the guardians of the doctrines for Seventh-day Adventists, and that no one may dare to express an idea that differs from theirs. 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 [189] 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.

Brother Healey, it is best for us to look to God and trust in God. The ideas you have given to Elder Butler may have placed Dr. Waggoner, A. T. Jones, Willie, and myself in a false light. The information coming as it did from Pacific Coast had great weight with him. I think we better know what kind of laborers we are connected with, whether because they feel like it they will betray the brethren and create suspicion and distrust or will seek to promote peace and harmony between the two great institutions East and West.

I have [now] 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.

I have been working as I never worked before. I have felt that something must be done or many souls will be lost. This church in

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Battle Creek is like the valley of dry bones. They need to be stirred with some power to give them life. Why we have had to work and pray and work even to have Brother Jones obtain a hearing in Battle Creek, and many of our leading men were provoked after they heard him talk to think that there were those in responsible positions who would close the door to light and to knowledge, keeping out just what they needed. But I have not time to write more.

## Chapter 22—To G. I. Butler and wife

**B-18-1888**

**Battle Creek, Mich.**

**December 11, 1888**

*Dear Brother and Sister Butler,*

I sincerely hope that you will not leave Battle Creek until after the Week of Prayer. Let us together seek the Lord, place ourselves in the channel of light, and open our hearts to the divine Spirit. I believe the Lord will work for us. I cannot bear the thought of your leaving Battle Creek just now, for your leaving will not tend to draw our hearts any nearer in harmony. The Lord is waiting to be gracious, and I am desirous that you shall see matters in a different light than you now see them. I am very desirous that you shall not leave Battle Creek. Be assured that I will do all in my power to have that unity which Christ prayed might exist with His disciples. If we are wrong we want to see the matter as it is, and make things straight. I beg of you not to listen to the tempter and leave this place until after the Week of Prayer. We want the favor of God. The Lord can do His work without us, but we cannot do His work without His divine presence.

We are nearing the closing up of this world's history, and we want to be right with God. I believe the Lord will work for us if we will do that which the Lord enjoins us to do. We are not above temptation. Satan tempts those strongly who are in responsible positions. I am sure that you have perverted ideas; that you have imagined many things that are without foundation. The cause and work of God which we represent requires us to place ourselves in the channel of light, that the Lord may communicate to us His will.

I beg of you, Sister Butler, as God has given you health, to praise His holy name. You have not only done your own soul injury but the soul of your husband in suggesting doubts, criticizing, in evil speaking, in suspicioning evil, in gathering up that which appears to you to be faults and errors in others, and talking of these. You and

Brother Butler have taken credit for having great penetration and discernment, when it is registered in the heavenly record as thinking evil, speaking evil, and harboring prejudice and evil-surmisings. This is not savoring of the spirit of Christ, but it is another spirit. Sister Butler, if you were indeed living in the light, you would have light to impart to others. You confuse your husband's mind, bewilder his judgment, and he has woven into his experience your ideas and your feelings. This has been brought into his work to a greater or less extent. The leaven of suspicion has made you both unkind in thoughts, and uncharitable in feelings; and this is not pleasing to the Lord.

Now, Sister Butler, it is your solemn duty before God to learn the eloquence of silence; to have far less words, and to close your heart to these suspicious jealousies. If you do this the Lord will be your helper. The peace of Christ will pervade your soul. This unjust criticism is just as much a sin as any other fault, and it is offensive to God. I hope you will both place yourselves where you will think no evil. The grace of Christ must come into the soul, then it will be revealed in the character. Be careful, I beseech of you, be careful that you be not found on the enemy's side, doing the enemy's work, while you think you are doing God service.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. We must be Christians. Blindness of mind will come upon us if we fail to heed the injunction of the Spirit of God. We are in an enemy's land, and he is constantly tempting us that we may not keep our souls in subjection to the Spirit of God. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which ye are also called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

[192]

I feel very solemn as I read the two last Testimonies, numbers 31 and 32. Will you please read these Testimonies again, for you may

have forgotten some of the important appeals and warnings which they contain. If God has indeed spoken unto us, let us not turn away our hearts and ears from hearing the truth. Read in Testimony 31 the last three chapters, "The Seal of the Living God," "An Appeal," and "Christian Unity." Then you will see if those Testimonies do not sound the same notes of warning that are now being sounded. Please read these Testimonies carefully and prayerfully.

And for Christ's sake, Sister Butler, restrain your picking and criticizing, lest you lose the Spirit of God out of your heart. I do want you both should have altogether a different spirit, for I tell you in the fear of God, you both need to have a work done for you, and every moment's delay is perilous. Testimony Number 31, page 172. Please read the article in the same Testimony upon "Brotherly Love."

[193] I believe if our ministering brethren would only read the testimonies that the Lord has graciously given them, that they would reveal a different spirit. God will hold them accountable for neglect and disregard of the light which he has given them. My brother Butler, you have had too many burdens upon you, but I tell you in love that the Lord has not been pleased with the spirit of warfare you have had on health reform. Had you been a health reformer in deed and truth, you would have had much better health and escaped many perils. God has given light upon this subject, but you have worked away from the light, and your influence has been opposed to the work that the Lord would do for this people upon this point. You have stood directly in the way of the work of God in health reform. You have suffered sickness because your habits in eating and in labor have not been according to the light which God has given to His people. I am sorry that I have to write in reference to these things as I do. Had you appreciated and heeded the light which the Lord has given us, you would not now be confused in judgment, and so enfeebled in nerve and brain power. You attribute your sickness to erroneous causes. You put an incorrect interpretation upon many things. You are an erring man, defective in character, and need the grace of God at every step.

Your wife must come into a different attitude before God, and in her feelings toward her brethren, else she will be overcome by the devices of the enemy, and have a spirit that is not in harmony with

Jesus Christ. I love you both. I want you to be helped and blessed in these meetings, therefore let us together seek God.

Brother and Sister Butler, I know that your discernment is not clear. Do not then move hastily, if you do you will always regret it. You will be subject to strong temptations. It is always thus. You know how it has been in your experience with others, and you know how the enemy would lead the minds that are tempted to interpret everything in a wrong light. In the place of their trying to see their own hearts and set them in order, they will question and try and see if they cannot find some flaw in the Testimonies, and you have not one by your side who will help you into confidence, but one who will suggest many things to strengthen doubt and unbelief.

I again entreat of you to remain where you are during the Week of Prayer. The Bible, the Bible alone, laid up in the heart and blessed by the Spirit of God, can make man right and keep him right. All that I may say will have no weight with you or your wife unless a work is wrought upon your heart. You will make objections to the testimonies, and unless the Spirit of God shall have a controlling power, conscience will be warped. The heart, the fountain of the issues of life, is kept only when the word of God is brought into the soul, and rules there. The very position you have occupied will now prove a temptation to you, to keep you from seeking the Lord with all your heart. You are a very firm, determined man, not inclined to make any confession. There is a pride of soul that has not been crucified. I beg of you, if you have difficulties, come with them. I know your danger; you do not know it, but it is great. I want you to attend this Week of Prayer. I want you to free yourself from Satan's grasp. Now I love you both, but I dare not hold my peace, as I see you under temptation, just as weak as any other man. I beg of you to come and let us seek God together. You are not right with God. You are not in harmony with the Spirit of Christ. You have a large amount of self that is holding you away from God. [194]

I tell you the work God has given me to do has not suffered and is not likely to suffer half as much from open opposers as from my apparent friends, those who appear to be defenders of the Testimonies, but are their real assailants; who weaken them and make them of none effect. You ask, do you mean this for me? I do, my brother. I am sorry to say it, but I do most decidedly. If you leave this place

[195] as you are now, I shall have great fears that you will never see your way clearly to the light. If you had not been opening your mind to skepticism and unbelief, and to envy, jealousies, and evil-surmisings, and had others to help you in this work, you would not be in the position you are now before God. Your health is shattered, but do not allow your mind to take a wrong bias; for when you once get set in the wrong direction it will be difficult for you to change. You have been doing this, little by little, for years. Brother Butler, I want to be in harmony with God and in harmony with you. I want you to fall on the Rock and be broken. Let self die; let Christ be enthroned in the heart. I tell you, my brother, it is not of the least use for me to attempt to set you right. I have had your case opened before me; I know your temperament, and I know if ever a man needed the converting power of the grace of God, you need it at the present time. I want you to come to this Week of Prayer, and let us all seek God together. Let self break. It must be done sooner or later if you are ever saved. Jesus loves you and will work for you and gather you in His strong arms but how much you need your spiritual eyesight anointed. There are many things you do not see clearly, and your soul is in peril. I want Sister Butler to drink deep draughts from the fountain of life, that Christ may be in her a well of water, springing up unto eternal life.

*Ellen G. White*

## Chapter 23—To Brethren Who Assemble in the Week of Prayer

[196]

**B-20a-1888**

The Scriptures a Sufficient Guide

Week of Prayer  
Reading for Sabbath,

**December 15, 1888**

*Dear Brethren who assemble in the Week of Prayer,*

We are impressed that this will be an important time among us as a people. It should be a period of earnestly seeking the Lord and humbling your hearts before him. I hope you will regard this as a most precious opportunity to pray and counsel together; and if the injunction of the apostle to esteem others better than ourselves is carefully heeded, you can in humility of mind, with the spirit of Christ, search the Scriptures carefully to see what is truth. The truth can lose nothing by close investigation. Let the word of God speak for itself; let it be its own interpreter, and the truth will shine like precious gems amid the rubbish.

It has been shown me that there are many of our people who take things for granted, and know not for themselves, by close, critical study of the Scriptures, whether they are believing truth or error. If our people depended much less upon preaching, and spent far more time on their knees before God, pleading for him to open their understanding to the truth of his word, that they might have a knowledge for themselves that their feet were standing on solid rock, angels of God would be around about them, to help them in their endeavors.

There is a most wonderful laziness indulged in by a large class of our people, who are willing others should search the Scriptures for them; and they take the truth from the lips of these as a positive

[197]

fact, but they do not know it to be Bible truth, through their own individual research, and by the deep convictions of the Spirit of God upon their hearts and minds. Let every soul now be divested of envy, of jealousy, of evil surmising, and bring his heart into close connection with God. If all do this, they will have that love burning upon the altar of their hearts which Christ evinced for them. All parties will have Christian kindness and Christian tenderness. There will be no strife, for the servants of God must not strive. There will be no party spirit; there will be no selfish ambition.

Our people individually must understand Bible truth more thoroughly, for they certainly will be called before councils; they will be criticised by keen and critical minds. It is one thing to give assent to the truth, and another thing, through close examination as Bible students, to know what is truth. We have been apprised of our dangers, of the trials and temptations just before us; and now is the time to take special pains to prepare ourselves to meet the temptations and emergencies which are just before us.

If souls neglect to bring the truth into their lives, and be sanctified through the truth, that they may be able to give a reason of the hope that is within them, with meekness and fear, they will be swept away by some of the manifold errors and heresies, and will lose their souls. I beg of you, my brethren, for Christ's sake, to have no selfish ambitions.

As you shall assemble together at these general meetings for prayer, I beseech of you to make personal efforts to cleanse soul and spirit from every defiling influence which would separate you from God. Many, many will be lost because they have not studied their Bibles upon their knees, with earnest prayer to God that the entrance of the word of God might give light to their understanding. All selfish ambition should be laid aside, and you should plead with God for his Spirit to descend upon you as it came upon the disciples who were assembled together upon the day of Pentecost. "They were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Let every heart be subdued before

God. Let there be a taking hold by living faith for victory over ourselves, victory over Satan. [198]

If all who claim to believe the Bible did believe it as the oracles of God, as actually a divine communication teaching every soul what to do in order to be saved, what a different effect would follow their labors. It is because so many who handled the word of God in opening the Scriptures to others are not diligent students of the Scriptures or doers of the word themselves, that they make so little advancement in growth of grace and in coming to the full stature of men and women in Christ Jesus. They take largely the interpretation of the Scriptures from others' lips, but do not put their minds to the tax of searching the evidences for themselves, to know what is truth.

All misunderstandings and controversies may be happily and successfully adjusted by the living testimonies of the word of God. One of the greatest hindrances to our spiritual success, is the great want of love and respect evidenced for one another. We should seek most earnestly, by every word and action, to answer the prayer of Christ, and to encourage that unity which is expressed in the prayer of Christ, that we may be one as he is one with the Father. Every feeling of indifference for one another should be strenuously overcome, and everything that would tend to variance with brethren should be put away from us. The love of Jesus Christ existing in the heart will consume these little things, or greater things, which tend to divide hearts. Satan sees that in unity there is strength; that in variance and dis-union there is weakness. Heaven's enlightenment is what is needed, so that when we look upon the faces of our brethren, we may consider: "These are they that have been purchased by the price of the blood of Christ. They are precious in his sight. I must love them as Christ has loved me. These are my fellow-laborers in the harvest field. I must be perfectly united with them; I must speak only words that will tend to encourage and advance them in their forward movement."

My brethren, you are Christ's soldiers, making aggressive warfare against Satan and his host; but it is grievous to the Spirit of God for you to be surmising evil of one another, and letting the imagination of your hearts be controlled by the power of the great accuser, whose business it is to accuse them before God day and night. Satan has his soldiers trained for the special work of breaking [199]

up the union which Christ made so great a sacrifice to establish between brethren. We are to be bound to one another in sacred bonds of holy union. But it is the work of the enemy to create a party spirit, and to have party feelings, and some feel that they are doing the work of God in strengthening prejudices and jealousies among brethren. God would have a sacred order to exist among his co-workers, that they may be bound together by Christ in the Lord God of Israel. We are to be faithful, frank, and true to the interests of each other. We are constantly to be listening for orders from our Captain, but not be guilty of listening to reports against our brethren, or imagining evil of our brethren. Our interests must be bound up with our brethren's, and it is decidedly nothing but the work of the Devil to create suspicion and jealousies between each other. We are working for the same cause and under the same Master. It is one work,—the preparation of the people of God in these last days. The prosperity and reputation of our brethren are to be zealously guarded, as we would have our own honor and reputation preserved. Everything like evil-speaking, every word that savors of sarcasm, every influence that would demerit our brethren or any branch of the work of God, are all working away from the prayer of Christ. Satan is at work in this matter, that the prayer of Christ may not be answered, and he has helpers in the very men who claim to be doing the work of God. Everything that is said to create suspicion, or to cast a slur, or to demerit those engaged in appointed agencies, is working on Satan's side of the question. It brings only weakness to our own souls, and is a great hindrance to the advancement of the work of God.

[200] For years it has been shown me that everything of this character was grievous to the Spirit of God, and was giving the enemies of our faith great advantage to take misconceptions of the truth that God's laborers were seeking to advance. Some who think that they are really doing the Lord's work, are traitors in the cause. Envy is more common than we imagine, and prejudice is encouraged, and becomes strong by indulgence, in the hearts of those who should discern its baleful influence and spurn it from the soul-temple. Jealousy is as cruel as the grave, but Satan makes this a masterly temptation, not only to estrange friends, but brethren.

It is high time that every soul intrusted with responsibilities should examine his own heart diligently by the lighted candle of God's word, to see whether he is indeed in the faith and in the love of the truth. The spirit of love for one another, as Christ has evidenced for us, will lead us to examine closely every impulse, every sentiment and feeling indulged, in the light of the law of God, that the heart may be opened to conviction whether or not we are keeping the principles of that holy law. It is a positive duty, which God enjoins upon souls, to bring our will and spirit under the control of the divine influence of the Spirit of God. When we do this, we shall rise above all these cheap and unconsecrated feelings, and every victory that is gained by our brethren we shall be just as glad to see as if it were gained by ourselves.

Brethren, when we are doers of the word and not hearers only, we shall think much less of self, and esteem others better than ourselves. The greatest curse among our people today is, seeking for the highest place. Full of self-importance and self-esteem, we do not feel our need of the constant grace of Christ to work with all our efforts. Whatever you are in character, in purity, in persevering energy, in devoted piety, will give you position and will make others appreciate you. We should now closely examine the oracles of God. The garments of self-righteousness are to be laid aside. Let the word of God which you take in your hands be studied with simplicity. Cherish reverence for it, and study it with honesty of purpose. We are not to set our stakes, and then to interpret everything to reach this set point. Here is where some of our great reformers have failed, and this is the reason that men who today might be mighty champions for God and the truth, are warring against the truth. Let every thought, every word, and the deportment savor of that courtesy and Christian politeness toward each other which the Scriptures enjoin. God designs we should be learners, first, from the living oracles, and secondly, from our fellow-men. This is God's order.

The word of God is the great detector of error; to it we believe everything must be brought. The Bible must be our standard for every doctrine. We must study it reverentially. We are to receive no one's opinion without comparing it with the Scriptures. Here is divine authority which is supreme in matters of faith. It is the word of the living God that is to decide all controversies. It is when men

[201]

mingle their own human smartness with God's words of truth in giving sharp thrusts to those who are in controversy with them, that they show that they have not a sacred reverence for God's inspired word. They mix the human with the divine, the common with the sacred, and they belittle God's word. We must in searching the Scriptures be filled with wisdom and power that is above the human, which will so soften and subdue our hard hearts that we will search the Scriptures as diligent students, and will receive the ingrafted word, that we may know the truth, that we may teach it to others as it is in Jesus.

[202] The correct interpretation of the Scriptures is not all that God requires. He enjoins upon us that we should not only know the truth, but that we should practice the truth as it is in Jesus. We are to bring into our practice, into our association with our fellow-men, the Spirit of Him who gave us the truth. We must not only search for the truth as for hidden treasures, but it is a positive necessity, if we are laborers together with God, that we comply with the conditions laid down in his word, and bring the Spirit of Christ into our hearts, that our understanding may be strengthened, and we become apt teachers to make known to others the truth as it is revealed to us in his word. All frivolity, all jesting and joking, all commonness and cheapness of spirit, must be put away by the people of God. All pride, all envy, all evil surmisings and jealousies, must be overcome by the grace of Christ; and sobriety, humility, purity, and godliness must be encouraged and revealed in the life and character. We must eat the flesh and drink the blood of the Son of God. This is in doing his word, in weaving into our lives and characters the spirit and works of Christ. Then we are one with Christ as Christ was one with the Father. Then we are partakers of the divine nature, having escaped the corruption that is in the world through lust. There is no assurance that our doctrine is right, and free from all chaff and error, unless we are daily doing the will of God. If we do his will, we shall know of the doctrine. We shall see the truth in its sacred beauty. We shall accept it with reverence and godly fear, and then we can present that which we know is truth to others. There should be no feeling of superiority or self-exaltation in this solemn work. The soul that is in love with God and his work will be as candid as the day.

*Mrs. E. G. White.*

## Chapter 24—Looking Back at Minneapolis

### Ms 24, 1888

Looking Back at Minneapolis [A workers' meeting held in Minneapolis from Oct. 10 to 17, 1888, was followed by the general conference session, which met from Oct. 17 to Nov. 4.]

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

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

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

surrounded with brethren and sisters who were glad to see us and we to see them.

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

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

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

[205]

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

Great light shines upon this generation. Decided piety and pure living unto God will distinguish the people of God from the world. The Lord would not have His people looking down in discouragement, but looking up to the things that are not seen, which are eternal.

Then as His people by faith follow in the path where Christ leads the way, there will be no backsliding but advancing, keeping pace with the opening providence of God. Then shall we have fellowship with the Father and with His Son Jesus Christ. The world and its treasures sink into insignificance when our eyes are fastened upon the imperishable treasure. Let God be the object of our supreme love. Then a decided influence will go forth from those who believe the truth, upon the household and upon the neighborhood, and it will be as far-reaching as eternity.

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

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

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

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

God is not pleased to have His people hanging dark and painful pictures in memory's hall. He would have every soul plucking the roses and the lilies and the pinks, hanging memory's hall with the

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

[207]

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

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

[208]

who have been esteemed as excellent men. Prejudice, pride, and stubbornness are terrible elements to take possession of the human mind.

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

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

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

corrected or undeceived on any point where we may be in error. If Jesus is in our midst and our hearts are melted into tenderness by His love we shall have one of the best conferences we have ever attended.

There was much business to be done. The work had enlarged. New missions had been opened and new churches organized. All should be in harmony freely to consult together as brethren at work in the great harvest field, all working interestedly in the different branches of the work, and unselfishly considering how the Lord's work could be done to the best advantage. If ever there was a time when, as a conference, we needed the special grace and enlightenment of the Spirit of God, it was at this meeting. There was a power from beneath moving agencies to bring about a change in the constitution and laws of our nation, which will bind the consciences of all those who keep the Bible Sabbath, plainly specified in the fourth commandment as the seventh day. [210]

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

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

Satan has been having things his own way; but the Lord has raised up men and given them a solemn message to bear to His

[211]

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

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

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

[212]

The faith of Jesus has been overlooked and treated in an indifferent, careless manner. It has not occupied the prominent position in which it was revealed to John. Faith in Christ as the sinner's only hope has been largely left out, not only of the discourses given but of the religious experience of very many who claim to believe the

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

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

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

[213]

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

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

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

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

[215]

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

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

Selfishness is written on the human heart in plain, unmistakable characters. Just as soon as the love of God takes its place, there is the image and superscription of Jesus Christ. His entire life amid a world filled with pride and selfishness was without an exception an embodiment of that charity that suffereth long, and is kind: that envieth not; that "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all

[216]

things” (1 Corinthians 13:4-7). Here is presented before us the fruits of the grace of God which every follower of Christ will manifest in his life and reveal in his character. If these manifestations are wanting, there must be most earnest seeking in God. By repentance and faith in Jesus Christ we may receive the spirit of Christ here specified, and then we may indeed be called children of God and not children of the wicked one. We must have greater faith; then we shall have more of Christ.

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

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

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

When the Lord had given to my brethren the burden to proclaim this message I felt inexpressibly grateful to God, for I knew it was the message for this time.

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

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

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

[218]

When I plainly stated my faith there were many who did not understand me and they reported that Sister White had changed; Sister White was influenced by her son, W. C. White, and by Elder A. T. Jones. Of course such a statement coming from the lips of those who had known me for years, who had grown up with the third angel's message and had been honored by the confidence and faith of our people, must have influence. I became the subject of

[219]

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

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

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

[220]

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

Christian gentleman they should do the same, giving the arguments on their side of the question in a straightforward manner.

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

The remark was made, "If our views of Galatians are not correct, then we have not the third angel's message, and our position goes by the board; there is nothing to our faith." I said, "Brethren, here is the very thing I have been telling you. This statement is not true. It is an extravagant, exaggerated statement. If it is made in the discussion of this question I shall feel it my duty to set this matter before all that are assembled, and whether they hear or forbear, tell them the statement is incorrect. The question at issue is not a vital question and should not be treated as such. The wonderful importance and magnitude of this subject has been exaggerated. For this reason—through misconception and perverted ideas—we see the spirit that prevails at this meeting, which is 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."

Again, a brother said, "Perhaps you think nothing should be said on the other side of the question." My son Willie and I spoke decidedly that we would not have the matter end here by any means, but we desired that they should bring out all the evidence on both sides of the question for all we wanted was the truth, Bible truth, to be brought before the people. [221]

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 \_\_\_\_\_ 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.

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

Elder Waggoner had taken a straightforward course, not involving personalities, to thrust anyone or to ridicule anyone. He conducted the subject as a Christian gentleman should, in a kind and courteous manner. This was acknowledged to be the case by those who were holding opposite views. If only Elder \_\_\_\_\_ had done the same, and had entered, upon the work without these prelim-

inaries before a large congregation, many not of our faith being present! Their course of action and their expressed ideas and objections against presenting these subjects before even our own people did not harmonize.

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

[223]

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 the 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.

[224] 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 caused me far greater anguish than they caused those to whom they were addressed. Through the grace of Christ I experienced a divine compelling power to stand before my ministering brethren, in the name of the Lord, hoping and praying that the Lord would open the blind eyes. I was strengthened to say the words which my secretary took in shorthand. (Here comes in morning talk, October 24. [See [Manuscript 9, 1888](#), published in *Thirteen Crisis Years*, pp. 300-303.])

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

[225] It was evident that a spirit had been at work for years to bring about this state of things. It was no sudden work. Our brethren never did have and never will have any greater evidence that God was with me, working with me and by me for the benefit of His people, than they had at that conference. It was evident that a delusion was upon our brethren. They had lost confidence in Sister White, not because Sister White had changed but because another spirit had

taken possession and control of them. Satan's purpose is, through his devices, to make of none effect the testimonies of the Spirit of God. If he can lead the minds of the people of God to see things in a perverted light, they will lose confidence in the messages God sends through His servants; then he can the more readily deceive, and not be detected.

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

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

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

[226]

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

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

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

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

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

But when men in high positions of trust will, when under pressure, say that Sister White is influenced by any human being, they certainly have no more use for messages that come from such a source. This was freely spoken at the Minneapolis meeting, and it came from the lips of men who were acquainted with me, with my manner of life, and the character of my labor, men who had made the most of the testimonies in times past in correcting existing evils in the churches, who had felt no hesitancy in declaring their authenticity—that they bore the Divine credentials. Was it all contrary to the Lord's manner of working to send messages to ministers and

churches? Has it not been His way of dealing with His people in the past?

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

[228]

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

As I saw that the hearts with which I longed to be in harmony were padlocked by prejudice and unbelief, I thought best for me to leave them. My purpose was to go from Minneapolis the first of the week. Brother Kilgore came with a request that I should speak the next day, but I said, “No, my brother, I can say nothing that many of

[229]

my ministering brethren consider to be of any value to them. I must not work and exhaust my strength needlessly. I must go away and see what the Lord has for me to do elsewhere, for I know I have a message to bear to His people.”

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

**White Estate Washington, D. C.**

**January 6, 1983**

**Chapter 25—To R. A. Underwood (cf. Lt 22a, 1889)** [230]

**U-22-1889**

**Battle Creek, Michigan.**

**Jan. 18, 1889**

**R. A. Underwood,**

*Dear Brother,*

While at General Conference in Oakland, some things were brought forcibly to my mind which I must place upon paper. I am very sorry that you have taken the leading active part that you have in establishing an institution in Ohio, for I cannot think that the Lord has led you in this matter. I have been considering your statement in regard to Bro. Gilmore's unwillingness to invest his means in any enterprise of the cause of God excepting in this sanitarium which he designs to control largely himself, and I have concluded that his position is not a correct one to take. God is willing to bless us, but we are to be perfectly passive in his hands. We are to earnestly inquire that we may know and do the will of God. If you had been in a condition to have directed Brother Gilmore with wise counsel he might have made a far different use of his money, time, and talent. He has ability which could have been employed with profit in the work and cause of God instead of being used in this uncertain enterprise.

I do not censure Brother Gilmore. He was young in the truth, and he looked to you as a man of discernment and wisdom who would not advise him to take an injudicious course. He will have trials. He will be disappointed, and may the Lord preserve him from making grievous mistakes. He may look to God in faith and place his trust in Him.

I addressed letters from Europe to several brethren, asking help for the foreign work. Brother Gilmore was one to whom I wrote; but he answered his means was all invested in the Health Institution and he could not aid the missionary work in London. I did not get a dollar from any one in Iowa except from Brother Smouse who gave [231]

me 100.00.

I cannot think that you have moved advisedly in establishing this institution, and I can reach no other conclusion than that the Lord has not prompted this investment. I can see no light in it, and I cannot approve it.

Cleveland is an important place, and if Sabbath-keepers have been raised up there, you will see the necessity of building in order to facilitate the work in that city and vicinity. But who will come to the front now to invest means in this essential enterprise? My brother, you have taken burdens upon yourself that the Lord has not laid upon you. The establishment of the health institution at Mount Vernon was a personal enterprise, and I cannot see the justice of calling means from the Ohio churches to support it, neither can I see any reason why it should be shouldered on the General Conference which has already as many burdens as it can carry. The foreign missions and the continually increasing enterprises for the spread of the truth requires a large outlay of means, the exercise of careful thought, the disciplining of efficient forces to carry out their plans, and all these things make care enough without adding superfluous burdens.

[232] It is not the most important part of an enterprise to erect a building in which to treat the sick; there is still a necessity of securing wise, competent discreet managers, and of securing proper facilities to make a complete success of the institution. In our experience with the Sanitarium and the Health Retreat we have learned how difficult a thing it is to secure all these essential things. It takes years to equip an institution and to place it in good running order. We cannot find everywhere men like Dr. Kellogg to manage such institutions. It is a heavy load for some one to carry to undertake the management of an enterprise like that and make it a success. This affair in Mount Vernon seems still more unadvised when you see what a great demand there is for both men and means in matters of vital interest connected with the cause of truth. There are new fields opening up on every side. Not only from home but also from foreign fields, the Macedonian cry is heard "come over and help us." Would it be wise to allow this enterprise in Mount Vernon to cripple other and more important branches of the work? Is God pleased with such inventions? Is it in his order that this institution has been

brought into existence to consume means and time and to perplex the servants of God, hindering them from working for the salvation of souls, when there is already an institution to do the work for which this has professedly been established. If such an institution is not run wisely, it will only work against the truth.

I hope that no one will be discouraged in the failure of the hopes and plans concerning this institution. The Lord bestows his blessing upon us when we comply with His stated conditions. He will bless us when we are in harmony with His laws. We may think that there is something wanting that is essential to success; but in time we may see that we do not always attain success when we gain what we desire. You may be tried like gold in the fire, but if you bear the trial rightly, your soul may be more greatly benefitted than if you had had the prosperity you desired. My brother, keep humble, keep a spirit of meekness. You want to be a bold, successful soldier of Jesus. You want to be a valiant overcomer. God grant that you may win the crown of life.

I have something I would say to you directly. You have all the responsibility you could well carry before you became interested in this Mount Vernon matter. This additional care has not helped you to take a course calculated to win the confidence of your brethren. It has not helped you to keep calm nerves and an even temper that you might do the work God has given you to do. [233]

If you are a disappointed man you will be a very unhappy one. You need a different mold upon your character, in order that you may be highly useful. You need to possess more of the Love of Christ that your own will may be subdued. You have not realized your obligations to God to be patient, kind, and respectful to your ministering brethren and to every member of the church. You need the kindness, courtesy, meekness, and lowliness of Christ. You have many valuable qualifications that should be perfected to do highest service in the cause of God.

You should feel the necessity of approaching your brethren not with harshness and severity but with kindness and courtesy. You cut them off from you by your abrupt ways and words. The ministers in your conference become disheartened and lose their courage to do that which they might do if you did your duty to them in giving them your confidence and love. By your manner of dealing you have

separated the hearts of your brethren from you, so that your counsel has had little influence over them for good. This is not as the Lord would have it.

The Lord is not pleased with your attitude toward your brethren. If you live by faith in Christ, your will will be under the control of the will of God. Christ will abide in your soul by faith. You will be in harmony with the divine will. Your happiness will not be found in that which you possess nor in that which you are or can be in yourself, it consists in the oneness of your will to the will of God. The happiness and glory of the inhabitants of heaven is perfect because the will of God is their supreme delight. The work of grace will be carried forward to perfection in your heart if you do not voluntarily refuse to be molded by the sanctifying influence of the truth.

[234] The truth must sanctify the soul of the believer else it is no truth to him. You need to learn daily in the school of Christ. The apostle said, "We preach not ourselves, but Christ Jesus the Lord; God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.... Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus must be made manifest in the body."

You are required to have your labors correspond with the truth you profess to believe. The sufficiency of the apostle was not in himself but in the presence and agency of the holy spirit whose gracious influence filled his heart, bringing every thought into subjection to Christ. There must be the soft fillings in your character. You do not realize the harm you do by your sharp, abrupt, domineering attitude toward your brethren. You encourage certain ones to do a certain work and although they prove themselves unworthy and are an injury both by work and influence to the cause of God, you still uphold them by your confidence and virtually say to them, "It is well with you."

I have much to say to you; for I love your soul. But will it do you any real good? Will it simply be received as Sister White's opinion? The position that has been taken by some of the erring brethren makes my words simply the expression of an opinion and

this view has been advocated and has had leavening influence in our ranks.

I repeat to you the apostolic injunction, "Examine yourself, whether you be in the faith, prove your own selves." Inquire into the character of your motives, purposes, thoughts, words and deeds. Will you see whether you are discerning? Whether you are moving in the wisdom of God or not? Are you an example for believers in spirit, in patience, in forbearance? Do you exhibit the fruits of righteousness? My brother, if you do not searchingly examine your own heart in the light of the Scriptures, you will become careless. You must be meek as a little child or you will not see your great need. [235]

Our lives may seem disfigured and marred by failures and blots; but if their disfigurement is seen there is hope that something better will take the place of these objectionable features. God's wisdom must be exalted, man's wisdom must be laid in the dust. I hope you will discern your deficiencies in the light of divine truth. If self love exists it will prompt you to overestimate your ability and power. You should have a deep insight into your own heart that you may have a realization of your need, of the compassion of your heavenly Redeemer. Should the Lord treat you as you have sometimes treated your fellow laborers in the cause when you thought they needed correction, you would be indeed in a sad condition.

You need sanctifying grace. I tell you, my brother you do need to reach a higher standard. Your position and work demands that you be a guide and example to others in patience, in kindness, and compassion. To fulfill your responsibilities you must be an ever growing Christian. Your faith must be strong, your consecration complete, your zeal ardent, your love perfect. You must make steady advancement in the knowledge of the love of Christ that you may realize from those under your charge that your labor is multiplying the fruits of the spirit among them. You need spiritual discernment to keep the eye singled to the glory of God that your profiting may appear unto all.

Do not gather to yourself too many burdens to worry and perplex you. Appropriate the promises of God to your soul. Press close to the bleeding side of Jesus. Encourage tenderness and compassion. Employ every means of grace that your love may abound more and

[236] more, that you may have heavenly wisdom, that you may approve things that are excellent, that you may be filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God.”

Your present and future usefulness depends upon your having a living connection with God. Your heart will then be filled with love to your brethren. Your position grants you no liberty to be severe, critical, and overbearing. Peter instructed the elders to “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, ye 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; 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; casting all your care upon him; for He careth for you.”

The church upon the earth is not perfect. It is not the church that will be when Zion is 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 and to be crowned with glory and immortality in the future life.

If men who are placed in important positions do not cultivate tact to a greater degree than you have done in dealing with human minds great loss will result both to the minister and to the church. There is delicate work for one in your position to do, as you meet with alienation, bitterness, envyings, and jealousy, and you will need to labor in the spirit of Christ to set things in order. “But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruits of righteousness are sown in peace of them that make peace.”

[237]

I entreat you to make diligent work for eternity. We have but little time in this life. We want to be led by the Spirit of Christ. (at all times) We should never stir up strife by domineering words and actions. Put away everything like hard dealing, and seek for a closer

walk with God. You used to be a more meek and humble man than you are now. You need the refining grace of God, the meekness of Christ. There is a work allotted to you that no one can do for you. "Holding forth the word of life" you are to practically set forth a Christian example. "Do all things without murmuring or disputing, that you may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked, 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 labored in vain."

I know from the light that God has been pleased to give me that those who have long held responsible position are inclined to feel that they have a right to exercise more authority than their positions justify them to. God will sanction no tyranny, no sharp dictation; for this naturally repels souls and they are unfavorably affected by the manifestation of this disagreeable spirit which stirs up the worst passion of the human heart. If men in responsible office do not show partiality but exercise the patience and kindness of Jesus they will find this course more effective than the preaching of sermons, the exercise of power, or the presentation of strong argument. The silent influence of Christian character will fall upon men as the sunbeams of heaven. May God help you to do right because it is right.

Feb. 12, 1889. As you have asked in your letter if I had anything for you I think it best now to send you this letter, hoping that it will have no bad effect upon you. [238]

You seem to be surprised that I look at matters in the light that I do. You speak of the resolution that you thought ought to have passed at the General Conference. What did that resolution comprehend? It virtually said that nothing should be taught in the college but that which had been taught during the past year. Now my dear brother, I would not wound your feelings, I would not grieve your soul or discourage you; but I must lay some things open before you. I told the conference that had been shown me in the past in reference to resolutions which covered the same ground. I stated that many things had been taught in the college that was as seed sown in minds and would yield a harvest which would not be pleasant to reap. I stated that I had light in reference to this matter.

Both in the Battle Creek tabernacle and in the college the subject of inspiration has been taught, and finite men have taken it upon themselves to say that some things in the Scriptures were inspired and some were not. I was shown that the Lord did not inspire the articles on inspiration published in the Review, neither did He approve their endorsement before our youth in the college. When men venture to criticize the word of God they venture on sacred, holy ground and had better fear and tremble and hide their wisdom as foolishness. God sets no man to pronounce judgment on His Word selecting some things as inspired and discrediting others as uninspired. The testimonies have been treated in the same way; but God is not in this.

[239] Infidel arguments have been brought into the college for the purpose of instructing our youth how to argue against infidelity. The seeds of infidelity may not at once be developed yet they will manifest their existence when temptation arises. I have been shown that doubts will enter the heart, arguments in favor of infidelity will fasten in the mind that will finally lead to skepticism as a result of this course.

I did not desire to definitely state these particulars in the conference for the delegates to garble and misconstrue; but I said enough in regard to what the Lord had been pleased to show me. I stated that I was a stock holder and I could not let the resolution pass, that there was to be special light for God's people as they neared the closing scenes of this earth's history. Another angel was to come from heaven with a message and the whole earth was to be lightened with his glory. It would be impossible for us to state just how this additional light would come. It might come in a very unexpected manner, in a way that would not agree with the ideas that many have conceived. It is not at all unlikely, or contrary to the ways and works of God to send light to His people in unexpected ways. Would it be right that every avenue should be closed in our school so that the students could not have the benefit of this light? the resolution was not called for.

I have been shown that our conferences have been overburdened with resolutions. One-tenth as many would be of far greater value than a larger number. I stated these things clearly, but still you urged that the resolution should be carried into effect. You made it evident

that if God was leading me, he was certainly not leading you. Your resistance to my words, and the manifestation of so much feeling expressed in your lowering countenance and your determined words impressed me very unfavorably.

Another resolution was passed that might have been laid upon the table, i.e. the one in reference to training all licentiates in the canvassing work before permitting them to enter the ministry. This was to be an absolute rule, and notwithstanding all I had to say against this resolution it was carried. It was not right for the conference to pass it. It was not in God's order, and this resolution will fall powerless to the ground. I shall not sustain it, for I would not be found working against God. This is not God's way of working, and I will not give it countenance for a moment.

[240]

My brother, how can I hope to labor in harmony with you when Minneapolis with its experiences is so plainly before me? My ministering brethren came to that conference with a spirit that was not the Spirit of God. They were under a deception in regard to me. If the Spirit of God had impressed and controlled their hearts they would not have taken a position so wide of the mark in judging me, my position and work. After plainly stating my position I said that as long as my brethren thought that I was influenced in my judgment and work by W.C. White, A. T. Jones, or Dr. Waggoner, they need not send for me to attend their camp-meetings or conferences for I could do them no good if I did come.

There can be no harmony in our work when our brethren are so completely blinded that they cannot recognize the Spirit of God, as it worked through me at Minneapolis. But although I plainly stated that which the Lord had been pleased to show me which led me to oppose the resolution, your hand went up for its adoption. Did you think that Sister White would stand against you all in that conference if she did not have most decided reasons for so doing? You thought that your own judgment was superior to the light that God had given me. Would it be consistent for me to unite with you while you are of the same mind as at Minneapolis? Have I any reason to believe that you would not manifest the same spirit under favorable circumstances that you did then. To my brother, I cannot sanction the spirit that prevailed at Minneapolis, neither can I have

confidence that those who were actuated by that spirit are walking in the light.

[241] Suppose Dr. Waggoner did hold views that were not wholly correct was it Christ-like to manifest the spirit that was felt in that meeting? The rich blessing of God was hanging over that conference, but the Lord could not work upon hearts so full of misconceived opinions of his own messages and so barricaded with prejudice against them. The reports that were brought to Battle Creek were in accordance with the spirit that prevailed at that meeting. Falsehoods have been circulated which I have not yet felt called upon to contradict before the church.

A good work has been done in Battle Creek. The Lord has abundantly blessed me, and I desire that every one shall have this blessing; but I have had to fight for every inch of ground that we have gained here at Battle Creek. The brethren were not going to ask Brother A. T. Jones to preach in the tabernacle. I felt deeply stirred with indignation at the persistent efforts to close the door to every ray of heaven's light. I have carried the heaviest load that I have ever borne in Battle Creek, but we have gained a measure of victory. Still there must be a more thorough work done. There must be seen a spirit of conviction that will make it manifest that we have been born again. There must be a spiritual revolution throughout the churches that fruits unto righteousness may be seen in our daily life.

[242] The daily life of the Christian should bring no discredit upon our holy faith. The motive of the heart as well as the words and actions are weighed in estimating our moral worth. Those who rejected Christ the Lord of glory knew not that He was the Prince of life else they would not have crucified him. Reliance on forms and ceremonies will not save us. The lawyer whom Christ found wanting in love to God and to his neighbor which is the very essence of religion could have vindicated himself on the ground of ceremonial correctness. He could have said with Paul that as touching the law he was blameless. But the Lord defines Bible religion as a principle in the soul, not merely the performance of virtuous acts, although virtuous acts are the natural fruits of this principle in the soul. It is the spirit in which the acts are performed rather than the performance that counts with God. A man may give his goods to feed the poor, his body to be burned, yet if he is not actuated by the living principles

of love for God and man his work is a failure. God looks at the heart. We must repent and believe.

Thank God it is not too late for wrongs to be righted. Christ looks at the spirit, and when He sees us carrying our burden with faith, his perfect holiness atones for our short comings. When we do our best, He becomes our righteousness. It takes every ray of light that God sends to us to make us the light of the world.

I have nothing, nothing but kindness and love in my heart towards 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.

Yours with respect,

*E. G. White*

[243] **Chapter 26—To R. A. Underwood (cf. Lt 22, 1889)**

**U-22a-1889**

**Healdsburg, Calif.**

**January 18, 1889**

**Elder R. A. Underwood:**

*Dear Brother,*

At the General Conference in Oakland some things were forcibly brought to my mind, which I must now write out. I have considered your words to me in regard to Brother Gilmore, that he would not give his money to the cause of God but would invest it in a sanitarium, which he could control to a large extent. Is this the right position for any one of us to take? God is willing to bless us, but we are to be perfectly passive in His hands. We should seek earnestly to know His will, and then to do it. Had you, my brother, been where you could give Brother Gilmore wise counsel, what a different use might have been made of his means, his time and labor. He has capabilities that might be employed in well directed efforts in the work of God. At the time when I wrote to our brethren asking help for the European field, our missions there were in great need. Brother Gilmore might have helped in more ways than one if he had with unselfish, disinterested motives sought earnestly to know the will of God. I wrote to him, but he answered that his means were invested or tied up in the health institution, and he was unable to aid the missionary work in Europe. I did not get one dollar from any of the men to whom I wrote, except Brother Smouse of Iowa who gave one hundred dollars. I would not cast censure on Brother Gilmore. He was young in the truth, and he believed you, my brother, to be a man of discernment, a wise counselor who would not advise him to any course that was not for the best. Now he will have trials, and will be disappointed. May the Lord preserve him from taking any wrong course, but may he look to God in faith and trust.

[244] I am very sorry that you have taken a leading, active part in establishing the health institution in Ohio, for I cannot think that the

Lord is moving you in this matter. If Sabbathkeepers are raised up in Cleveland, which I know is an important field, you will see the need of building a house of worship there in order to facilitate the work, but where is the means to do this? Who will now come to the front, and invest where means is really essential? My brother, you have taken upon yourself burdens that the Lord has not required you to take. The Mount Vernon Sanitarium was a private enterprise, and I cannot see why you should now call means from the churches in Ohio to sustain it. Nor can I see the justice of attempting to shift the burden of this institution on the General Conference, which has so many and such heavy burdens in providing for the foreign missions and for other branches of the work.

All the new enterprises that require a large outlay of means require also careful thought and well-disciplined forces to run them. In establishing a health institution it is not the greatest part of the work to erect a building in which to treat the sick. The heaviest part of the burden comes after this, in securing competent managers and in providing the facilities that the institution may be fully equipped. We know how difficult a matter this has been, in our experience with the health institutions at Battle Creek and at St. Helena. It takes years to fully equip an institution and place it in running order, and it is a heavy responsibility for someone to carry forward such an institution and to make it a success. We have not a Dr. Kellogg to manage all our sanitariums. If a health institution is not wisely managed it will work against the truth.

We must also consider the great demand there is for means to be invested in the vital interests of the cause of God in the new fields opening in every direction. Not only are there calls for labor in different parts of our own country, and especially in our large cities, but from Europe the Macedonian cry is heard, "Come over and help us." It is wise then to create new burdens for God's servants to carry? Should the Mount Vernon sanitarium be allowed to cripple other branches of the work? Is God pleased with your inventions? Is it in His order to have this institution brought into existence to consume means, to require time and perplexing thought, when there is already an institution accessible, and when there is so much work pressing upon us that has more direct reference to the salvation of souls?

[245]

I hope that none will be discouraged because of the failure of plans and of ardent hopes. The blessing of the Lord is always promised on conditions. He will bless us in harmony with His own laws. There may seem to be something lacking that will insure success, but in time we may see that our success is not always the greatest when we get what we wish. You may be tried like gold, and if you bear the trial rightly, your soul may be more benefited than it would be by great prosperity. My brother, keep humble, keep meek and lowly. You want to be a bold, successful soldier of Christ; you want to be a valiant overcomer. God grant that you may win the crown of life.

[246] Brother Underwood, you had all the responsibilities you could carry before you became interested in this Mount Vernon matter. This additional care will not help you to take a course calculated to win the confidence of your brethren. It will not help you to keep calm nerves and an even temper to do the work the Lord has for you to do. If you are a disappointed man, you will be a very unhappy man. In order to be highly useful, you need more of the love of Christ to subdue your own will. You do not feel under sound obligation to God to be patient and kind and respectful toward your ministering brethren and toward every member of the church. They lose confidence in you and then your influence is crippled. You need the kindness, courtesy, meekness, and lowliness of Christ. You have many valuable qualifications that can be perfected for highest service if sanctified to God. You should feel the necessity of approaching your brethren with kindness and courtesy, not with harshness and severity. You do not realize the harm you do by your sharp, domineering spirit toward them. The ministers in your conference become disheartened, losing the courage they might have if you would give them respect, kindness, confidence, and love. By your manner of dealing you have separated the hearts of your brethren from you, so that your counsel has not had much influence over them for good. This is not as the Lord would have it. He is not pleased with your attitude toward your brethren.

If you live by faith in Christ, your will will be controlled by the will of God; you will have Christ abiding in the soul. Your happiness does not consist in that which you possess, nor in that which you are in yourself, or can be; it consists in the oneness of your will with

the will of God. The happiness and glory of the inhabitants of the spiritual world is perfect because the will of God is their will, their supreme delight.

The work of grace will be carried forward in your own heart if you do not voluntarily refuse to be acted upon in harmony with the truth which you believe. The truth must sanctify the soul of the believer, else it is of no benefit to him. You need to learn daily in the school of Christ. The apostle said, "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The apostle spoke of himself as "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." In all your labors you are to manifest the spirit of Christ. The sufficiency of the apostle was not in himself, but in the presence and agency of the Holy Spirit, whose gracious influence filled his heart, bringing every thought into subjection to Christ. [247]

Brother Underwood, you have erred in encouraging persons to connect with the work of God when you should discern that they were unworthy. Although their works and their influence are an injury to the cause of God, you flatter them by continuing them in the position. Thus you say to the sinner, "It is well with you."

I have much to say to you, for I love your soul; but will it do you any real good for me to say it? Will you receive it simply as Sister White's opinion? This is the position that some have taken in regard to my work. It was the position taken after the conference at Oakland by some of the erring ones in regard to my testimony, and it had a strong influence in weakening the influence of the testimony. I repeat to you the apostolic injunction, "examine yourselves, whether ye be in the faith; prove your own selves." Inquire into the character of your motives, purposes, thoughts, words, and deeds. Will you see whether you are guided by the wisdom of God?

My brother, if you do not searchingly examine your own heart, you will become careless, and will not see your great need. You must be meek as a little child. Our life may seem disfigured and marked by failures and blots, but if we are only willing to see our true condition, something better may be put in the place of these [248]

objectional features. God's wisdom must be exalted, man's wisdom must be laid in the dust. I hope you will discern your deficiencies in the light of truth. If self-love is indulged it will prompt to a much better opinion of yourself than is correct or safe. It needs a deep insight into your own heart to reveal to you your great needs, above all your constant need of the compassion, the infinite mercy of our divine Redeemer. Should the Lord treat you as you sometimes treat your brethren and fellow laborers who you think need to be corrected, you would be in a sad state.

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. 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.

[249]

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, ye 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.”

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, Christlike labor, that things may be set in order. “The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” 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 labored in vain.”

[250]

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.

*Ellen G. White*

## Chapter 27—To R. A. Underwood

[251]

**U-3-89**

**Washington, D.C.,**

**January 26, 1889,**

*Dear Brother Underwood,*

We arrived here last evening. Willie could not accompany us conveniently. He comes today. Sister Bolton accompanied me.

I thank my heavenly Father that He has given me a good decree of health, but that which I prize above everything else is the blessed comforter, His peace, His rest, His love in my heart.

I found on reaching the mission two letters, one from yourself, and one from Brother ----- in reference to our coming to ----- . My Brother, you well understand your position in reference to me and my work while in the conference at Minneapolis. There has been no change in my ideas and views of the condition of things among our ministering brethren. The testimony I bore in that conference is the same testimony I have borne before and since that conference convened. The Lord imparted His spirit to me in a special manner on that occasion, but I have not had one question in reference to my duty in bearing to you the message I did; but you did not recognize the voice of the true shepherd speaking through his servant. Again and again did I bear my testimony to those assembled, in a clear and forcible manner, but that testimony was not received. When I came to Battle Creek, I repeated the same testimony in the presence of Elder Butler, but there was not one who had the courage to stand by my side and help Elder Butler to see that he, as well as others, had taken wrong positions, and had misapprehended my words, and had false ideas in reference to my position and work. The prejudice of Elder Butler was greater after hearing the various reports from our ministering brethren at that meeting in Minneapolis. Elder Butler presented the matter before me in a letter stating that my attitude at that conference just about broke the hearts of some of our ministering brethren at that meeting.

[252]

I will not state any further particulars, but you will need to know that I have not changed my ideas, or my position. The way I viewed things I plainly stated to you at Minneapolis. I am the same in mind, in spirit and in faith. Because of the ideas that had been started and were prevailing, being sent by letters from the conference and afterwards reported, I stated by experience and work for the last forty five years before you at Minneapolis and Battle Creek. But since some of my brethren hold me in the light they do, that my judgment is of no more value than that of any other, or of one who has not been called to this special work, and that I am subject to the influence of my son Willie, or of some others, why do you send for Sister White to attend your camp-meetings or special meetings? I cannot come. I could not do you any good, and it would only be trifling with the sacred responsibilities the Lord has laid upon me.

[253]

You have not given me one word to intimate that your position or sentiments have changed, or that you viewed me or my work in a different light. If I should come in accordance with your call, and my ideas should not harmonize with your ideas, my counsel not be in accordance with your counsel, would not the same spirit and attitude manifested at Minneapolis be resumed? If I should harmonize with your ideas and carry forward the line of work you sincerely wish me to accomplish, great use would be made of Sister White's testimony. If the Lord gives me the least intimation that He would have me come to you, I will cheerfully come; for it is more than my meat and drink to do his holy will. But I cannot see now how the Lord would be glorified in my doing this. Have you made any efforts to correct Brother Butler's misapprehension through the false ideas that you and others presented to him in regard to my work? I think that my brethren have a work to do before they can expect the Lord to give them light through Sister White, for they have disregarded her testimony and shown contempt for the very work that the Lord has given her to do. I have a work to do for those who will be helped, even if the light given does not harmonize with their ideas. They will recognize the light from God, because they have the fruits of the work which the Lord has been pleased to do through his humble instrument in the last forty five years. They acknowledge this work to be of God, and are therefore willing to be corrected in their ideas and to change their course of action. But those who will maintain

and retain their own ideas, and because they are corrected, conclude that Sister White is influenced to take a certain course of action which is not in harmony with their ideas, and they are at liberty to pass judgment against her testimony because it reproves their ideas and corrects their wrongs, could not be benefited. I would not consider such friends to be of any value in a hard place, especially in a crisis. Now you have my mind. I do not want to do the work of God in a bungling manner. I want to know what duty is and move in harmony with the spirit of God. [254]

For me to stand ready to advise and counsel my brethren who have no faith in my judgment and counsel, would be a waste of time and strength. Let me labor with those who have not been leavened with prejudice and unbelief, and who have not taken decided positions to make of none effect my words which I know were given me of God for their benefit. The Lord's work is not to be trifled with. It is not yea and nay: but yea and amen in Christ Jesus. I wish not to subject myself to any such an experience as I had at Minneapolis unless the Lord shall signify to me that it is my duty. I have not changed in ideas or spirit since then. Have you changed? If so, please let me know. I know not what testimony the Lord may give me for you, and I should have to speak the word the Lord would give me, for I am not my own, I am under the control of my master, Jesus Christ. The words he gave me to speak at Minneapolis. I shall speak, whether it pleases or displeases. Frequently I do not anticipate saying the things I do say when I am speaking before the people. God may give me words of reproof, of warning, or encouragement as he sees fit, for the benefit of souls. I shall speak these words, and they may cut across the track of my brethren whom I sincerely love and respect in the truth. To have these words distorted, misapprehended by unbelievers, I expect, and it is no surprise to me, but to have my brethren who are acquainted with my mission and my work, trifle with the message that God gives me to bear, grieves His spirit, and it is discouraging to me. To have them pick out portions that please them in the testimonies which they construe to justify their own course of action and give the impression that that portion they accept as the voice of God, and then when other testimonies come that bring rebuke upon their course, when words are spoken that do not coincide with their opinions and judgment, they dishonor God's [255]

work by saying, "Oh, this we do not accept. It is only Sister White's opinion, and is no better than my opinion or that of any one else." This is dishonoring to God and grievous to His spirit.

[256] My way is hedged up by my brethren. I cannot reach the very ones God wants to reach and help. When my brethren tell me that they moved under a mistaken idea of me and my work, when they try, in the fear of God, to counteract the work they have done before coming to Minneapolis and since that time, and will give respect and honor to the work of the Spirit of God through whomsoever He will choose to work, then my work is clear and I will do any thing. But I must not move in blindness and in uncertainty, but intelligently. You now understand my position, and I hope you will make crooked things straight, and see clearly. I leave this matter now.

With much peace in God, I remain your sister in Christ.

*Ellen G. White.*

## Chapter 28—The Discernment of Truth

[257]

**MS - 16 - 1889**

**Cir. Jan. 1889**

### The Discernment Of Truth

Many times in my experience I have been called upon to meet the attitude of a certain class, who acknowledged that the testimonies were from God, but took the position that this matter and that matter were Sister White's opinion and judgment. This suits those who do not love reproof and correction, and who, if their ideas are crossed, have occasion to explain the difference between the human and the divine.

If the preconceived opinions or particular ideas of some are crossed in being reproved by testimonies, they have a burden at once to make plain their position to discriminate between the testimonies, defining what is Sister White's human judgment, and what is the word of the Lord. Everything that sustains their cherished ideas is divine, and the testimonies to correct their errors are human—Sister White's opinions. They make of none effect the counsel of God by their tradition.

Brother B. is on the wrong track. God has not given the work into his hands to set up his human wisdom to put his hand on the sacred ark of God. When sitting in judgment upon the living oracles of God, did he consider that God had placed upon him the work to pass judgment as to what is inspired in the Word of God and what is not inspired? Has God committed the work to him to state what sort of degrees of inspiration attend some utterances and what is wanting in others? Whatever may be his thoughts in these things, if they are kept to himself they will not harm other souls.

Did God put the burden upon him? I answer, No, He never gave any such burden to any mortal man. And if he had not become exalted he would never have dared to put his hand on sacred things to cut and carve the sacred Scriptures as he has ventured to do.

[258]

The words spoken to Joshua are applicable to Elder B. “Loose thy shoe from off thy foot; for the place whereon thou standest is holy.” [Joshua 5:15](#). You are led astray by the enemy, and while you have been doing a work the Lord has never committed to mortal minds to do, you 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.

God is not pleased with your work. His condemnation is upon it. And these skeptical ideas that undermine all inspiration have been taught in our college and have been printed in our church paper. The seeds have been springing up and you must reap the harvest. These sentiments should never have seen the light of day. They should never have been put into the paper. Have God’s people put out their eyes, that they cannot distinguish between truth and error, the sacred and the profane? Elder B. you will never want to meet your harvest in the day of God.

I am pained to the heart, for I have been shown that if our brethren had stood in their proper place, seeking counsel of God and trusting in God, they would not have placed Elder B. in the place of God and Elder B’s judgment would not have been considered as the judgment of God.

[259]

When the resolution was urged upon the conference that nothing should be taught in the college contrary to that which has been taught, I felt deeply, for I knew whoever framed that resolution was not aware of what he was doing. And when one of the elders of the church was asked if Elder Jones was not to be invited to speak and give his views on national reform and the Sunday law, the answer was that Elder \_\_\_\_\_ thought he had better not be invited to speak, for he took rather strong positions. And the arrangements were made to shut him out of the school for fear something should come in that would be at variance with what has been taught in the school. Was this a conscientiousness inspired by the Spirit of God? Certainly there was not the spirit of inspiration upon you from God, but from another source.

When your pen traced those lines, I said Elder B. does not half understand the Scriptures. New and Old Testaments are not understood by finite minds as they will be. The Bible is a progressive book; the communication of intelligence grows with the opening of God's Word to the understanding.

Oh, how little finite beings comprehend the deep things of the Lord God! How few comprehend or try to ascertain the mysteries of the rejection of the Jews and the calling of the Gentiles! The Bible presents beautiful truths that all may understand, and at the same time it deals in deep mysteries and doctrines which will require deep thought to understand. But nothing is to be misinterpreted, misapplied, or weakened as lightly inspired if inspired at all. God does nothing by halves. His Word is inspired. And God designs that men shall take the Scriptures as His inspired Word, and any man that shall venture to distinguish between the portions of God's Word, exalting one and belittling another, and taking away from another, places himself in a dangerous position.

There are most precious truths which the lapse of time and separation from God, the source of light, had displaced and disconnected from their true position. Their principles had become extinct. Christ came to remove the rubbish which had covered these truths from sight. He presented them as gems in a new framework of truth. He brought them before the people. He showed them that far from disdaining the repetition of old, familiar truths, He came to make them appear in their true force and beauty, the glory of which the people had never yet discerned. These truths He put in new settings and made them available by recalling them, clothing them with their original simplicity, and establishing them anew.

[260]

The principles and bearings of the truth had disappeared from the minds of men as they separated in heart and practice from God and the truth. These principles had become covered up with superstition, forms, and customs. Men in their depravity had misinterpreted revealed truths and explained them to suit their own unconsecrated condition, their own destitution of spirituality and the love of God. Himself the Author of these truths, Christ could reopen and revive them. This work was to restore the significance of truth and to make plain the divine will.

Christ had the power of recasting important truths, releasing them from the forms and customs in which they had been incased, which robbed them of life and vital power, and giving them back to the world in all their original freshness and force and in their sacred, elevated character. Himself the originator of truth, He could explain its true, far-reaching principles. He borrowed nothing from earthly intellect of the highest order. He Himself had created all the thought, all the talent, but the minds of men of the highest intelligence had been able to comprehend only a small part of the infinite whole.

[261] Christ condescended to assume human nature, but the dwarfed powers of man were unable through ignorance to comprehend or distinguish the divine. Jesus was not spared the necessity of defining and defending His divine nature, because the minds of men were so thoroughly human they could not discern the divine beneath the assumption of humanity. In order to make His lessons forceful, He was compelled, when these impressions hindered His usefulness, to refer to His mysterious and divine character, leading their minds into a train of thought that was favorable to the transforming power of truth.

He used the natural things with which they were familiar to make divine instruction clear to their understanding, thus preparing the way for the seeds of truth to be dropped into the prepared soil of the heart. He made them feel that He was identified with their nature and their interest. At the same time they were favored with opportunities of contrasting His superior excellencies with the most honored and acceptable rabbinical teachers. His excellence in all His teachings was revealed in a simplicity, dignity, and power that had an attraction for all who listened to His words, with the exception of the priests and rulers, who hated Him for the very graces which influenced the people to leave them and go to Jesus to hear His teachings.

What shall we say to present this matter as it is, and make it comprehensible to the minds of the teachers of truth as well as the minds of the hearers of truth? What can ignorance and finite powers do to this subject? Christ lifted His eyes to heaven and in a voice made pathetic by pity and sympathy for the ignorance of fallen man, He prayed, "O righteous Father, the world hath not known thee." [John 17:25](#). "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever

the Son will reveal him.” [Matthew 11:27](#). “I have manifested thy name unto the men which thou gavest me out of the world.” [John 17:6](#).

If ever a people have need of clearer and increased light from heaven, it is the people whom God has made the repository of His law. The men to whom God has committed sacred trusts need to be spiritualized, elevated, vitalized by the sacred truth they profess to believe. When the history of our cause and work reveals that men who have occupied positions of sacred trust, who have been teachers of the truth to others, are found unfaithful and turn away from the holy commandment delivered unto them, what carefulness should it lead us to! What distrust of self! How it should strip us of self-sufficiency and spiritual pride! What humble views we should have of our wisdom and our own insufficiency! How we should sense the fact that we are kept by the power of God through faith!

[262]

God has heretofore spoken to me at sundry times and in divers manners. Notwithstanding He has given to men precious views of the divine character, this light did not save them. Solomon at one time, as he entered upon his work, had remarkable manifestations of divine power. He was employed to build the temple of God and he offered a most remarkable prayer at its dedication and yet he could and did forsake the very temple to worship idols. [2 Kings 9:2-10](#).

## Chapter 29—To R. A. Underwood

*Brother Underwood,*

My son has placed in my hands a letter from you, making inquiry in reference to Brother Rice. After you have placed him in positions of trust why do you ask us to state what we know of him? I do not feel free to write to my brethren the particulars of a matter concerning him, and thus commit myself upon paper by giving facts which may be used against Elder Rice. He has confessed all that he has done with humiliation of soul.

During the meeting at Minneapolis, I passed through a painful experience, because of the attitude of our ministering brethren, which I knew was not in harmony with the Spirit of God. Since then I have not been confident that they have been entirely under the control of the Spirit of God, and I have had to admit that under a pressure of circumstances (for reasons that I will not attempt to explain), some of my brethren in the ministry may be led by another spirit. I dare not repose confidence in communication to them concerning other of my brethren, for if favoring circumstances should arise they would make a wrong use of the light given, and injure them or me. I feel sad to state this matter as I do.

I wish prosperity to my brethren, every one of them; but I tremble for their souls when I see them, following their own wisdom and their own judgment, and receiving impressions one from another that is wrong, which I know will lead them into difficulties and separate them from God.

Did not my son relate to you some things in regard to Elder Rice.

In regard to the Health Home that has been erected at Mount Vernon, I cannot give you the encouragement you want. If there was an abundance of money in the Ohio Conference, so that the brethren could invest in such an enterprise, and not yet withhold their means from important missions that need aid, so that the truth shall be brought before many who are now in the darkness of error, then I would not feel so sadly in regard to this matter. But this

Health Home enterprise is a channel to divert means from far more important branches of the cause that are crippled for the want of the very means that has been invested and will need to be invested to keep this institution running.

You have yourself a care and responsibility on you that is absorbing thought and energy that might be wholly devoted to the vital interests connected with the last great work for this time. You will be disposed to call the minds of your brethren in the churches to this enterprise, to set it before them in the most favorable and hopeful light, to solicit their means, and their expectations of its success will not be realized, and if they do invest means they will be tempted, and if they refuse to invest you will be tempted to feel unkindly, and in an unbrotherly manner. I look upon the whole investment as a mistake. I have looked upon it thus from the first. I look upon the whole scheme as one not devised of the Lord.

You need in Cleveland just such building as will place the work upon a becoming standard, in keeping with the greatness of the truth which we believe, and this could be done if our brethren could now invest in these much needed buildings, the means which is swallowed up in the enterprise at Mount Vernon. While a heavy debt is on that building, there is not much heart to make a call upon the churches in Ohio to do the very work which it is in their power to do if this enterprise in Mount Vernon did not stand in the way.

While I consider that our brethren in Ohio have moved unadvisedly, I could not lend my influence in any way to push them farther into this enterprise without evidence that I had the Lord to approve my effort, and work with me in the matter. I know that there will constantly be grave difficulties arising in managing such an institution; for I do not think it possible to bring any such institution up where it should be, unless there is a spirit of self-denial and great economy exercised by all who are interestedly connected with it, including physicians and helpers. [265]

Some have started in wrong and will never make a success until they are thoroughly converted. And that which makes the situation of these more difficult is they do not feel the need of improvement in the very things where they are so deficient. I am seeking the Lord daily to know His will, that I may do it. It is not safe to follow our own ways or our own judgment. Every dollar which the Lord has

sent us in trust is to be wisely invested, to tell to the very highest interest in the work and cause of God.

I have been shown that the enemy of God and man is constantly at work to invent plans and enterprises to absorb means so the work which is greatly in need of it may be hindered and crippled. These enterprises which will be less efficient for good than others will result in constant perplexity by calling for additional means and ability which might be employed in other directions with far greater success. The Lord would have us look matters squarely in the face and consider the beauties, the demands, and liabilities of every new work or enterprise in which we engage. We are to contemplate with well balanced minds the conditions of success. Everything we undertake now in this period so fraught with solemn importance must be undertaken under the guidance of divine wisdom. It is essential that the work be begun with the union and co-operation which it demands. If there has been a mistake made at the outset, a following on in the same course of error will lead more and more from the path of safety and success. To follow on in a doubtful path will only retard the advanced movements that should be made in the earnest work of saving souls. If the enemy can engage means and ability in a matter of less importance to crowd out larger and more vital interests he counts his work a success.

[266] There are buildings to be erected for the worship of God in the different churches of Ohio. There are missions to be prepared, and if those who must lift in these essential enterprises are cumbered with other interests, perplexed and worried and oppressed with enterprises that God has not laid upon them they can only engage in more important things with divided hearts and minds.

The principles of selfishness were manifested in the very first arrangements and plans concerning the establishment of your institution. There are pressing wants on every hand that need to be met in order that perishing souls may be saved. There are those who can be laborers together with God, who can act a disinterested unselfish part in the aggressive work to be carried on against error and sin. The whole heart and soul should be engaged in the work of winning souls to the Master. The work must be done intelligently and in faith.

All the tact, piety, and devotion that is possible to attain through Jesus Christ should be exercised in meeting the daring revolt against the authority of God. Satan well knows that he will be exposed, that his designs and purposes will be opposed, and the more perplexities he can invent to engross the means and the ability of workers, the more he can take from the force that should be given to larger and more necessary branches of the work. But I will close here.

**Chapter 30—Meetings at South Lancaster, Mass**

Tuesday, March 5, 1889.

**Meetings at South Lancaster, Mass.**

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By Mrs. E. G. White.

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Special meetings began at South Lancaster on Friday, Jan. 11. We were glad to find the church well filled with those who had come to receive benefit from the meetings. There were many persons present whom we had never met before, and their presence testified to the power of God to convert souls, and to turn men's feet into the path of his commandments. Delegates were present from Maine, Connecticut, Massachusetts, and other States. We realized that there was a work to be done in setting things in order, which man's best efforts could not accomplish without the aid of God. Our hearts were drawn out in earnest supplication to God that he would work in our behalf. We had a message of present truth for the people; and if they would place themselves in the channel of light, they would be prepared to do a work for others similar to the work that should be done for them.

On Sabbath afternoon I had freedom in presenting to the people the necessity of obeying the law of God. It is not enough to say that we believe. We must have that genuine faith which works by love, and purifies the soul. God has given us a perfect standard of righteousness in his law. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." This comprehends the whole duty of man to his God and to his neighbor. We owe to God our life, and all that makes life desirable, and when we refuse to render obedience to him, we rob and defraud our own souls. No

man can choose his own way without deep ingratitude to God; in so doing he renders to God enmity for love.

We felt burdened for those who had been bearing the message of truth to others, lest they should close their hearts to some of the precious rays of heaven's light that God has sent them. Jesus rejoiced when his followers received his messages of truth. At one time he raised his eyes to heaven, and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The precious Saviour, who brought life and immortality to light, rejoiced that the plan of salvation could be understood by those who were humble in spirit, although the proud and self-sufficient could not comprehend its mystery. The worldly-wise cannot see the beauty of that truth which Christ constantly opens to the understanding of those who have a willing, childlike desire to be loyal to God. To the humble the truth is the power of God unto salvation.

On Sabbath afternoon, many hearts were touched, and many souls were fed on the bread that cometh down from heaven. After the discourse we enjoyed a precious social meeting. The Lord came very near, and convicted souls of their great need of his grace and love. We felt the necessity of presenting Christ as a Saviour who was not afar off, but nigh at hand. When the Spirit of God begins to work upon the hearts of men, the fruit is seen in confession of sin, and restitution for wrongs. All through the meetings, as the people sought to draw nearer to God, they brought forth works meet for repentance by confessing one to another where they had wronged each other by word or act. Wild, clamorous cries and exercises are no evidence that the Spirit of God is at work. The Lord manifested himself to Elijah in the still small voice. Says Christ, "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." It is the sinner himself who has barred the door. Will he take down the barriers? Will he unbolt the door? The locks are all on his side of the door, not on the Saviour's side.

There were many, even among the ministers, who saw the truth as it is in Jesus in a light in which they had never before viewed it. They saw the Saviour as a sin-pardoning Saviour, and the truth as the sanctifier of the soul. "If we confess our sins, he is faithful and just

to forgive us our sins, and to cleanse us from all unrighteousness.” If we would be partakers with Christ of his glory, we must also be willing to share with him in his humiliation. “Though he were a Son, yet learned he obedience by the things which he suffered.” This must be the experience of every true child of God. “Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin.”

We should not murmur if we are called upon to share the suffering part of religion. There are many who do not feel averse to suffering, but they do not exercise simple, living faith. They say they do not know what it means to take God at his word. They have a religion of outward forms and observances. It is painful to see the unbelief that exists in the hearts of many of God’s professed followers. We have the most precious truths ever committed to mortals, and the faith of those who have received these truths should correspond to their greatness and value. There are many who seem to feel that they have a great work to do themselves before they can come to Christ for his salvation. They seem to think that Jesus will come in at the very last of their struggle, and give them help by putting the finishing touch to their life-work. It seems difficult for them to understand that Christ is a complete Saviour, and able to save to the uttermost all that come unto God by him. They lose sight of the fact that Christ himself is “the way, the truth, and the life.” When we individually rest upon Christ, with full assurance of faith, trusting alone to the efficacy of his blood to cleanse from all sin, we shall have peace in believing that what God has promised he is able to perform. As Christ represented the Father, so we are to represent Christ to the world. We cannot transfer our obligation to others. God desires to make known to you what is the richness of his glory, that you may preach the mystery of salvation to those around you,—Christ in you the hope of glory.

As our brethren and sisters opened their hearts to the light, they obtained a better knowledge of what constitutes faith. The Lord was very precious; he was ready to strengthen his people. The meetings continued a week beyond their first appointment. The school was dismissed, and all made earnest work of seeking the Lord. Eld. Jones came from Boston, and labored most earnestly for the people,

speaking twice and sometimes three times a day. The flock of God were fed with soul-nourishing food. The very message the Lord has sent to the people of this time was presented in the discourses. Meetings were in progress from early morning till night, and the results were highly satisfactory.

In the early morning meetings I tried to present the paternal love and care of God for his children. The knowledge of God's love is the most effectual knowledge to obtain, that the character may be ennobled, refined, and elevated. Jesus is to be our pattern. The Lord has lessons of the greatest importance for us to learn. He leads us as children to take views of his goodness, mercy, and love, from the simple, lowly life of our dear Redeemer. Christ ever directed the minds of his disciples to God as to a loving Father. He educated his followers to look upon God with confidence and love. When we are overawed with the greatness and justice of God, we are pointed to Jesus, to his spotless character and his infinite love. There we see the Father revealed in the Son, for God is love.

[268]

Both students and teachers have shared largely in the blessing of God. The deep movings of the Spirit of God have been felt upon almost every heart. The general testimony was borne by those who attended the meeting that they had obtained an experience beyond anything they had known before. They testified their joy that Christ had forgiven their sins. Their hearts were filled with thanksgiving and praise to God. Sweet peace was in their souls. They loved every one, and felt that they could rest in the love of God.

I have never seen a revival work go forward with such thoroughness, and yet remain so free from all undue excitement. There was no urging or inviting. The people were not called forward, but there was a solemn realization that Christ came not to call the righteous, but sinners, to repentance. The honest in heart were ready to confess their sins, and to bring forth fruit to God by repentance and restoration, as far as it lay in their power. We seemed to breathe in the very atmosphere of heaven. Angels were indeed hovering around. Friday evening the social service began at five, and it was not closed until nine. No time was lost; for every one had a living testimony to bear. The meeting would have continued hours longer, if it had been allowed to run its full course; but it was thought best to close it at that time. I was not able to sleep that night until nearly day. The

Lord had visited his people. And there was joy in heaven among the angels over the repentant sinners that had come back to the Father. What a beautiful sight it was to the universe to see that as fallen men and women beheld Christ, they were changed, taking the impression of his image upon their souls.

There were many who testified that as the searching truths had been presented, they had been convicted in the light of the law as transgressors. They had been trusting in their own righteousness. Now they saw it as filthy rags, in comparison with the righteousness of Christ, which is alone acceptable to God. While they had not been open transgressors, they saw themselves depraved and degraded in heart. They had substituted other gods in the place of their Heavenly Father. They had struggled to refrain from sin, but had trusted in their own strength. We should go to Jesus just as we are, confess our sins, and cast our helpless souls upon our compassionate Redeemer. This subdues the pride of the heart, and is a crucifixion of self. In the parable, the father saw the returning prodigal son. He saw his repentance and contrition of soul, and he had compassion on him, and ran, and fell on his neck and kissed him. The son spoke his penitence, saying, "Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found." The prodigal made a full confession of his sin. He made no excuse for his wrong-doing, and he was forgiven, and re-established in his father's house.

We thank the Lord, we rejoice, that it is not too late for wanderers to return, with humble confession, and receive a welcome in the Father's house,—to be clothed with the righteousness of Christ. I thank God for this with a full heart every day. We should be the most ungrateful of his creatures, were we indifferent when he works for the children of men in such a marvelous way. We should be like the heath in the desert, if we did not praise God when good cometh. I know that there has been rejoicing in heaven because of the good work done in South Lancaster; and if the angels rejoice,

why should not we who have also witnessed the return of wanderers from darkness into the marvelous light of God's love?

To know God is the most wonderful knowledge that men can have. There is much wisdom with worldly men; but with all their wisdom, they behold not the beauty and majesty, the justice and wisdom, the goodness and holiness, of the Creator of all worlds. The Lord walks among men by his providences; but his stately steppings are not heard, his presence is not discerned, his hand is not recognized. The work of Christ's disciples is to shine as lights, making manifest to the world the character of God. They are to catch the increasing rays of light from the word of God, and reflect them to men enshrouded in the darkness of misapprehension of God. The servants of Christ must rightly represent the character of God and Christ to men. Says the apostle, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

## Chapter 31—Diary Entries

**MS - 19 - 1889**

**Diary - March 1889**

**[Battle Creek,] Sabbath, March 2, 1889**

Spoke in the tabernacle in the forenoon from [Revelation 3](#). I urged upon the people the necessity of religion in their homes, and of educating and training their children to have well balanced characters that the Lord can approve.

In the afternoon I spoke about thirty minutes, then we had a social meeting. Again I urged the necessity of thorough work in the home life. While these duties so essential were neglected we need not expect the blessing of God. The Lord will work with our efforts but all will not do the work He has given us to do.

**[Battle Creek,] Sunday, March 3, 1889**

Devoted my time to writing important letters to Dr. Maxson and wife and Brother T. in Oregon in regard to investing money in an institution in Fresno. The past course of Dr. Maxson does not appear straight in leaving the health Retreat as he did.

Met with the ministers in the college chapel, Spoke about forty minutes with great freedom, then the ministers spoke in their turn. We had a refreshing season.

Visited Elder Olsen.

**[Battle Creek,] Monday, March 4, 1889**

This day I have had very threatening symptoms of the heart. This alarms me. There are some things that trouble me in regard to my writings—how much to write and how much to let alone.

[270] Attended meeting in the evening and spoke to a good congregation upon the duty of parents to their children, laying before them the state of things which brings the frown of God upon us. There were many testimonies borne but as yet they do not see or sense their wicked course in neglecting properly to train their children.

**[Battle Creek,] Tuesday, March 5, 1889**

We had Dr. Kellogg's team and rode out to Richard Godsmark's. Emma White and Sister Whitney went with me. Found the roads not very bad. Sister Godsmark was at Battle Creek. Otho, who was with his wife and wife's sister at Brother Godsmark's, went to Battle Creek for his mother and we took dinner together.

**Wednesday, March 6, 1889**

Rode down to see Sister \_\_\_\_\_ and her husband in regard to Sister Klose's money. Sister Klose is dying.

At five p.m. received news of Sister Klose's death.

Visited Henry Miller and had some talk with him that I think was profitable. Called and saw where Mary Stewart was at work, preparing in books all that I have written which has been put into print. At seven p.m. took electric bath. Visited Aunt Mary. Listened to the reading of manuscript for Volume I.

**[Battle Creek,] Thursday, March 7, 1889**

Mailed letters to Elder Fulton. Listened to reading of manuscript for Volume I. Conversated with Brother Hanson.

In evening attended meeting at tabernacle. Spoke about one hour, then called for those who had backslidden to come forward for prayers. About thirty responded. Many of them spoke and some confessions were made. While praying for those who requested prayers, the blessing of the Lord rested upon me and I was comforted and encouraged.

I was in a perspiration when I left the meeting. It was past nine o'clock. My rooms were cold and I was chilled through. Could not sleep until midnight.

[271]

**[Battle Creek,] Friday, March 8, 1889**

I thank the Lord this morning that I am as well as I am. I feel no ill effects from the exposure last night. Surely the Lord is good and I will praise His holy name.

I had a profitable interview with Sister Rankin, matron of the college. Attended to some business in the city of Battle Creek. Was called from my visiting to have an interview with a young brother in the faith named Kellogg. He is in perplexity as to whether he shall study to be a doctor or a minister. I advised him to pray in faith that God would give him light, for His promise is sure: "If any of you lack wisdom, let him ask of God, that giveth to all men

liberally ...and it shall be given him. But let him ask in faith, nothing wavering.” [James 1:5, 6](#).

In the evening we had a consultation with Brother A.T. Jones and Brother Daniel Jones in regard to the work to be done in this church. We feel intensely anxious that the church as a whole shall recover herself from her lukewarm state.

**[Battle Creek,] Sabbath, March 9, 1889**

Elder A. T. Jones occupied the forenoon, speaking from the fifth commandment. The Lord gave him freedom in addressing the people. In the afternoon I spoke to the people from [Hebrews 2](#). I felt a solemn burden upon me for the church and urged upon them the necessity of taking up their neglected duties in their families. Home religion is needed. The congregation were somewhat stirred.

[272] We then called for backsliders and sinners to come forward and about one hundred responded, mostly young men and young women. We had a season of fervent prayer and then many excellent testimonies were borne. Many confessed their pride, their backsliding, their partaking of the spirit of the world, and their determination to live a different life.

**[Battle Creek,] Tuesday, March 14, 1889**

Spoke to the people assembled at the tabernacle. Felt deeply over the condition of the church. The burden was heavy upon me.

**[Battle Creek,] Friday, March 15, 1889**

Sick all day. Had chills and quite a high fever. Had to keep my bed all day.

**Sabbath, March 16, 1889**

Sick Saturday; unable to attend meeting.

**Sunday, March 17, 1889**

Sick Sunday. I am weak and debilitated.

**Monday, March 18, 1889**

Thank my heavenly Father I am able to think and have a little strength to write today.

Thursday, March 21, 1889

I was very weak, but tried to be in the committee meeting today. But after being helped up the stairs I grew so faint W.C. White helped me down and home.

**Friday, March 22, 1889**

Again I tried to be at the committee meeting and succeeded, and said to them some very plain things in reference to the spirit that prevailed at Minneapolis.

**[Battle Creek,] Sabbath, March 23, 1889**

In afternoon attended meeting, where the subject of the two covenants was presented by Elder A. T. Jones. I could not be pleased with the spirit that was manifested by Elder Underwood. He [273] seemed to ask questions not for the sake of obtaining light, but of bringing confusion and perplexity by questions he did not believe himself.

I felt it my duty to state to my brethren that those who acted so unchristian a part at Minneapolis had a work to do in confessing the spirit which prompted them to action, and in seeking as far as lies in their power to remove the impression they have left on other minds that was misrepresenting their brethren and misrepresenting me. If all who commit wrongs would feel that Jesus loves us more dearly for the temptation that has been yielded to and confessed, than if there had been no error, no breach in the armor!

**[Battle Creek,] Wednesday, March 27, 1889**

Had a long talk with Brother Conradi, speaking plainly of the unchristlike spirit in which nearly all of our ministering brethren acted a part. When the questioning voice, full of earnest interest, should have been asking, "Watchmen, what of the night?" there were pale faces peering out into the darkness. The response comes, "The night cometh, and also the day."

**Thursday, March 28, 1889**

Left Battle Creek at twelve o'clock p.m. in company with Fanny Bolton, Arrived at Chicago at half past seven. We met Brother Sisley in the depot and he accompanied us to the mission. We were above one hour in reaching our destination. We were welcomed, and a very nice room was prepared for us—a parlor and bedroom curtained off from the parlor.

## Chapter 32—To J. H. Morrison

**Chicago, Illinois,**

**April 4, 1889**

*Dear Brother Morrison,*

As the time is drawing near when we must make decisions what camp-meetings we shall attend and what meetings pass by, the invitation extended to me while attending the meetings at Des Moines makes it necessary for me to say a few words to you by letter.

I have felt pained at heart to read letters from you that evidences that you are filled with doubts and unbelief still in the very message that I know to be present truth for the people of God for this time. I thought the light and blessing of God that came in at the meeting when I was with you would help you to put away the doubts and unbelief that is so natural to you, and that you would let go your prejudice and you would come to the light and walk in the light, and that you would be in harmony with the work for this time. But I have not the evidence that I ought to attend your camp-meeting for I do not think we would labor in harmony.

I might work as God has given me a message to bear to His people and you might treat it as you did me and my work in Minneapolis. I know the Lord would not have me connect with you in camp-meetings and I bearing a message which I know to be the message for this time and you and Brother Nicola and others working to make of none effect my message. It is hard enough for to meet the skepticism and unbelief and prejudice and evil surmisings of those not of our faith; and in addition to this, to have the very leading men in our conferences standing ready to trig the wheels whenever an occasion offers to labor with those who have questionings and doubts and who pursue a similar course as was pursued at Minneapolis, would be altogether too great a tax upon my strength, And I should have no confidence that the work that I might do would be followed up.

If you had walked in the light as God would have had you, you would have seen and understood what manner of spirit you were of at the General Conference; but as you have had nothing to say in regard to the course you pursued at that meeting, I dare not trust myself to connect with you until I have some evidence that a decided change has taken place in you since the Minneapolis meeting.

I would love to bear my testimony to the people of Iowa, but as long as you shall stand directly in the way to undo that which the Lord shall bid me to do, things would be left in a worse condition than before. For I have a special message to bear. The trumpet must give no uncertain sound. I shall cry aloud and seek to arouse the people to do the very work I am trying to do. I have no different position in regard to the contested question in Galatians. I feel no special anxiety upon that point for I know light will not come till as a people we are in a different condition spiritually. The only great burden with me now is that our ministers, especially the presidents of our conferences, shall be converted men and have the meekness and lowliness of Christ, and where they can preach Christ and Him crucified and the righteousness of Christ. [276]

There have been so many Christless sermons and so much theory that the poor flock is starving for food, meat in due season. This is my burden and I have no concern but that when we shall do the will of God, we shall know of the doctrine. But there must be far more praying and far more humility and meekness before we shall see the salvation of God among us as a people. Then we shall have a living testimony to bear that will reach hearts. We will have brokenness of hearts. All this cruel prejudice and unbelief that is so offensive to God will be swept away and all this hard spirit will be removed from us.

Well I will write no more now. I have tender love for you all but if there is no change in your spirit and in your faith, than when at Minneapolis, I know the Lord would not lay upon me the burden to connect with you unless He gave me as plain an evidence as He did while we were in Minneapolis. I have a decided work to do, and wherever I go, shall labor in the same spirit, bearing the same message as I did at Minneapolis, at Des Moines.

May the Lord help you to see He has great light for us at this time is my prayer.

***Ellen G. White.***

## Chapter 33—To My Dear Brethren

[277]

**B-85-1889**

**[Cir. April, 1889]**

*My dear Brethren,*

I must speak to you in reference to the meetings in Minneapolis. I at one time decided to leave the meeting because I saw and felt the strong spirit of opposition that prevailed. I could not for one moment acknowledge the spirit which moved with a controlling power upon Brother Morrison and Brother Nicola. I cannot for a moment question what manner of spirit you were of. Certainly it was not the Spirit of God, and lest you should continue in this deception I now write to you.

The night after I had decided not to remain longer in Minneapolis, in a dream or vision of the night—I cannot tell certainly which—a person of tall, commanding appearance brought me a message and revealed to me that it was God’s will for me to stand at my post of duty, and that God Himself would be my helper and sustain me to speak the words He should give me. He said, “For this work the Lord has raised you up. His everlasting arms are beneath you. From this meeting decisions will be made for life or for death; not that anyone need to perish, but spiritual pride and self-confidence will close the door that Jesus and His Holy Spirit’s power shall not be admitted. They shall have another chance to be undeceived, and to repent, confess their sins, and come to Christ and be converted that He shall heal them.”

He said, “Follow me.” I followed my guide and he led me to the different houses where brethren made their homes, and he said, “Hear the words here spoken, for they are written in the book of records, and these words will have a condemning power upon all who act a part in this work which is not after the spirit of wisdom from above, but after the spirit that descendeth not from above, but is from beneath.”

[278] I listened to words uttered that ought to make every one of those ashamed who uttered them. Sarcastic remarks were passed from one to another, ridiculing their brethren A. T. Jones, E. J. Waggoner, and Willie C. White, and myself. My position and my work were freely commented upon by those who ought to have been engaged in the work of humbling their souls before God and setting their own hearts in order. There was seemingly a fascination in brooding over imaginary wrongs and expressions of imagination of their brethren and their work, which had no foundation in truth, and in doubting and speaking and writing bitter things as the result of skepticism and question and unbelief.

Said my guide, "This is written in the books as against Jesus Christ. This spirit cannot harmonize with the Spirit of Christ, of truth. They are intoxicated with the spirit of resistance and know not any more than the drunkard what spirit controls their words or their actions. This sin is peculiarly an offense to God. This spirit bears no more the semblance to the Spirit of truth and righteousness than the spirit that actuated the Jews to form a confederacy to doubt, to criticize and become spies upon Christ, the world's Redeemer."

I was told by my guide that there had been a witness to the Christless talk, the rabble talk which evidenced the spirit that prompted the words. When they entered their rooms evil angels came with them, because they closed the door to the Spirit of Christ and would not listen to His voice. There was not a humbling of the soul before God. The voice of prayer was seldom heard, but criticism and exaggerated statements and suppositions and conjectures and envy and jealousy and evil surmising and false accusing were current. Had their eyes been opened they would have seen that which would have alarmed them, the exulting of evil angels. And they would have seen also a Watcher who had heard every word and registered these words in the books of heaven.

[279] I was then informed that at this time it would be useless to make any decision as to positions on doctrinal points, as to what is truth, or to expect any spirit of fair investigation, because there was a confederacy formed to allow of no change of ideas on any point or position they had received any more than did the Jews. Much was said to me by my Guide that I have no liberty to write. I found myself sitting up in bed in a spirit of grief and distress, also with a

spirit of firm resolve to stand at my post of duty to the close of the meeting and then wait for the directions of the Spirit of God telling me how to move and what course to pursue.

There are ways by which the Lord leads and guides His people. God has all wisdom and all knowledge. He has said, "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](#). Oh that all those who claimed to be God's chosen servants would have felt that they were in need of wisdom, in the place of their feeling the perfect wholeness which they did feel. Much talking and inflaming one another were not wanting, and ridiculing those whom God had raised up to do a special work. They had, like brethren, taken their Bibles and searched the Scriptures and bowed upon their knees before God in earnest prayer, claiming the promises of God for divine guidance. In this time of peril, as we are nearing the period of an important crisis, it is only reasonable that we should expect something of the revealings of greater light to the people; and how did these men who had allowed their minds to be filled with prejudice and jealousy know but God had made these men messengers to give light and truth to the people? What right had they to set themselves in dead array against these ministers of Christ, even if they thought that their ideas did conflict with previous ideas on some points? Why not spend the hours together in prayer to God, in fasting, in deep heart-searching? "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven of the wind and tossed. For let not that man think that he shall receive any thing of the Lord." [James 1:6, 7](#). The true, earnest seeker will give up his way for God's ways, that he may be guided into paths wherein God may choose to lead him, where the Lord has great blessings awaiting him, although it may seem to short-sighted human beings there is only loss and disaster. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." [Isaiah 55:8, 9](#).

[280]

I have been shown the low spiritual condition of the churches in Iowa, and I knew that the influence of Elder Morrison and others who united with him was not of a character to uplift the people unless there were great changes made by the Spirit of God in their faith and

manner of labor. Christ joined His divine nature with humanity to show us that God would have us in the closest union with Himself. “God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

\* \* \* \* \*

### **April 7, [1889]**

We left Battle Creek for Chicago, accompanied by Sister Fanny Bolton, March 28. We have up to this time, April 7, been having meetings almost continuously. Elder A. T. Jones has labored faithfully to instruct those assembled, and in breaking to their souls the Bread of Life. We have felt sorry that not only every Seventh-day Adventist church but every church, whatever their faith and doctrines, could not have the precious light of truth as it has been so clearly presented. I know it would have been a rich feast to very many souls not of our faith to see the plan of salvation so clearly and simply defined. We must remember that the Lord has very many souls in all the churches throughout the world who are living up to the very best light they have; and could these hungry souls, as well as those of our own faith, have the instructions that have been given here for the last ten days, and their hearts accepted the light and truth of the gospel, they would have been greatly blessed.

[281]

The religion of Jesus Christ has not been as clearly defined as it should be, that the souls who are seeking for the knowledge of the plan of salvation may discern the simplicity of faith. In these meetings this has been made so clear that a child may understand that it is an immediate, voluntary, trustful surrender of the heart to God—a coming into union with Christ in confidence, affectionate obedience to do all His commandments through the merits of Jesus Christ. It is a decisive act of the individual, committing to the Lord the keeping of the soul. It is the climbing up by Christ, clinging to Christ, accepting the righteousness of Christ as a free gift. The will is to be surrendered to Christ. Through faith in the righteousness of Christ is salvation.

We have seen evidences in this meeting how far apart has been faith and the righteousness of Christ, from the religious life of those

even who claim to be keeping the commandments of God. There has been the great want of a knowledge of Jesus Christ. The want in the religious experience is the acceptance of Jesus Christ as presented in the gospel. Many have not yet received Christ. They have accepted a theory of the truth, and have been in a large degree left to this kind of experience. And how hard it has been to impress the minds with the necessity of justification by faith! "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12](#).

Faith in Jesus Christ's righteousness in the behalf of every individual soul should be held before the people for their study and for them to contemplate thoroughly. This theme cannot be dwelt upon too often and too earnestly. The people are suffering for the gospel of Christ. The mind and heart need to be informed and educated to believe in Christ. Truth must be communicated and through patient, painstaking effort the people must learn to take advanced steps in faith. All who have teachable minds, all who are unprejudiced, will see the simplicity of faith in Jesus Christ.

It has seemed really discouraging at first to see how hard it was for some to give up their dependence on their own merits. But as minds were fastened upon the truth presented we were hopeful that the palsy of unbelief which paralyzes all the powers of mind and soul would be broken, and that the words so fitly spoken would not be to the hearer as idle tales. Jesus spoke of those who heard Him, having ears but hearing not, having eyes but seeing not, lest they should be converted and He should heal them. Attentive hearing, with desire to know the truth, will be the opening of the understanding that the soul may really have possession of the truth, that it may be sanctified through the truth. The individual soul must itself accept the truth which the Lord has sent through His messenger to him. You accept the gracious words and thus show honor to God who has sent you a message in love. [282]

This work was being accomplished for the hearers, and wrongs and sins were confessed. Their hearts began to be softened, self-righteousness was seen to be worthless. They cannot understand the great mystery of godliness. They cannot understand how our sins can be removed by the Substitute, and Christ's righteousness imputed to sinners deserving of wrath. The mind faints in its effort

to define it, to comprehend it. But has not God said it? Has He not plainly stated in His Word that the sacrifice of Jesus Christ does expiate human guilt? “Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.” [Romans 3:24-26](#).

[283] Is not this a true declaration of God? We must take it as such. We may not understand how it can all be, and theologians may try to explain it, but we can see it no better and can do no better than to believe God is true. He says it and it must be so. Take the gracious gift in the promises of God, believe all the Scripture tells us, although you cannot explain it and no one can explain it to you. Herein is faith put to the stretch. Christ died for the ungodly.

We have been earnestly and steadily at work to encourage faith in our brethren. This seemed to be as difficult as to teach a child to take its first steps alone. But thank the Lord, all this labor has not been thrown away. The gracious Spirit of God has witnessed to the words spoken, and those who have heard could only understand as they moved in faith. “With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” [Romans 10:10](#). Souls are depending on the promises of the gracious power of Jesus Christ to combine with human effort. They move by faith, not by feeling. Such efforts God owns. The Holy Spirit has been convicting the hearts of men and women, convincing them that “Without me, ye can do nothing.”

The testimonies from Thursday had a different ring. The tame, lukewarm tone was gone. They were characterized by deep, earnest feeling. Men and women confessed how destitute of the love of Christ in the soul and of love for their brethren their religious experience had been. They humbly and thankfully expressed their gratitude for the light received. They had been clinging closely to their own righteousness; now by faith they trust in Christ’s might and His power and His righteousness. They can do literally nothing without divine help. Their prayers now are filled with earnest, simple faith that takes God at His word. All now seem to have warm hearts.

The love of Christ is assurance to them of their acceptance, and they long to speak and acknowledge the great goodness of God in providing them a righteousness which is pure, spotless, efficacious. Well may we trust in Jesus. Who is so worthy of honor and confidence as He who suffered and died for us?

We are glad in the Lord that our brethren and sisters have begun [284] to see and to understand what Jesus is to them. Just in proportion as they humble themselves will be their discernment and appreciation of Jesus Christ. The Lord is in our midst. Praise His holy name.

Friday was a precious day. The rubbish has been removed from the door of the heart and they have opened it to Jesus. Everything has been without excitement or extravagance. The leaven of Christ's righteousness has been introduced into the experience and has energized the soul. Oh, that it may continue to work in its mysterious power until its diffusive influence quickens the lukewarm souls with whom it is brought in contact. Softly and silently the power of the divine Spirit does its work, wakening the dulled senses, quickening the soul and arousing its sensibilities, until each member of the church shall indeed be the light of the world.

When the Sabbath came to us, with the going down of the sun, we assembled to welcome its sacred hours with thanksgiving and praise. Many bore precious testimonies that they never loved Jesus, never viewed Him in the character of such a Friend and so gracious as they now did.

In the morning all nature seemed to be full of joyfulness. We assembled at half past five for social meeting. The Spirit of the Lord was in our midst. Many stated that they came to the meeting with hearts as hard as a stone, but as soon as they opened their lips to confess their faith in the love of Jesus, the light came in and their hearts were melted and subdued with the love of Jesus. One brother said he would bear his testimony for he knew it to be right, but he had no feeling. But his heart was broken; he fell upon the Rock and he was so impressed with the love of Jesus that he wept aloud. Ministers bore testimony that when they came to the meeting they were cold and their hearts hard, but when by faith they confessed to God their backslidings they knew Jesus forgave their sins and they [285] were happy, newly converted, and they now bear a testimony that is

free and joyful. “Thou shalt call his name Jesus, for he shall save his people from their sins.”

## Chapter 34—To W. C. White

[286]

**W - 1 - 1889**

**Chicago, Ill.**

**April 7, 1889**

*Dear Son Willie,*

We feel deeply grateful for the blessing of God that has come into the meeting here. We have all been blessed indeed. There began to be a break on Thursday, and on Friday the meetings were excellent, but oh, how hard it was to educate the people to look away from themselves to Jesus and to His righteousness. A continuous effort has had to be put forth. I am sure that those who are present begin to see now what they have lost in the past by their unbelief, and by the Christless sermons that have been presented. If this message that has been preached here is not present truth for this time, I know not how we can determine what is truth.

Did I tell you that Mrs. Miles Grant was one of my hearers last Thursday? I had an introduction to her in my room, and we had a pleasant visit. She said that she did not know that I would care to meet the wife of Miles Grant, as he and I were such sharp antagonists, but I said to her that I had made no raid upon her husband, it was he that had followed me and made a raid upon me. She talked very pleasantly, and commended the manner in which we are doing our work in such cities as Chicago. She said that she had told her husband that as a people we were showing a commendable zeal in live missionary work, while they, as a people, were doing very little, and were really dying out for want of just such methods of labor as Seventh-day Adventists were employing.

Friday morning the work of the Lord was manifested in our meeting. Hearts were moved upon by the Spirit of God, and good confessions were made. My heart rejoiced as I heard the people acknowledge that they were obtaining an education in faith which they had never had before, and that Jesus was precious to their souls. They said that they had never before known by an experimental

[287]

knowledge what the love of God was, but now they had heard, they had believed, and they would go forth to preach as they had never before preached the merits of a crucified and risen Saviour. They felt that indeed they had had a new conversion. Their souls were free, their sins forgiven, the love of Jesus was in their hearts. The tenderness of heart, the contrition of spirit that makes evident the work of the Holy Spirit and grace of Christ in the soul. The Sabbath came to us as a joy, a blessing. We hailed the Sabbath with grateful hearts as the best Sabbath we had ever enjoyed. The half-past five meeting commenced where the evening meeting closed. Every heart seemed to respond to the love of God, and souls were burdened to express the precious love they had found.

The universal testimony now is that they regret most deeply that they had not seen and known before what they now understand. They now have the assurance of the favor of God, and have the indwelling peace of Christ. One soul after another has testified to a new conversion. Our meetings have been truly melting seasons. We know that Jesus has been in our meetings. Joy and tears have been mingled. I rejoice in the Lord to see the good work progressing.

[288] On Sabbath forenoon Brother A. T. Jones gave a discourse full of the meat and fatness of good things. In the afternoon I spoke of the precious plan of salvation with much freedom to a large audience. I remained through a blessed social meeting, and how different were the testimonies from those we heard at the beginning of the meetings. They were full of joy and praise to God for the precious light that souls had received. The brethren expressed themselves as so much better acquainted with God because of the light that they had received. They comprehended to so much greater a degree His character, His goodness, His mercy, His love. They knew more of what it meant to have living faith. They said that they had a more intelligent idea of what it meant to abide in Christ, and to have Him abide in them. Many testimonies were borne by the ministering brethren to the effect that they could now see how little of the righteousness of Christ they had brought into their discourses, how ignorant they had been of the Scriptures and of the power of God! They felt that they could now go forth to their labors with new courage and hope, that they could now present Jesus and His love to the people.

From the commencement of the Sabbath to its close it was a day of especial blessing, and it forms one of the most precious pictures that I have to hang in memory's hall to look upon with delight and rejoicing. Good is the Lord and greatly to be praised. Brothers Kilgore and Starr sent telegrams to some of the brethren in adjoining churches who were absenting themselves from the meeting because of their temporal affairs. They arrived on Friday, and rejoiced as they drank in the spirit of the meeting.

Sunday, April 7, is in the past. The chapel was filled, and the halls and rooms adjoining were also well occupied. The meetings began at half-past five in the morning, and continued through the day with scarcely any intermission. Some time was devoted of course to obtaining refreshments. Elder Jones and myself occupied the preaching hours, and the Lord imparted to the speakers His grace in rich measure. The congregation were deeply interested, and many who were undecided have balanced in the right direction, and we believe that many more will decide for the truth as a result of this meeting. The sweet peace and quietness of God seem to be in all. There have been no outbursts of fanaticism, but rather the peace and joy that is born of heaven has been manifested. With tearful eyes and trembling lips, testimonies have been borne, full of faith and hope, courage and joy. [289]

We have reason to praise God with heart and soul and voice. After the evening meeting baptism was administered to eleven candidates in the baptistry. Now that the enlightenment of the Spirit of God has come, all seem to be learning fast; but at first the lessons presented seemed strange and new, and their hearts and minds could not take them in. More real good could now be accomplished in one day than in one full week before, because they have now opened their hearts to Jesus, and He is abiding with them. All regret that they have been so long ignorant of what constituted true religion. They are sorry that they have not known that it was true religion to depend entirely upon Christ's righteousness, and not upon works of merit.

April 8, half-past ten a.m. We had a most precious meeting at half-past five this morning, and it would have done your soul good to have heard the heartfelt testimonies that were borne. Brother John Sisley bore a good free, heartfelt testimony. Brother Ballenger

[290]

proclaimed himself a converted man, and there is a right ring to his testimony. He says he can take hold of the work now as he never could take hold of it before, because he simply did not know how to exercise faith and cling to the righteousness of Christ. I wish you could see and hear Elder Kilgore. He talks things right out. He weeps and rejoices. He says he has had a new conversion, that his eyes are opened, that he no longer sees men as trees walking in his religious experience, but that he sees clearly that it is Christ's righteousness that he must rely upon or he is a lost man. Brother Tait is also out into the clear light, and his testimony rings out in decided tones. He has found Jesus and is so happy. He says that there are young men at this meeting who have been brought into the truth through his labors, and we can judge how glad he feels to hear them express their joy and gratitude for the light that has shown upon us, and to see the deep movings of the Spirit of God on their hearts.

Oh, if they had only known when they first embraced the truth that which they now understand, how much further advanced they might have been in the divine life! Oh, how much time, how many opportunities have been left unimproved, because the people of God have not brought faith and love of Jesus into their religious experience! Brother Tait says, "Oh that I had preached the gospel of Christ to the souls for whom I have labored, how much better it would have been for them! But I will preach Jesus Christ and Him crucified in all my ministerial labors henceforth." Brother Kilgore is just as happy in the Lord. He now sees the mistakes he made at Minneapolis, and is so glad of the privilege of these meetings. This morning's meeting was, as some expressed it, the best of the wine at the last of the feast. Such happy faces! Such thankfulness and joy was expressed by the people of God that we are all glad in the Lord.

Willie, I am in distress for the poor sheep in Iowa. What have they done that they must be left unvisited? The sin of the shepherd should not be visited upon the sheep. I am pained at heart to think of those who are laboring for the churches in Iowa. Could not the camp meetings be arranged so that Brother A. T. Jones could go with me to Iowa? We could go without the waiting for these blind shepherds to signify their wishes to have us come. You know I told you that the people gave an invitation by a rising vote for me to attend the

Iowa camp meeting. I will go if it can be arranged so that Brother Jones can accompany me. If this can not be arranged, please state the same. If it can be so managed, let me know at once. Many of our brethren expect me to attend the Illinois camp meeting, but I think they have got a good start at these meetings, and that we could go elsewhere, where they know nothing of our labor. I have not thought of this because anyone has proposed it, but because I feel that the poor sheep need the very help that we can give them. Let me know by telegraph what your mind is. [291]

I think that Elder A. T. Jones should attend our large camp meetings, and give to our people and to outsiders as well the precious subject of faith and the righteousness of Christ. There is a flood of light in this subject, and if he goes to the canvassers' meetings only, how can the light come before the largest number? You cannot expect that any of the canvassers can present this matter in the light in which he presents it. I think that it is robbing the churches of the light and the message for the present time for him not to attend the camp meetings.

Let the outsiders understand that we preach the gospel as well as the law, and they will feast upon these truths, and many will take their stand for the truth. Please think this matter over carefully, and then after prayer over it, make your decision. I will send this proposition at once. I cannot see why half the time spent at Kansas might not be given to Iowa, or to some other needy place. I am willing to go where I am most needed.

A far greater number should have been to this meeting, for the truth has been given line upon line and precept upon precept. Brother Jones has patiently instructed the people, speaking four times each day. The third discourse was given at four o'clock to the Scandinavians on the west side.

I will now close. I desire to hear from you as soon as possible and if you see any way that I can attend Pennsylvania and Iowa camp meetings make it known to me. I mean to attend both these meetings if I can. Much love to dear Mary. May the Lord bless her abundantly, is the prayer of your

*Mother*

**W - 1 - 1889 February 15, 1960 MMO**

## Chapter 35—To J. E. White (fragment)

[292]

Fragment of letter to Edson White W-14a-1889

Chicago, Ill

[Cir. April 7, 1889] ct. W-66

If I can possibly get off from the appointment to the Scandinavians I will do it and return home and see what you are all about. I shall be glad to have No. 33 out for the people need it. I am up writing at three o'clock in the morning. There are many questions to be considered and settled. It is understood that you are going to Kansas meeting. I cannot lay out the matter clearly in my mind.

Have had some thoughts like this about Iowa: Morrison and Nicola have run the conference until there is but little life and soul in it. Now whether Elder Jones and I ought not to attend that conference and bring to the poor sheep and lambs food, is the question.

I never saw the condition of things as since coming here. The people seemed to be in a maze. They could not seem to get hold of the subjects presented until last Thursday [Apr. 4]; then there was a break, and since that time the meetings have increased steadily in interest and the people have been greatly benefited. Brother Kilgore is a free man. He no longer sees men as trees walking. His trumpet will give a certain sound. He is a converted man.

Brother Tait (?) is another who has been greatly blessed and will give the trumpet a certain sound. Brother Ballenger has been in great distress of mind but he is now free and has a new conversion. It does my soul good to see these old men and young men drinking in of the Spirit of God and planting their feet on solid Rock.

I have so desired that Frank and yourself would share in the benefits of this meeting, for if you both act a part in the work of God then you both need to be supplied with divine grace, that your works shall be wrought in God. I see the great need of less of self and more—a great deal more—of Jesus, and young and old have

[293]

been getting hold from above and becoming acquainted with faith and the righteousness of Christ.

Well, I must write no more now.

We want the testimony out as soon as possible. I shall not wait here, I think, any longer, although they want me to do so. As far as anyone to consult with is concerned, I am alone. I scarcely see Fannie; only in meeting and a few moments in evening. I do not know what she is doing except to attend the meetings, which I am confident means to her very much. I shall not have her travel with me.

This Kansas meeting is somehow to me unexplainable. I cannot understand it—that four weeks' work should be put in in one place and then other places where my testimony is much needed be passed by.

I have been really worried over this matter of Iowa—whether I ought not to go there, and Elder Jones go, and leave some other places. I should have to give up Pennsylvania. Had I thought you would not have attended this meeting at all I should have made calculations accordingly. Now I do not know what to do. I verily believe it was the work of the enemy that you have not been here all through this meeting. You might have waited here for news from Emma if she was worse, and then matters might have shaped themselves so that you would have had the benefits of this meeting which I knew you needed. I am sorry, so sorry; but I must close.

*Mother*

## Chapter 36—To J. Fargo

[294]

**Canton, Penn.**

**May 2, 1889**

*Dear Brother Fargo,*

I have been reading the letter of Elder Butler's written in answer to the letter I wrote to him just before the Week of Prayer. In that letter he made the statement that the position I took at the General Conference nearly broke the heart of my ministering brethren, and he thought the wound was not healed and never would be healed. He stated to me that Eld. Goodrich and Eld. Fargo and some of my very best friends had made this statement to him.

Now, Bro. Fargo, if you did go from that conference and make such statements to Elder Butler, have you had no evidence to change your mind? and how could you represent this as you did to Elder B. who was broken in mind and diseased in body, who was in a condition to exaggerate every statement made? How can God look upon this work of my good ministering brethren? If you have acted a part because of blindness of mind in helping Eld. Butler to remain under a deception, making statements to him which his diseased imagination would construe into the worst possible light, God will not look on this work with any favor, for if this, your work, is of God, then He has not been leading me. Did not you see enough at that meeting if your mind had not been wrongly impressed by the prevailing leaven at work in that meeting at Minneapolis to know that God was not with those who were so stirred up over the Law in Galatians? Did you not have evidence that the Spirit that controlled at that meeting was not the spirit of Jesus? What evidence had you or any one at that meeting that I was changed in my relation to the work of God and what did you perceive in my speaking to the people when the testimonies God had given me were of a different order and character than they had been? When I came to Potterville I bore the same testimonies. Wherein did you distinguish in the message I

bore, an uncertain sound that would lead you to suppose it was not the voice of the true Shepherd through His humble messenger?

[295] I want you to look over the past since that meeting in Minneapolis and then consider whether you are in the line of duty to maintain a silence and the same position as you did at that meeting, Is God glorified with this position? Does it bring to you any strength or hope? You have had evidence as much as you will ever have, that the Lord gave me the burden of message for His people while they were assembled at Minneapolis. You have evidence that the Lord was with me at Potterville, but you make no change in your feelings or your attitude, and just as surely as you stand where you did while you were at Minneapolis no additional light will come to you. You will be accounted as one who will not open their eyes that they may see and their ears that they may hear. Darkness will just as surely come upon you as you stand in the position you did at Minneapolis. I have no evidence that you, Brother Howard Miller, Bro. Rubert have made the least acknowledgments that you were wrong in your views and feelings in regard to myself, W.C.W., A.T. Jones or Brother E. J. Waggoner. If God has ever spoken by me I speak to you now decidedly that you were deceived. You came to that meeting deceived. You had wrong ideas of your brethren and you worked and our ministering brethren worked under a false impression. You had an opportunity to test the spirits at that meeting. If you had not been blinded you could have seen and understood that the spirit brought to that meeting was not the spirit of Christ. The different views in regard to the law in Galatians need not have produced any such exhibitions. I have not the slightest burden upon that subject. God has not inspired all this intense feeling over that subject. I have not a particle of burden on that subject. My only trouble is the position of those ministers who were at that conference who manifested so little of the spirit of Christ and possessed more largely the spirit which controlled the scribes and Pharisees which planned the betrayal and acted a prominent part in the trial of Christ, in false statements, in accusing of Christ and making Him appear before the people in the worst possible light.

Repeating these statements, they acted upon the human minds and hearts, stirring up the worst elements of the character of the natural heart, unsanctified by the truth. When I sensed at the conference

the condition of things I knew God would not illuminate the minds thus inflamed, by what?—the spirit of the enemy, for it was nothing else. God's truth needed no such a spirit to stand in its defense. I knew that there were men there who were proclaiming the truth who were unworthy and whose hearts were vessels of dishonor. [296]

I had messages of reproof for some but the spirit that prevailed which was not of Christ but of the enemy made of no effect my words. Christ was wounded in the house of His friends. It was not by me! Not by me, that Christ was dishonored! It was by my brethren who had no just cause for thus making of none effect my labors at that meeting. I was about to leave the meeting for Kansas for I could not see that my remaining would do any good. Bro. Kilgore urged me to speak Sabbath. I said, "No, I will not be guilty of wasting my words and strength further for a people who are filled with prejudice and evil surmisings, who withstand my labors and whom I cannot convince of truth. I will speak in the afternoon to the Scandinavians because they desire it so much."

That night the angel of the Lord stood by my bed and said to me many things which I will not attempt to write here, but I was commanded to stand at my post of duty; that there was a spirit coming in taking possession of the churches, that if permitted would separate them from God as verily as the churches who refused light that God sent them in messages of warning and of light that they might advance in regard to His second coming to our world.

I have been shown that the people of God are not fully enlightened in regard to the many devices of the relentless foe whom they will have to encounter. Those who should be well experienced are, in a large measure, ignorant of the workings of Satan and he is taking them unawares. There is a great, grand charge to be made by a united front against the enemy and Satan has great victories because there is a difference in views in our ranks upon some points of Scripture not (of) a vital character. Men who claim to believe the truth, I have been shown, will develop their true standing before God. My guide said, "Follow me." I was then taken to the different houses where our people made their homes. I heard the conversation, the remarks, made in reference to myself; the testimonies borne at that meeting were commented upon. W.C.W. was talked of and presented in a most ridiculous light. I could define the speakers by

[297] their voices. A. T. Jones was commented upon in like manner, so was E. J. Waggoner, Said my guide, "Where is the earnest prayer, the seeking of God with humble heart for light?" I was listening in the different rooms to the sarcastic remarks, unchristian comments, the excitable, exaggerated statements made all because that there was a difference in the views of the law in Galatians. O consistency, hast thou departed from the midst of Seventh-day Adventists? After listening some time to the free, unchristlike words, then my work was appointed me.

I was told this spirit had been gathering strength for years and the leavening influence was at work and spiritual life was going out of the churches. In their gatherings for meeting there was lightness, trifling, jesting, joking,—a spirit that God frowns upon. I was promised that if I stood faithfully at my post of duty the Lord would sustain me to do the work given me of God. His everlasting arms would be beneath me, but I must bear the message the Lord gave me whether men would hear or forbear. I have tried to do this. I sent word that I would speak Sabbath forenoon and I did speak and I did not leave the meeting until my work was ended. I bore my testimony in Battle Creek but there was not one of my brethren who had the moral courage to stand by my side and take back or confess that they had pursued a wrong course and misjudged their brethren and misjudged me.

I bore my testimony in Potterville. The Spirit of the Lord attended me, but not one of those who had drank in that spirit of doubt and questioning, who had withdrawn their confidence from me and the work God had entrusted to me, confessed their mistakes and the deception they had been under. The Lord wrought for His people in Battle Creek but notwithstanding the evidences of the work of God, not one who was leavened with the spirit of doubts and suspicion and evil surmisings after they saw that life and freedom and the blessing of God was brought in to the churches by the messages borne by the very ones they had misjudged and demerited and had misstated and falsified had any words of confession. They did not then admit their wrong and confess their errors and take their stand firmly for the right. Were they too proud to do this? What has come over our people?

[298] I have the same testimonies to bear I ever have borne during the last forty-five years. I did plead that our ministering brethren should

act like Christians at Minneapolis, which many of them did not do. You are well aware that the power of God attended the messages I gave to the people but all this is neutralized by hearsay, by the strong feelings that had been worked up and the suggestions made by Elder Butler which suggestions he has no delicacy in making to my face in his letters to me. I tell you, for Christ's sake, as I have told others, -give up your false ideas and be not deceived.

In regard to the meeting in Kansas I had not been there over the first night when I had opened to me the true condition of things, The leaven of Minneapolis was brought from Iowa and its work was being carried on to make of none effect the labors of Eld. A. T. Jones and my work. The next morning I spoke decidedly upon this matter and plainly stated in substance that which I have traced with pen and ink in this letter. Brother Hall, President of Kansas conference arose and said, "My confidence in the testimonies the Lord gives Sister White is confirmed. I was in one of the very rooms she mentions, the very statements made are more clearly pictured than I could possibly describe the incidents myself. Minneapolis was the first general conference that I ever attended. I was but a child in the truth, three years old. I had implicit confidence in my ministering brethren. I believed them to be conscientiously doing their work. I looked up to them, trusted in them, respected them, but the remarks I listened to day after day did make an impression upon my mind. I bore this talk, thinking it must be so but it became too strong for me and on one occasion I just boiled over. I told them just what I thought of such talk and the manifestation of such a spirit. For a little time it was better but whenever something fresh would come up all and more was repeated. I said if this was a sample of the spirit brought into the General Conference, I never desired to attend another." He humbly confessed that he did become carried away with the current for which he heartily repented. Bro. McReynolds bore testimony that the description given by Sister White was true to the letter. He was unfortunate enough to be one of the number in the room with the Iowa brethren and he was distressed for two weeks. He was not drawn in but the current became too strong and he lost his bearings and confessed he united in the spirit to some degree. He said for two weeks as Sister White has said, there was not a vocal prayer offered in the house. He had before this made humble

confessions to me of this matter which he repeated at the meeting. Our meeting had to close before we could go any farther. Young Brother Washburn and his wife came to our tent and talked with me and I talked with them freely and told them if they had come to me I would have gladly explained everything to their satisfaction. Brother Porter came. I talked with him freely and told them not half as much as I have told you when you came to Battle Creek and it helped their minds. Friday again the Lord gave me a decided testimony to bear which made as decided impression on minds.

Sabbath day Brother Porter was wonderfully exercised. He was in meeting. He said, "I thought I was going to faint. I felt that I was dying. I dropped my head on the seat before me (and) when I raised my head, I was revolutionized. Every point which had been clouded with darkness was clear as Eld. A.T. Jones has presented it. I wrote it and as the Lord had presented it to me in a clear line from Adam down, the righteousness of Christ in the law."

Sunday I bore in the morning meeting a testimony upon the same point in regard to the Christless wicked surmisings and misrepresentations that had been made in Minneapolis by my ministering brethren. The break came, thank God! My words were not to them as idle tales. Brother Porter, minister from Iowa, arose and said, "I came to this meeting in complete darkness. Satan was at work with me to raise my combative spirit and I was growing darker and darker but I am converted. I see the light. I was not at Minneapolis. If I had been, I fear I should have been the worst among my brethren but I rejoice in God. I see now clearly. I am now determined to work in an opposite direction from that which I have been hitherto working. I want you, my brethren, to forgive me for my blindness and for my stubbornness," Young Brother Washburn arose and talked quite lengthily. He said when at Minneapolis he was one who thought Sister White's testimony could not be truth when she stated she had had in California no conversation with A.T. Jones and E. J. Waggoner. He did not say that Sister White lied but he might as well said it for he stated to others it could not be so. And he did not believe that Sister White told the truth. But he said, "I confess this to my shame. I have confessed it to Sister White and I confess it to God. I repent of this everlastingly." He was free in the Lord. Bro. Wakeham was also free to confess he with Brother Conradi were in

that room where many ministers made their home and he acted a part in the talking. He had enjoyed more of the blessing of God in the last twenty-four hours than he (had) done in all his life before. Our meeting moved off after this much more freely and the blessing of the Lord rested upon the people. I write you these particulars that you may see if you have done all that you ought to do in regard to the removing the impression you and your ministering brethren have left upon Elder Butler's mind which have misled him and he was, poor man, sick both in body and mind, broken in mind, yet treated as one who was sound and his imaginings as correct as the mind of God.

There was poor Brother Ostrander that went to that meeting, unbalanced in mind, little less than insane man. His brethren were in so great blindness they were so wrought up over the law in Galatians, they had no sense to discern his true condition and the question was gravely asked me by the committee who visited me, for my counsel of Bro. Ostrander. Would not he be one whose name should be put on the paper as one to run for the presidency of General Conference? This man was even dangerous in his home in his insanity before he left home, for his wife has told me in regard to it. But this man was fully in the confidence of Elder Butler and in his weak condition strong impressions from this man were made on his mind. As Brother Butler stated, my best and most experienced ministering brethren could tell him their hearts were nearly broken at the positions Sister White took at the General Conference. I wish for these ministers' sake, the breaking of the heart would have been more thorough for then there would be reformation and the mould of God would be upon them in the place of the mould of men. Would that these brethren would be illuminated by the spirit of God rather than to continue longer walking in the sparks of their own kindling. [301] They talk thru mist, thru doubts, thru darkness but do not open their hearts to the light that God has sent them to clear away the fog. They close their hearts to knowledge that God would give them but open them to all the doubts that are floating from one to another.

The work they ought to do they do not do and God will give them no greater light than they have had until they acknowledge the light He has already given them. They have caused Brother Butler to stumble. They have to remove the stumbling blocks from his path

and make straight paths for their feet lest the lame be turned out of the way. The Lord will no more excuse the rejection of light in any one of those who claim to believe in the truth in our day than He excused the Jews for their rejecting light that came from the Lord's appointed agencies. In this our day the refusal to walk in the light leaves men in darkness always.

## Chapter 37—Morning Talk

[302]

Ms 2, 1889

### Picking Flaws

Morning Talk by Mrs. E. G. White

**Ottawa, Kansas,  
May 12, 1889**

The enemy is at work with those who have placed themselves in doubt and unbelief; and they are not satisfied only to be there themselves, but all the time they are strengthening others in the same line, and they want others to believe just as they do. From the light God has given me, there never was any new light that came from heaven but that Satan could find something in it to pick at. And so it is with some of the people of today—they will pick at little things. They want the light, but there comes along the enemy just as he did to the men of Nazareth, and although the Spirit of God told them that Jesus was the anointed one and Christ told them what His work was—to break the power of the enemy and let the oppressed go free, to loose the bands of wickedness and to preach the gospel to the poor [see [Luke 4:18](#)]<sup>—</sup>[they remained in doubt and unbelief].

But it seems to me that we do not take these things and learn the lessons from them that we should. Now the unbelieving came up and the devil took advantage of it and began to work, and they began to say among themselves, Who is this? Is not this the son of Joseph and Mary? And just the minute this thought came into their minds they began to work it out. And you know how it worked. They arose right up and laid hold of Christ and led Him to the brow of the hill and were going to destroy Him. Now, there has not been any improvement made in human nature since that time. Human nature is human nature still. If there is any little point where they can divert the mind, they make the most of it. You see it in the counsels. It has been presented to me again and again. They

[303]

[church leaders] are laying plans for the work of God, trying to make arrangements whereby they can advance the work of God, and there stands someone trying to trig [block] the wheels. As I said to one of our brethren not long since, “You have done more to set back the work of God than ten or twenty of our enemies, because you construe some point into something wonderful, and you have held the committee for hours over nothing, only to throw in a block to trig the wheel, and the time wasted and the good resolutions that should have been carried have been lost. You come in and they think you are a good man, a moral man, and what you say is all right, but every time you have a chunk to throw in, and they are worried out in their counsels and nothing is accomplished which should have been done, on account of this hindrance.”

Now brethren I want to tell you, when the Spirit of God comes into our midst, it will strike the minds that are ready to receive it. But if their minds are not open to receive it, they are all ready to pass judgment upon the messenger and the words spoken. In the place of coming to God and asking Him to give them a new heart and a new mind, that the transforming influence of the grace of God shall be upon them, they commence to find fault and pick flaws. It doesn't strike them, and it must harmonize with their ideas and they will stand right there until these things are culled out of the way, and they place themselves right there to judge. This is the way it was at Minneapolis.

[304] It is because I know the very same spirit is here, and that we should not give place to it for a moment that I say these things. I know that while the Spirit of God will make impressions upon human minds the enemy will come in and make the most of any little thing that it is possible to make and the leaven will begin to work because the devil wants it so. Now brethren and sisters I want to place you on your guard. I want to ask you if you are satisfied with your coldness, your unbelief, your backslidings. Have you not had enough of it? If not, the devil will give you all you desire. We don't want any more.

We see that we are in no better condition than the Jewish people. God gave them the clear light that they might stand as His holy, peculiar people. He had given them the prophets, and then Christ Himself came in order that He might present the truth to them. But

when His own nation rejected Him, He turned away. He told them, “Ye have ears, but ye hear not, eyes have ye but ye see not.” (cf. [Jeremiah 5:21](#).) Then they inquired, “Are we blind also?” Christ said, “If ye were blind no sin would be attached, but it is because light has come and ye choose darkness rather than light.” (See [John 9:14](#).) Was it a real darkness? No, it was not. The light of truth had shone upon them, but Satan was throwing his blinder before their eyes, and they received it not.

Now brethren, there is a blessing here for you. You may think it strange that I speak to you about these things, but it is my duty. We never want this thing acted over again on God’s earth; and if God gives me strength I will do it. I want you to inquire, How is it with my soul? Will you take the light, or will you stand complaining? It is time we should know where we are. We should have a chance to pray and talk and seek God. What we want is the Lord, and we don’t want anything else. But we have it here in these words of Zechariah. Joshua stood before the Lord, and Satan stood there at His right hand to resist him. “The Lord rebuke thee,” He said, “is not this a brand plucked out of the fire?” ([Zechariah 3:2](#)).

[305]

Now here are the people of God and God wants you to be getting ready for the great day of salvation, that you may be getting others ready. He wants you to have a fitting-up, that you may have a message for the people that will cut its way through the fleshy heart, and that you may go crying through the porch and the altar, “Spare thy people, O Lord, and give not thine heritage to reproach” ([Joel 2:17](#)). Now open your ears to the truth you have had and put away your doubts, unbelief, and Christless surmisings.

God wants you to come and drink of the clear waters of the streams of Lebanon, and when you have drunk yourselves you will want to call others to drink. Convert after convert is presented to me who does not know what it is to have faith in Christ. It seems they are ready to die; there is no light in them; they are dying for the want of God.

I went to a meeting where I could stay only three days, and in that time I spoke to them seven times. They begged of me to stay longer; they seemed starved, and they would get up and talk of how they wanted this truth and this light, but the devil was ready to bring in something to shut out the light, and many are ready to have it so.

[306]

They don't know what the pure atmosphere is, but may the Lord help us that the clear light of His glory may surround us. May God help us to stand on vantage ground before the enemy that we shall have our minds broken off from things below and get hold from above.

Christ, when talking to the people of His time, told them that they had blinded their eyes and closed their ears lest they should see with their eyes and hear with their ears and be converted and He should save them. (See [Matthew 13:15](#).) Light had been given them, but they would not receive it. Darkness was upon them, and they would come and pick the little flaws, and draw the minds of the people away from the solemn truth that was for them. Now, how will it be with us? We don't want to kill ourselves here laboring for you, but will you labor for yourselves? We want to know whether we will have the rich blessing of the Lord resting upon us, and we realize that He sheds His rich light and glory upon us. This is my prayer.—[Manuscript 2, 1889](#).

*White Estate Washington, D.C.*

*September, 1983*

## Chapter 38—To Children of the Household

[307]

Letter 14, 1889

May 12, 1889

### Reflections on the Minneapolis Conference

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

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

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

[308]

the close reproofs of the Spirit of God, and regarding them as idle fables and ridiculing and misrepresenting and quibbling upon words.

All this was an offense to God and must not have any place here at this meeting. There were souls starving for food and they must be fed. I told them that which the Spirit of God had revealed to me as I was conducted to the rooms of those who came to the conference. I was made to hear the conversation, the sarcasm, the evil feelings expressed, the bearing false witness, the making light of the message God sent, and the messenger who brought the message. I was told all this was wisdom that was from beneath in marked contrast to the wisdom that was from above, which has been specified by God through His apostles. [[James 3:13-18](#) quoted.]

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

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

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

I had been, during the forty-five years of experience, shown the lives, the character and history of the patriarchs and prophets who had come to the people with a message from God, and Satan would start some evil report, or get up some difference of opinion or turn the interest in some other channel, that the people should be deprived of the good the Lord had to bestow upon them. And now in this case

a firm, decided, obstinate spirit was taking possession of hearts, and those who had known of the grace of God and had felt His converting power upon their hearts once, were deluded, infatuated, working under a deception all through that meeting, and it took but a tiny seed of doubt and questioning to find fruitful soil in the hearts of those who had no living connection with God, whose hearts were hard and un-impressionable. Their base passions were stirred and it was a precious opportunity to them to show the mob spirit.

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

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

[310]

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

Voices that I was surprised to hear were joining this rebellion and those with whom I had labored in past years, without any evidence or any sure knowledge of any change in Sister White, were hard, bold, and decided in denouncing her. And of all those so free and

forward with their cruel words, not one had come to me and inquired if these reports and their suppositions were true. I was represented as telling things untrue, when I made the statement that not a word of conversation had passed between me and Brethren Jones and Waggoner nor my son Willie upon the Law in Galatians. If they had been as frank with me as they were in talking with one another against me, I could have made everything plain to them in this matter. I repeated this several times, because I saw they were determined not to take my testimony. They thought we all came to the conference with a perfect understanding and an agreement to make a stand on the Law in Galatians.

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

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

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

[312] The guide which accompanied me gave me the information of the spiritual standing before God of these men, who were passing

judgment upon their brethren. They were not keeping their own souls in the love of God. Had they been growing in grace and the knowledge of our Lord and Saviour Jesus Christ, they would have distinguished light from darkness, and truth from error.

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

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

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

I sent word to Brother Kilgore that I would speak to the Scandinavians in the afternoon, and to the American brethren in the

[313]

forenoon. I stated to the brethren that I had continued the same work since the Minneapolis meeting. Success has attended my labors, but only one man has had the moral courage to confess that he had done and spoken wrong both of me and the work God had given me. They have not repented of their evil work. I had testimonies for individuals that were in sin, but I had no liberty to reprove them, for these were joined with those who held responsible positions and had a mob spirit, the spirit of the devil to berate, to falsify and inflame the minds of those who ought to have had the spirit of Jesus.

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

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

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

I told them plainly [that] the position and work God gave me at that conference was disregarded by nearly all. Rebellion was popular. Their course was an insult to the Spirit of God. The Lord sustained me by His Holy Spirit and told me that my work was to stand at my position of trust to do the work the Lord had set me to do, and raised me up from a bed of sickness to do, and His sustaining  
[315] power would be with me, for His everlasting arms were beneath

me; [that] the spirit that was brought at that meeting was a zeal not according to knowledge; that wrong ideas and a spirit not of God had been for years taking control of those who were standing in responsible places. They were lifted up, exalted.

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

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

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

[316]

The president of the Kansas Conference solicited an interview with me and said his confidence in the testimonies was greater than ever before, for he was in that house where it seemed indeed to be as I had said, a godless, prayerless house. Such comments as were made of me and my work from men he supposed would never speak

such words, so astonished him that he felt that he must speak and let them know he was not of the same mind. He reproved the spirit, the words, that had been spoken.

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

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

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

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

Sunday morning I attended the meeting, and prayed and talked. I bore to the company assembled a plain, clear, sharp testimony, taking up again a solemn reproof against the sin of our doubts and unbelief; that in every congregation Satan had his agents right among us through whom he could work. Their natural and acquired abilities he could use if there was any chance for him to do so.

There are those who have lived in an atmosphere of doubt, men of talent and acquirements who attend our special meetings for business and for counsel, whom Satan works through, to hinder the work of God. When propositions are made to advance the work, when the glory of God alone is considered, these men, supposing themselves to be wise and of far-seeing judgment, will catch at a little item of no particular consequence, and they will talk over it and make everyone else talk over it, and hinder the work which might have moved right along to its completion. And when once they start a thing, they will hold tenaciously to their ideas. They consider it a virtue, a matter of praise in them, to appear to have this great caution and wonderful foresight, when [they] are only carrying the stones to trig the wheels, making the work exceedingly trying in these business meetings because these men intrude themselves to notice, when the “Well done” would have been said to them in heaven and in earth if they had kept silence. [318]

The very thing that the Lord had impressed upon the minds of His servants that ought to be done has not been done at the right time, because these men advanced their own ideas under the suggestions the devil had put in their minds to hinder the work of God and to disgust those who would see the work of God move. There have been suggestions made by themselves which have carried, which God never put into their minds. Satan attends every board meeting, every business meeting, every committee meeting, and if he can impress anyone’s mind to make objections or to throw in suggestions that will delay the work hours and weary out those who are called upon to attend these meetings, he is wonderfully pleased. He has had his way in the matter. And the business which should be pushed through with dispatch, yet in an intelligent manner, is made tedious and to drag along because of the human, unsanctified elements in the character of some who are placed in responsible positions, who do not have knowledge when to speak and when to keep silent. [319]

This is the way Satan has wrought among us effectively. If these men are not converted, [these men] who are so ready to block the wheel, who will oppose things which commend themselves to the judgment of those who generally preside at these meetings, let them be left off the board, for although they may have some excellent ability they have mingled with it a self-esteem and ideas that they wish to have prevail which will be carrying out Satan's line as he wants it. They are a detriment, a hindrance, to your business meetings, and make them unsatisfactory, wanting in dignity and make most tedious delays of business that might be executed with expedition and thoroughness.

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

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

Think ye not that the heavenly Watcher sees your unbelief and opposition? Think ye not your ridiculing, scoffing words are never to appear before you again? Even the outpouring of the Spirit of God you have treated with contempt, and have passed your unsanctified judgment upon; and when the messages have come to you that you must be converted to God, how you have misunderstood and perverted the meaning of these words. The voice of unbelief and contempt of God's work and God's servants have been by those blinded by selfishness and self-deception, as the voice of God. But

an almighty hand is at work for His people, to purge from them the spirit of self, the base material that they flattered themselves was gold.

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

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

[321]

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

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

This plan of Satan has been carried on through the ages. He will work upon some minds to get into a dispute about some things in the church whenever the Lord begins to revive His people. He lays hold

[322] of human elements in the church, upon something that might be as well left wholly alone, to quench the spirit of harmonious action and to divert the mind from living issues. In every church gathering for worship, Satan is there also, to use every element that he can use in human nature to serve his purpose. He will use to bring in unbelief, evil surmising, and [he will endeavor] to get up side issues to divert the mind from the living issues; and [so] the Lord Jesus has warned us to watch and pray [lest] ye enter into temptation.

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

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

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

The light given me was that after a few superficial performances in private or public, they were filled with the accusing spirit, with evil surmisings, and several have acknowledged they did not want to say that Sister White lied, but they did say they did not believe she told the truth when she stated that she had not had conversation with W. C. White, Elder Waggoner, or Elder Jones. Have not these, my brethren, been wrought up by the spirit of Satan to thus judge me? And yet not one of them sought an interview with Sister White. Not one tried to obtain the true state of the case from her. In all the scenes of rebellion that have arisen, not one has charged me with untruth before this, and if they judge of me in this light, fired with a zeal that certainly is from beneath, they have thought and said worse things of Brethren Jones and Waggoner. Is this the course that we are to pursue in standing by the “old landmarks”? Is this the zeal for the Lord of hosts and for the spiritual interest of our brethren?

Where is the spirit that Moses had when he cried earnestly to God day and night that He would exalt His own name among the nations? Where is that disinterested self-devotion which prompted the prayer of Moses, “Yet, if now Thou wilt forgive their sin, and if not, blot me I pray Thee, out of Thy book”? Where [was] there anything of this shown in the zeal of these brethren? God forbid [that] anything should ever take place again like that which transpired at Minneapolis. All this undue excitement of natural feelings of chagrin and vexation was not the zeal heaven-born to stand in defense of the truth. [324]

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

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

May 13. This morning there was a precious meeting of confession. Brethren Porter, Washburn, and Wakeham, all have yielded their opposition and surrendered to God. Brother Wakeham's testimony was that he had enjoyed more of the Spirit of God in the last 24 hours than he had done in all his life before. He was getting free and rejoicing in the Lord.

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

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

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

I pray that this good work may go on and that Zion may arise, because her light has come and the glory of the Lord has risen upon her. Let the individual members of the church humble themselves before God, and accept the message which will bring healing to her bruises and wounds.

*Ellen G. White*

## Chapter 39—Unfounded Reports

[326]

Several times during the past winter [1888-89] I have met the report that, during the Conference at Minneapolis, “Sister White was shown that the judgment, which since 1844 had been passing upon the righteous dead, had now begun upon the living.” This report is not true. A similar rumor, which has been afloat for about two years, originated in this wise: In a letter written from Basel, Switzerland, to a minister in California I made a remark substantially as follows: “The judgment has been over forty years in progress on the cases of the dead, and we know not how soon it will pass to the cases of the living.” The letter was read to different persons, and careless hearers reported what they thought they heard. Thus the matter started. The report from Minneapolis arose from someone’s misunderstanding of a statement to the same effect as the one quoted from the letter. There is no other foundation for either report than this.

Secondly, report has it that a minister now living has been seen by me in vision as saved in the kingdom of God, thus representing that his final salvation is assured. There is no truth whatever in this statement. The word of God lays down the conditions of our salvation, and it rests wholly with ourselves whether or not we will comply with them.

Says the Revelator: “Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. *He that overcometh*, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.”

“Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.” “Ye therefore, beloved, seeing ye know these things before, *beware lest ye also, being led away with the error of the wicked, fall from your own*

[327]

*steadfastness.*” “And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end He may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints.” “Now the just shall live by faith: but *if any man draw back*, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul.”

Here we have the Bible election plainly stated. Here are specified who shall be crowned in the city of God and who shall have no part with the just. “*Blessed are they that do His commandments*, that they may have right to the tree of life, and may enter in through the gates into the city.”

The third report states that, in the Conference at Minneapolis, “Sister White confessed that in some of her remarks at that meeting she had been in error and had manifested a wrong spirit.” This report also is wholly without foundation. I could not forbear giving to the Conference the light that God had given me. This I presented both in messages of warning and reproof and in words of hope and faith. But nothing spoken by me at that meeting has been taken back or confessed to be wrong. I still view matters from the same standpoint, and am of the same mind, as when at Minneapolis. All the dangers which I then saw, and which brought such a burden upon me, have been more clearly developed since that meeting. As I become more fully acquainted with the condition of our churches I see that every warning given at Minneapolis was needed.

The influence of this report from Minneapolis, tended to destroy confidence in all reproofs and warnings given by me to the people. One example of this I will here relate.

[328] A sister connected with one of our missions had been reprov- ed for her wrong influence over the young people with whom she was associated. She had encouraged a spirit of lightness, trifling, and frivolity, which grieved away the Spirit of God and which was demoralizing to the workers. When the report came by letter from Minneapolis concerning Sister White’s wrong course which called for a confession there, the relatives of Sister T at once remarked: “Well, if Sister White was wrong in regard to matters in the Conference at Minneapolis, and had to confess this, she may have made a

mistake as to the message she gave my sister and may have to confess that also.” And they justified the wrongdoer in her course. Since that time, however, Sister T has acknowledged the wrong for which she was reprovved. Those who originated and spread the report have exerted an influence to embolden wrongdoers in rejecting reproof, and souls have thus been imperiled. Let all who have engaged in this work beware lest the blood of these souls be found upon them in the great day of final judgment.

The cases mentioned will serve to show how little reliance can be placed upon reports concerning what I have done or taught. During my labors in connection with the work of the Lord I have not made it a practice to vindicate my own cause or to contradict reports that have been put in circulation in regard to myself. To do this would occupy my time to the neglect of the work which God has appointed me. These matters I have left to Him who has a care for His servants and His cause.

But I would say to my brethren: Beware how you give credence to such reports. The Saviour bade His disciples: “Take heed therefore how ye hear.” And He speaks of a certain class that hear and will not understand lest they should be converted and be healed. Again He said: “Take heed what ye hear. “He that is of God heareth God’s words.”

Those who listened to the words of Christ heard and reported His teaching just according to the spirit that was in them. It is ever thus with those who hear God’s word. The manner in which they understand and receive it depends upon the spirit which dwells in their hearts. [329]

There are many who put their own construction upon what they hear, making the thought appear altogether different from that which the speaker endeavored to express. Some, hearing through the medium of their own prejudices or pre-possessions, understand the matter as they desire it to be,—as will best suit their purpose,—and so report it. Following the promptings of an unsanctified heart, they construe into evil that which, rightly understood, might be a means of great good.

Again, an expression perfectly true and right in itself, may be wholly distorted by transmission through several curious, careless, or caviling minds. Well-meaning persons are often careless and make

grievous mistakes, and it is not likely that others will report more correctly. One who has himself not fully understood a speaker's meaning repeats a remark or assertion, giving to it his own coloring. It makes an impression on the hearer just according to his prejudices and imaginings. He reports it to a third, who in turn adds a little more and sends it forward; and before any of them are aware of what they are doing, they have accomplished the purpose of Satan in planting the seeds of doubt, jealousy, and suspicion in many minds.

If persons listen to God's message of reproof, warning, or encouragement while their hearts are filled with prejudice, they will not understand the true import of that which was sent them to be a savor of life unto life. Satan stands by to present everything to their understanding in a false light. But the souls that are hungering and thirsting for divine knowledge will hear aright, and will obtain the precious blessings that God designs to convey to them. Their minds are under the influence of His Holy Spirit, and they hear aright.

When hearts are purified from selfishness and egotism, they are in harmony with the message God sends them. The perceptions are quickened, the sensibilities refined. Like appreciates like. "He that is of God heareth God's words."

And now to all who have a desire for truth I would say: Do not give credence to unauthenticated reports as to what Sister White has done or said or written. If you desire to know what the Lord has revealed through her, read her published works. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said.

### Between Elmira and Canton

June 2, 1889

*Dear Brother Howard Miller,*

My mind is burdened on your account. From time to time your case has been presented before me in connection with the work and cause of God. In assemblies where you were present, I have presented general principles, knowing that if you had an ear to hear, and a heart to understand, you would take these things to yourself. While at Minneapolis I had a testimony from the Lord to His people; but you as well as others did not recognize the voice. You did not respond, but went from the meeting with matters perverted in your mind. Acting under false impressions yourself, you have given false impressions to others.

When I visited Potterville, you were also at that meeting; but you were not in real harmony with me in the work that the Lord gave me to do. The message which He gave me to bear came to ears that heard not, to hearts that were not impressed. Had you and others who had entered into a similar deception, there convened and acknowledged that you had taken a wrong view of matters, you would have come out of the darkness into the light. But your pride, your self-righteousness, was similar to that which the Jews cherished; and it kept you from accepting the light as it did the Jews. That which was a light and a blessing to those who received it, was darkness to those who rejected it. I had a message from God to the people, but you did not receive it.

For years you have been in great need of spirituality, and have not discerned the necessity of weaving Christ into all your labors. You should have less of self and more of Jesus. You are not naturally demonstrative, and it is essential for you to have a life-giving power that will bring greater earnestness into your labors. When you are placed where you feel authorized to dictate and be a controlling power, you magnify your office; but you are not one yourself to

become a learner. You do not want to be counselled. You are inclined to take course according to your own judgment, to dictate, to criticize; and indulging in these habits has strengthened your tendency in this direction. You have been filled to a great degree with Pharisaism. Jesus looks upon you with grief; for you evidence by your actions in this day that if you had lived in the days of Christ you would have done as the Pharisees did in their rejection of Christ.

You may point to some of our leading brethren who have not accepted and rejoiced in the light given, but have intercepted themselves between the light and the people, that it should not reach them; but they must answer to God for their position. They are certainly working away from Christ, instead of working in harmony with Him; but will their attitude and position excuse you for turning from the light which the Lord has thrown upon your pathway? I am sorry that you are in such great blindness that you are unable to distinguish the voice of God from that of the enemy. I have repeatedly presented before you and others that there would come a shaking time, when everything that can be shaken will be shaken, that those things which cannot be shaken may remain. We are now entering upon that time. Your spirit is an offense to God, for you receive not the things that are of God, but range yourself on the enemy's side to oppose God in the very work He is doing for this time. Your discourses are dry and spiritless. Your strength is weakness, yet you rely upon your own wisdom. Unless you fall upon the Rock and are broken, the mold of God cannot be placed upon you.

[332] Christ could have done nothing during His earthly ministry in saving fallen man if the divine had not been blended with the human. The limited capacity of man cannot define this wonderful mystery—the blending the two natures, the divine and the human. It can never be explained. Man must wonder and be silent. And yet man is privileged to be a partaker of the divine nature, and in this way he can to some degree enter into the mystery. This wonderful exhibition of God's love was made on the cross of Calvary. Divinity took the nature of humanity, and for what purpose?—That through the righteousness of Christ humanity might partake of the divine nature. This union of divinity and humanity, which was possible with Christ, is incomprehensible to human minds. The wonderful things to take place in our world—the greatest events of all ages—

are incomprehensible to worldly minds; they cannot be explained by human sciences. The powers of heaven shall be shaken. Christ is coming in power and great glory, but His coming is not such a mystery as the things to take place before that event. Man must be a partaker of the divine nature in order to stand in this evil time, when the mysteries of satanic agencies are at work. Only by the divine power united with the human can souls endure through these times of trial. Says Christ, "Without me ye can do nothing." Then there must be far less of self and more of Jesus.

External forms cannot take the place of inward piety. The Jewish teachers exalted themselves as righteous; they called all those who differed from them accursed, and closed the gates of heaven to them, declaring that those who had not learned in their schools were not righteous. But with all their criticisms and exactions, with all their forms and ceremonies, they were an offense to God. They looked down upon, and despised the very ones precious in the sight of the Lord. And among the people who claim to believe the doctrines of our faith are those also who are filled with Pharisaism. Unless they are laying hold, moment by moment, of the merits of the blood of a crucified and risen Saviour, they will preach Christless sermons, and will become stumbling-blocks to souls who are inquiring the way to be saved. Human devices, human plans, and human counsels will be without power. Only in Christ Jesus will the church near the period of Christ's coming be able to stand. She is required of her Redeemer to advance in piety, to have increased zeal, understanding better as she nears the end that her own "high calling is of God in Christ Jesus."

[333]

There are glorious truths to come before the people of God. Privileges and duties which they do not even suspect to be in the Bible will be laid open before the followers of Christ. As they follow on in the path of humble obedience, doing God's will, they will know more and more of the oracles of God, and be established in right doctrines. The baptism of the Holy Spirit will dispel human imaginings, will break down self-erected barriers, and will cause to cease the feeling that "I am holier than thou." There will be an humble spirit with all, more faith and love; self will not be exalted. "Look and live." Christ's spirit, Christ's example will be exemplified in His people. We shall follow more closely the ways and works of

Jesus. The pulpit, the press, and the church will be more humble, more forbearing, more patient and kind, and the love of Jesus will pervade our hearts. It is impossible for me to picture before you the result of this influence.

[334] I tried while at Potterville to present before you what might be done if all would stand in right relation to God. I stated how essential it was that men who have intelligence, and an experience in the knowledge of our Lord and Saviour Jesus Christ, should connect with Elder Van Horn, whom they had chosen as their president. If all the burdens were left to fall upon him he would be unable to do the work assigned him. He is not quick to discern the necessities of the case, or quick to devise means to forestall the evils which may arise. No man is perfect. But if those associated with him as committee men will stand in their place and act their part with unselfish interest, they will, as a perfect whole, accomplish a good work.

Michigan needs in all her churches men to labor, not in their own finite wisdom, but with divine enlightenment. I have much trembling of heart for Michigan. It is in a sad condition. As I saw that you and Elder Fargo did not comprehend the truth for this time, that that which was light from heaven was resisted, I had no hope that the committee associated with Elder Van Horn would be any help to him, but they would be only a burden. He could not feel free to act without consulting the committee; and they were not walking in the light and advancing with the work, and so would be no help, no light, no strength, to him. If there are grave duties neglected, those who have stood directly in his way will be guilty before God of neglecting the work of the Master.

*Ellen G. White*

Brother Howard Miller, I have written a large letter to you and Brother Madison Miller but have not been able, because I was obliged to attend to so many things that were pressing upon my attention, to complete a copy for you both. I must say to you that as you now are blind spiritually you are not fitted to be a help to your brethren. When thou art converted, strengthen thy brethren. You will sow the seeds in your labor that you will not be pleased to harvest. Your spirit is not right with God. You feel that you are

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qualified to do a large work, but this is because you do not know yourself. I beseech of you to humble your heart before God and be converted. Said Christ, "Without me ye can do nothing." Do not try to help others when you are in darkness yourself, and need to see many things in altogether a different light. Pray much, humble yourself before God, for this is your only safety. [335]

*Ellen G. White*

**Chapter 41—To U. Smith (unfinished)****Rome, N.Y.****June 14, 1889***Dear Brother Smith,*

Last night I was awake at midnight with a heavy burden on my soul from you. I saw you walked upon a path that almost imperceptibly diverged from the right way. A noble personage stood beside me and said, “Uriah Smith is not on the brink of a precipice but he is in the path that will shortly bring him to the brink and if he is not warned now it will soon be too late. He can now retrace his steps. He is walking like a blind man into the prepared net of the enemy but he feels no danger because light is becoming darkness to him and darkness light. His only hope is in being undeceived.”

I awoke and thought it must be daylight but on lighting the match looking at my watch, I saw it was only twelve o’clock. This morning I have read your article in Review. Now there was no call whatever for you to write as you did. You place Elder Jones in a false position just as Elder Morrison and Nicola and yourself and others place him in at Minneapolis. Did he [incomplete]

## Chapter 42—Sermon

[337]

Manuscript 5, 1889

### Christ and the Law

(Sermon given at Rome, New York, June 19, 1889)

[[Matthew 5:14-16](#) quoted.]

We read in the following verse, [verse 17](#), “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.” What made them think that? It was because, notwithstanding they had had Christ represented in the typical offerings and sacrifices, they could not get it out of their minds that it was the law, the law, the law that they must dwell upon as their entrance into heaven. And here Christ comes in with His lesson, not to detract from the law, but to reveal to them the old light in new settings. He comes to reveal that light in the framework of the gospel, that they might understand in regard to this light that it was essential for them to have.

Here He shows the exceeding breadth of the law of Jehovah—its extended character—and He presents it before them in a light they had not comprehended before. And the moment He does that, there arises a resistance against that light. Why should they accept it? It was not as they had taught it; it was in a different setting; and they could not harmonize this with their misconceived ideas.

Christ reads their thoughts, and their thoughts were that he did not make the law as prominent as they had done. He takes up their thoughts and says, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.... Whosoever therefore shall break one of these least commandments, and shall [338] teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven” [[verses 17, 19](#)]. And He makes it still more plain: “For I say unto you, That except your righteousness shall

exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” [verse 20]. Now, they had built over that law, and around it, exactions, and they had burdened it with their own laws and ideas emanating from human, finite beings, until there could no one observe that law, even the letter of it, as they interpreted it; it was impossible.

Now Christ goes on and tells what the principles of the law are, and shows them that it reaches into the inmost parts of the mind. Thus He brings out the purposes of God’s law.

When Christ came into the world, He was the origin of truth. The lessons He had given to the prophets had been placed in false settings, and it was His work to place them in the true. He was the foundation and the originator of all truth, and His work was to strip off all traditions of men, for they taught the commandments of men instead of the commandments of God. Those who had been in the school of the prophets, and had been obtaining their education, were considered to know more than all the nations and all other people upon the face of the earth. He turns to them and says, “Ye do err, not knowing the scriptures, nor the power of God” [Matthew 22:29]. They saw trees as men walking. And why was not the truth distinct in their minds? The reason was, they were not connected with the God of all truth.

[339] One part of Christ’s great work to the world was, He came to it as a representative of the Father. But the world did not know God, and it is very much the same at the present time, even among those who claim to be following the truth. I don’t know but you have heard me say it in years past, “I long to introduce you to Jesus Christ, to behold Him as a Christ of love, mercy, sympathy, and tender compassion.”

There was one who came to me and said, “Sister White, can you tell me how I am to know that Jesus forgives me my sins as I repent of them?” “Yes, I can. I point you to Calvary, to the dying Saviour upon the cross.” There is the evidence that we present to the mind. It is the evidence that you see, that Christ forgives sins. The light reflected from the cross of Calvary speaks to us of the blood of Jesus Christ which was shed for the remission of sins, and it tells us that we may be cleansed and sanctified.

I remember one woman who said, O, if the Lord would only show her in a dream that He would have mercy upon her and save her! Well, He did teach her, and she was taught in a dream, and then the first impression was, "Is that dream any stronger than a 'Thus saith the Lord!'" I want every one of you to take that, because I have found out that whenever I have been pleading for some special light, some strong evidence, I have found I had to wait a long time before I got it. I have found out that I had to take what the Lord said, and believe it as spoken to me. I am one of the daughters of Adam, one for whom Christ died, and have a right to lay hold upon the merits of the blood of a crucified and risen Saviour, because I am a sinner.

And when the devil comes and points to your sins and hateful crimes, tell him, "Yes, I am a sinner, but Christ is a Saviour, and He says, 'I am not come to call the righteous, but sinners to repentance'" [[Matthew 9:13](#)]. Thus you arm yourself with the whole armor of Christ's righteousness? How is it you have not on the armor of Christ's righteousness? What did He come to this world for? Why, if it had been a possible thing for us to have been brought back to keeping God's commandments, He never would have come to this world; but He came here because it was impossible for man to redeem himself and bring himself into a position where Adam stood before the fall. Then what was he to do? Christ came, our substitute and surety.

[340]

Before He came they were under a yoke; but Christ was above law, He was the originator of the law, so there was no yoke upon Him; and the angels were in obedience to Christ, who was not under the yoke. He could come as one equal with the Father, and He could open His breast to the whole woe, grief, sin, and misery, and by an offering of Himself He could bring life and immortality to light through the gospel. This is the only hope of life, and when Christ cried out, "It is finished," He carried out the devised plan. He had died in behalf of the race, as a freewill offering to God. He was not urged to do it, but He took it upon Himself that He might save the fallen race. He goes down into the grave and comes up out of the grave.

As Satan was triumphing in His death, it was not long before he found out he had overstepped the boundary. In seeking to cause the death and crucifixion of the Son of God, what did he do? He

[341] claimed in heaven, and he claims today among the Christian world, that in taking away the law of God they could establish one of their own that would be better. All the universe of heaven were looking to see what would come out of it.

Why did not God blot Satan out of existence? Why did He not blot sin out? Satan was permitted to develop his character, and unless he had had this opportunity, he would have laid the whole cause of his disaffection upon Christ and the Father. But he had an opportunity here in this world to develop his new principles, and he did it when he crucified the Lord of glory. He acted out his principles, and showed what they would lead to, and we see the same acted out in our world today—what these lawless principles will lead to.

The enemy has worked, and he is working still. He is come down in great power, and the Spirit of God is being withdrawn from the earth. God has withdrawn His hand. We have only to look at Johnstown (Pennsylvania). He did not prevent the devil from wiping that whole city out of existence. And these very things will increase until the close of this earth's history, because he has come down in great power, and he works with all deceivableness of unrighteousness in them that perish. What is he doing? Going about like a roaring lion, seeking whom he may devour. And when he sees those who are resisting the light, and that God does not shelter them, he will exercise his cruel power upon them. This is what we may expect.

[342] What is God going to do for His people—leave them with no new light? “Ye are,” says He, “the light of the world.” Then we are to get more light from the throne of God, and have an increase of light. Now, we do not tell you in the message that has been given to you here and in other places that it is a grand new light, but it is the old light brought up and placed in new settings. Jesus gave light, the most wonderful light, as He spoke from that cloudy pillar. And just prior to the time when the children of Israel left Egypt, one plague after another was brought upon the Egyptians, because Pharaoh refused to let the Israelites go to worship God. Finally, the God of heaven suffered the firstborn of both man and beast to be slain, and when Pharaoh looked upon their dying forms he began to understand who the great I AM was—that there was a power above, whom Pharaoh, the king of Egypt, could not compete with or

overcome with all his experience and resistance. Therefore he said to the children of Israel, "Go."

But what was there to do the last night? They were to kill a lamb and take the blood and mark the lintels and the doorposts. What for? To evidence to the whole of Israel, as they shall see these things, that there was something that connected them with God. And as the angel would pass over the land to slay the firstborn, and would see the blood that marked the lintels and the doorposts, he was to pass over those who had the blood upon the doorposts.

Just prior to the coming of the Son of man, there is and has been for years a determination on the part of the enemy to cast his hellish shadow right between man and his saviour. And why? So that he shall not distinguish that it is a whole Saviour, a complete sacrifice that has been made for him. Then he tells them that they are not to keep the law, for in keeping that law man would be united with the divine power, and Satan would be defeated. But in keeping that law man would be united with the divine power. Notwithstanding man was encompassed with the infirmities of humanity he might become a partaker of the divine nature, having escaped the corruption that is in the world through lust. Now here is the redemption. [343]

He did not come to destroy the law, for He says, "One jot or one tittle shall in no wise pass from the law till all be fulfilled." Then they remain today. Yes, there is not a jot or tittle dropped out, and everyone is under law. This is the position that we stand in today; and if any oppose the law, they are the ones that God condemns, because we are not left in uncertainty.

I want to keep God's law and live. But that man of sin has taken it upon himself to change the fourth commandment, and shove in a spurious Sabbath, to show his greatness and power to exalt himself above all that is called God or that is worshiped.

Now the test is coming between the Sabbath that the man of sin has introduced and the Sabbath of the Lord God Jehovah, the seventh day.

There are to be trying times before us, and what does God mean? He means that we seek to understand what He wants to say to us. We have not understood it; we have been going on here, groaning and groaning. When I tried to do good, evil was present with me and sin is constantly at work to have the supremacy. If you could

see what Christ is, one that can save to the uttermost all that come unto God by Him, then you would have that faith that works.

[344] But must works come first? No, it is faith first. And how? The cross of Christ is lifted up between heaven and earth. Here comes the Father and the whole train of holy angels; and as they approach that cross, the Father bows to the cross and the sacrifice is accepted. Then comes sinful man, with his burden of sin, to the cross, and he there looks up to Christ on the cross of Calvary, and he rolls his sins at the foot of the cross. Here mercy and truth have met together and righteousness and peace have kissed each other. And Christ says, "I, if I be lifted up, will draw all men unto Me."

"Then," says one, "you cannot be accepted unless you repent." Well, who leads us to repentance? Who is drawing us? Here the law of God condemns the sinner. It points out the defects of his character. But you can stand before that law all your lifetime and say, "Cleanse me. Fit me for heaven," but can it do it? No; there is no power in law to save the transgressor of law in sin. Then what? Christ must appear in that law as our righteousness, and then Christ is lifted up. "And I, if I be lifted up from the earth, will draw all men unto me" ([John 12:32](#)).

Here we look at the cross of Calvary. What has made us look at it? Christ is drawing us. Angels of God are in this world, at work upon human minds, and the man is drawn to the One who uplifts him, and the One who uplifts him draws him to repentance. It is no work of his own; there is nothing that he can do that is of any value at all except to believe.

[345] As he sees Christ hanging upon the cross of Calvary he sees that He loves sinners, those who were at enmity with God. He begins to marvel, and is abased. What is the reason for this? Why, he sees that there is a transgressed law, and that man cannot keep it, but he sees Christ, and with hope and faith he grasps the arm of infinite power and repents at every step. Of what? That he has violated every principle of the law of Jehovah.

Paul says he taught from house to house repentance toward God and faith toward our Lord Jesus Christ. What did Christ come to our world for? To attract the mind and bring it to repentance. Here we have the love of the Father in giving His son to die for fallen man, that he might keep the law of Jehovah.

Now Jesus stands in our world, His divinity clothed with humanity, and man must be clothed with Christ's righteousness. Then he can, through the righteousness of Christ, stand acquitted before God.

O, I am glad I have a saviour! We must have the Holy Spirit to combine with man's human effort. We can do nothing without Christ. "Without me, ye can do nothing." "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](#)]. I am so glad that we can be partakers of the divine nature, and that through Jesus Christ we can be conquerors. This is the victory—even your faith, feelings, and good works? Is that it? No; "This is the victory..., even your faith" [[1 John 5:4](#)].

What is faith? It "is the substance of things hoped for, the evidence of things not seen." Then what? "Faith, if it hath not works, is dead, being alone" [[James 2:17](#)]. Therefore we lay hold upon the merits of the blood of a crucified and risen Saviour. Our lives are hid with Christ in God. There we have the whole of it. We can do nothing of ourselves, but the fire of God's love is burning on the altar of our hearts. We are not following cunningly devised fables, no indeed; but we have been revealing Christ our righteousness. If you boast in your own good works, you cannot boast in Christ.

[346]

Now, there has been coming in among us a self-sufficiency, and the message to the Laodicean church is applicable to us. I will read it: [[Revelation 3:14-16](#) quoted.]

What is the matter? They have left their first love. "So then because thou art lukewarm...I will spue thee out of My mouth." What does He mean by that? Why, if the people have great light and knowledge and yet they are not striving to give that light and evidence to the world in their works, which are living principles that they shall present to the world, Christ is dishonored, and He becomes so disgusted with them that he will not take their names into His mouth to present them to the Father.

"I know thy works." "Because 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" [[verse 17](#)].

Now what is the difficulty? "Tried in the fire." Christ had such love for us that He could go through all that trying of the crucifix-

[347] ion, and come off conqueror. And the white raiment, what is that? Christ's righteousness. "Anoint thine eyes with eyesalve"—spiritual discernment, that you may discern between true righteousness and self righteousness. Now here is the work. The heavenly merchant-man is passing up and down before you saying: "Buy of Me. Here are heavenly goods; buy of Me. Will you do it? It is Me you are to buy of." There is no other source in heaven from which we may receive liberty and life but through Jesus Christ our righteousness.

Then He says, "Be zealous therefore, and repent." That message is to us. We want the brethren and sisters in this conference to take hold of this message, and see the light that has been brought to us in new settings.

God has opened to us our strength, and we need to know something about it and be prepared for the time of trouble such as never was since there was a nation. But here is our strength, Christ our righteousness. Let us ask Isaiah who is to be our strength. Well, he answers, and it comes echoing down along the lines to our time: "For unto us a child is born, and unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, The Prince of Peace" [Isaiah 9:6]. Is not that enough for us? Cannot we cover ourselves all over with it? Do we need any of our own self esteem? No, we cannot have that. We must hide in Christ, and we can hide in the mighty strength of Israel's God. Thus we work to meet the powers of darkness. We fight not against flesh and blood, but against principalities and powers, and spiritual wickedness in high places. And it is only in Christ that we can meet them.

[348] Brethren, do not let any of you be thrown off the track. "Well," you say, "What does Brother Smith's piece in the Review mean?" He doesn't know what he is talking about; he sees trees as men walking. Everything depends upon our being obedient to God's commandments. Therefore he takes those that have been placed in false settings and he binds them in a bundle as though we were discarding the claims of God's law, when it is no such thing. It is impossible for us to exalt the law of Jehovah unless we take hold of the righteousness of Jesus Christ.

My husband understood this matter of the law, and we have talked night after night until neither of us would sleep. And it is

the very principles the people are striving for. They want to know that Christ accepts them as soon as they come to Him. I want to tell you, brethren, that light is sown for the righteous, and truth for the upright in heart.

Now, we want to be a people who carry with us joy and gladness and we never can do it unless we carry with us Jesus Christ. If we sin, we have an Advocate with the Father, even Jesus Christ the righteous. Then I do not need to be mourning all the days of my life, for Christ has risen. He is not in Joseph's new tomb, He is with the Father. And how is He there? As a Lamb slain, and He bears in His hands the marks of the crucifixion. "I bear them on the palms of my hands." O, if this does not fill us with hope and gratitude, what will?

I have had the question asked, "What do you think of this light that these men are presenting?" Why, I have been presenting it to you for the last 45 years—the matchless charms of Christ. This is what I have been trying to present before your minds. When Brother Waggoner brought out these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband. I have said to myself, It is because God has presented it to me in vision that I see it so clearly, and they cannot see it because they have never had it presented to them as I have. And when another presented it, every fiber of my heart said, Amen.

[349]

Brethren in New York, we want you to go forward. Advance from light to clearer light. Here are the mines of truth. Work them; dig for the truth as for hid treasures. As you go to the Scriptures and ask God to help you, He will illuminate your minds, and the Holy Spirit will bring all things to your remembrance and the light of heaven will shine upon you.

I ask you in the name of Jesus Christ of Nazareth to arise and shine, for thy light has come. We do not want the work bound about. As you see men and women who have some ability, encourage them. God doesn't want novices to do His work. He doesn't want His work crippled. He wants you to place yourself where you may have a knowledge of the truth as it is in Jesus.

He wants you to attend the school where Biblical lectures are being given. "Well," says one, "I will go to the school in Battle Creek." But they are about full there, and are going to start a school

in Kansas. But here is South Lancaster; now why not, you who are so near, patronize South Lancaster? There will be those there who will be able to teach and stand at the head in giving Biblical lectures.

[350] No man should go out to teach the truth unless he has had training and knows how to use the ability and capabilities God has given him. Now, you would not think of such a thing as going to a man who never worked at the carpenter trade and asking him to put you up a fine building; and so it is in God's work. God wants you to learn, and the angels will be right by [you] to impress your mind, and if you will go to the Scriptures as Daniel did, you will understand all God would have you understand. As you learn to practice, and learn to teach, [teach others] as God commanded Timothy to take the things He had given him and commit them to faithful men who would be able to teach others also. Now this is the very work to be done in New York. Let the mind be elevated, ennobled, sanctified, and then the minister will not be worked to death and you can take them and drill them in the truth, and their hearts be burning with it and they want to tell it to others.

Now, you have had light here, and what are you going to do about it? Are you going home and sit down, or are you going to work to build one another up in the most holy faith? God grant that you may work to the point. Oh, how I long to see the work as we may see it! How I long to see the tidal wave pouring over the people! And I know it can be, for God gave us all heaven in one gift, and every one of us can accept the light, every ray of it, and then we can be the light of the world. "A city that is set on a hill cannot be hid."

[351] Now, Brethren, Go to Work. Parents, send your children to these schools. Those near to South Lancaster can go there, and those near the college, go there. God is at work to drill laborers to go forth from there. Now let every one of us arm ourselves and work intelligently, just as the carpenter works intelligently at his trade. He cannot work intelligently unless he learns his trade; no more can you. We want to be growing in every sense of the word. O, I love the truth, and I mean to triumph with it. Not only the ministers but everyone can do something. Taste and see that the Lord is good. May God bless you as you go to your homes.

## Chapter 43—Experience Following the Minneapolis Conference [352]

MS 30, 1889

Experience Following the 1888 Minneapolis Conference; The Danger of Legalism; Emphasizing Religious Liberty

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

I knew that the same work that had leavened the camp in Minneapolis had not been confined to that place but had reached over to Battle Creek through letters sent from Minneapolis and by word of mouth of those who preceded us to Battle Creek. Reports had come to Elder Butler that were not correct or true. Those reporting were deceived by the enemy and were in their turn deceiving him, putting a wrong interpretation upon many things. In his weak condition of health he accepted everything as verity and truth, and acted accordingly. He solicited no interview with me and did not come to call upon me although several times he passed almost by the door where I was rooming. He did not ask me if the statements brought to him were true, but accepted all that had been unwisely told him. Have those who made these impressions upon his sick mind been as zealous to remove them as they were to make them? [353]

Let them answer this to God, for they must be met in the judgment and answered to there.

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

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

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

The Lord was working, and I must be faithful to speak the words given me of God although I was passing through the most grievous trial of my life, for from this hour that confidence which I had hitherto had that God was leading and controlling the minds and hearts of my brethren, was not as heretofore. I had felt that when a call came to me, “We want you at our meeting, Sister White; your influence is needed,” I should not consult my choice or my feelings

but would arise by faith and try to act my part and leave the Lord to do the work that was essential to be done. Now a greater burden falls upon me. From this time I must look alone to God, for I dare not rely upon the wisdom of my brethren. I see they do not always take God for their counsellor, but look in a large degree to the men they have set before them in the place of God.

I tried at the meeting in Battle Creek to make my position plain, but not a word of response came from the men who should have stood with me. [See the chapters “George I. Butler Moves Into the Light,” “Uriah Smith Falls on the ‘Rock,’” and “Still More Confessions,” in *Thirteen Crisis Years*, by A. V. Olson, pp. 87-119.] I stated that I stood nearly alone at Minneapolis. I stood alone before them in the conference, for the light that God had seen fit to give me was that they were not moving in the counsel of God. Not one ventured to say, “I am with you, Sister White. I will stand by you.”

After the meeting [in Battle Creek] several shook hands with me and stated, “I am glad to be here. I am entirely relieved. So many reports came to us from Minneapolis and were told us by those who arrived here before you came, of positions Sister White took and what she had said at the conference, that we really thought that Sister White must be a changed woman; but I feel happy and grateful that I could be at this meeting and hear from her own lips the truth of the matter, that Sister White is not changed, that her testimony has not changed in its character. We recognize the Spirit of the Lord speaking through Sister White as heretofore.”

[355]

But there were quite a number who held fast their evil surmisings and clung to the distorted representations made of me, as though these reports were too precious to be given up, although they had not one real vestige of evidence that I had changed. It seemed to be their preference to believe the false reports. I felt deeply grieved that my brethren who had known me for years and had evidence of the character of my labor should continue to remain in the deception they were in and, rather than confess that they had been mistaken, hold on to the same false impressions as though they were truth.

I was invited to speak the next Sabbath in the tabernacle, but afterwards—because the impressions were so strong that I had changed—I think the brother felt a little sorry he had asked me. Two elders visited me on Sabbath morning, and I was asked by one what I was

going to speak upon. I said, "Brethren, you leave that matter with the Lord and Sister White, for neither the Lord nor Sister White will need to be dictated to by the brethren as to what subject she will bring before them. I am at home in Battle Creek, on the ground we have broken through the strength of God, and we ask not permission to take the desk in the tabernacle. I take it as my rightful position accorded me of God. But there is Brother Jones, who cannot feel as I do, and who will wait an invitation from you. You should do your duty in regard to this matter and open the way before him."

[356] The elders stated they did not feel free to invite him to speak until they had consulted Brother Smith to know whether he would sanction it, for Elder Smith was older than they. I said, "Then do this at once, for time is precious and there is a message to come to this people and the Lord requires you to open the way for the light to come to the people of God."

I had freedom in speaking to the people the words of life. I was strengthened and blessed of God. But days passed and there came no invitation for Elder Jones to present to the large church in Battle Creek the message given him of God. I sent for the elders of the church and asked again if they designed to give Elder Jones an opportunity to speak to the people. The answer was, "I have consulted Brother Smith and he has decided it would not be best to ask him because he took strong positions, and carried the subject of national reform too far."

I then felt my spirit stirred within me, and I bore a very plain testimony to these brethren. I told them a little of how matters had been carried [on] at Minneapolis, and stated the position I had taken, that Pharisaism had been at work leavening the camp here at Battle Creek, and the Seventh-day Adventist churches were affected; but the Lord had given me a message, and with pen and voice I would work until this leaven was expelled and a new leaven was introduced, which was the grace of Christ.

[357] I was confirmed in all I had stated in Minneapolis, that a reformation must go through the churches. Reforms must be made, for spiritual weakness and blindness were upon the people who had been blessed with great light and precious opportunities and privileges. As reformers they had come out of the denominational churches, but they now act a part similar to that which the churches

acted. We hoped that there would not be the necessity for another coming out. While we will endeavor to keep the “unity of the Spirit” in the bonds of peace, we will not with pen or voice cease to protest against bigotry.

We see a people whom God has blessed with advanced light and knowledge, and will the people thus favored become vain of their intelligence, proud of their knowledge? Will men who ought to be more closely connected with God think it better to trust in their own wisdom than to inquire of God? There are ministers who are inflated, self-sufficient, too wise to seek God prayerfully and humbly with the earnest toil of searching the Scriptures daily for increased light. Many will close their ears to the message God sends them, and open their ears to deception and delusion.

Such a state of feelings as existed was painful to me. I labored with pen and voice, doing all in my power to change this order of things. A meeting was conducted at Potterville by the Michigan ministers. I was urged by Brother Van Horn to attend the meeting. I was glad to do this, hoping that the prejudice would be removed. The Lord gave me of His Holy Spirit at that meeting. The Lord seemed to be close by my side, and I had freedom when bearing my message to the people. On this occasion, when only our brethren were present in the morning meeting, I spoke plainly, stating the light that the Lord had been pleased to give me in warnings and in reproof for His people.

In leaning upon man—placing so many responsibilities upon one man, as though God had not given intelligence of reason and spiritual strength to other men to bear responsibilities—there is not only danger that they themselves will become weak and inefficient, but they do a serious wrong to the one whom they treat in this manner, Human beings cannot endure this dependence placed upon themselves. Their danger is great that human influence will stand where the Lord should be.

Our brethren separate themselves from God, by reason of the homage they give to human beings. They may esteem themselves, they may esteem others, and look to themselves and to others with that confidence which should be given to the Lord of Israel. The remedy for these things is the heartfelt belief of Bible truth, taking the plainest declaration of the Scriptures. There is great need for

all who are placed in positions of trust, who have an influence over other minds, to take heed that, in their positions of trust, they do not prove to be agents through whom the enemy can work, to the detriment of souls. If the weak brother perish, the blood of his soul will be required at your hand.

Has God given men places in His vineyard? Then let their talents be employed, and let them increase in efficiency by consecrating soul, body, and spirit to God. The mind must be brought under control, its powers educated, disciplined, and strengthened in the same way that the physical powers are brought under control by right exercise. I warned our ministers to put to exercise every spiritual muscle, improving their talent and making the most of their acquirements in the service of God, for I had been shown that in their special meetings but little good was accomplished because they did not have such a living connection with God that He could impress them by His Holy Spirit. When not under the control of the Spirit of God, another spirit had control of their thoughts, words, and actions, and in place of growing in grace and in the knowledge of Jesus Christ they were becoming dwarfs in spiritual things.

There was a loose, haphazard way of doing the work of God. There was an atmosphere surrounding their souls that was not heavenly, but earthly, common, and cheap. In this atmosphere spirituality could not strengthen, but would decrease. There was laughing, jesting, joking. There seemed to be very little solemnity, very little appreciation of the sacredness of the work. There was much talk, but very little of the mind of Christ. And as long as they carried with them this atmosphere, the gifts and abilities given them of God were misused, and the enemy often employed them in his service. In their blindness they could not discern spiritual things, and under the influence of the great deceiver would take a position to oppose the most sacred things of God.

There must be no defying of human beings, for this is highly displeasing to God. There must be no rings of men to unite together in unholy fellowship to strengthen each other in ways and ideas that are opposed to the Spirit of God. All these preferences, these ardent attachments for individuals, are not after God's order. It is an injury to all parties, for one thinks he is bound to stand by him who is his fast friend.

But let my brethren consider, is this a sanctified union? I know that it is not. The power possessed over minds leads you to look to and trust in each other rather than to trust in the living God. It leads you to consult with each other when you should be on your knees pleading with God, the mighty Counsellor. It leads you to strengthen each other to find things you can question and construe in a way to encourage your unbelief. What one man would not think of by himself, another will supply with his suggestions. [360]

I stated that the course that had been pursued at Minneapolis was cruelty to the Spirit of God; and those who went all through that meeting and left with the same spirit with which they came to the meeting, and were carrying on the same line of work they did at that meeting and since they had come from it, would—unless they were changed in spirit and confessed their mistakes—go into greater deceptions. They would stumble and know not at what they were stumbling. I begged them to stop just where they were. But the position of Elder Butler and Elder Smith influenced them to make no change but stand where they did. No confession was made. The blessed meeting closed. Many were strengthened, but doubt and darkness enveloped some closer than before. The dew and showers of grace from heaven which softened many hearts did not wet their souls.

I went on my way, returning to Battle Creek wearied but blessed of the Lord. I had repeated interviews with my brethren, explaining my position and the work for this time.

I thought it was my duty to go to Des Moines, Iowa. I hoped to meet most of the ministers in that State. I came near fainting in the cars, but the Lord strengthened me to bear my testimony to those assembled. I wished I had all the conference that I could address, for my heart was full of the Spirit of God, just as it was at Minneapolis. The Spirit of the Lord came into our morning meetings, and many humble testimonies were borne with weeping. I will say to the glory of God that He did sustain me and hearts were touched. I did hope to see some who had taken an active part in Minneapolis bend their proud wills and seek the Lord with their whole heart. I believed this would be done, but although the Lord was manifestly at work upon hearts no thorough confessions were made. They did not fall upon the Rock and be broken, so that the Lord could put His mold upon [361]

them. Oh, if they had only yielded their pride, the light and love of God would have come into their hearts!

There was Brother Leroy Nicola, whom the Lord has blessed with ability. If his will were subdued to God's will, then a work would be accomplished for him that would make him an instrument of righteousness; but just as long as he cherishes doubts, as long as he feels at liberty to criticize, he will not grow spiritually. The dark shadows will encompass him, uncertainty and discouragements will take possession of reason, and he who feels too proud to bend his will is found weak as a child in moral strength and often almost helpless. Why will he not be healed? He has not the consoling consciousness that he has the Spirit and favor of God. He is educating his mind to doubt and criticize.

How my soul longed to see these ministers walking in the footprints of Jesus, pursuing the path He trod, rough and thorny though it may be, but with the assurance that Jesus has traveled it before them and commanded them to follow in His steps. When the will consents to do this, when there is a crucifixion of self, then can they cheerfully take hold of every duty. Then how joyfully is everything begun, carried through, and finished in the name of the Lord God of hosts! Then they can run and not be weary, walk and not faint. Perplexed about the ways and works of God, a cloud of uncertainty hanging over them, and often grievously disappointed and almost loosening the hands to let go, they have but little consciousness of the Lord's presence and are fitful, undecided.

[362] Oh, what a blessed privilege to know that we are entirely submissive to the will of God, that we are walking at all times in the light of His countenance, hearkening to the words that He shall speak concerning us, and not venturing a step without His counsel and His direction. May the Lord move upon the minds of these brethren by His Holy Spirit, and may the thick darkness which has clouded their minds and hung over their souls be rolled back and the Sun of righteousness arise in their hearts with healing in its beams.

I left Des Moines hoping and praying that these men in responsible positions would be wholly transformed by the grace of Christ, that their labors would not be in vain in the Lord. I was disappointed that no reference was made to the meeting in Minneapolis, no word of retraction of the course pursued there. At the Des Moines meeting

an invitation was made by a standing vote for me to attend their conference. I said if it was in the line of my duty, if I was this side the Rocky Mountains, I would gladly comply with their request. But after many months no line reached me from them, no word came that they desired me.

I wrote them from the Kansas meeting that I had been disappointed that no word had come to me since the good meeting we had had in Iowa. I was much worn from labor. My heart had suffered so keenly since I left California, in passing through the trials of seeing my brethren in the condition they were in spiritually, that I felt every day that I might not be found alive in the morning; and yet I could not cease my labors of reproof, of standing firm for that which I knew was right.

I asked my brethren in Iowa if they deemed it to be their duty to counteract my labors if I attended their meeting, bearing the message the Lord should give me, in case it did not coincide with their ideas. If they felt thus, I could do them no good. Letters were pressing me to go to Williamsport [Pennsylvania, 1889]. I had promised them I would attend their camp meeting but did not know these meetings would be appointed at the same time. I had to choose which meeting to attend.

[363]

As not one word came from Iowa I had no chance to know that there had been any change of their feelings, and I decided it could not be my duty to place myself in the atmosphere of resistance and doubt and opposition when there were urgent entreaties for me to attend meetings of those who would receive the testimony given me of God and profit by it because they had not shrouded themselves in an atmosphere of unbelief and proud resistance to the light God had permitted to shine upon them. I cannot believe it to be the will of my heavenly Father for me to tax my strength and lift burdens when those for whom I labor feel no responsibility to lift with me, but feel at liberty to criticize if they think they can do so. We should ever seek to use our ability where we can accomplish the most good, where souls feel their need and are willing to be helped.

Oh, how interestedly is the universe of heaven watching to see how many faithful servants are bearing the sins of the people on their hearts and afflicting their souls; how many are collaborators with Jesus Christ to become repairers of the breach which the ungodly

[364] have made, and restorers of the paths which others have sought to obliterate. The path of faith and righteousness must be restored. Our salvation is not built upon works of righteousness which we have done, but upon God's mercy and love. We may put all the works of our own righteousness together, but they will be found to be as sliding sand. We cannot rest upon them.

It is God's purpose that we should be educated by providential experience and be habitual learners, building securely on Jesus Christ, the only sure foundation, which will stand fast forever. The blood of Jesus Christ alone can atone for our transgressions. We must claim His righteousness by living faith, and depend on Him and abide in Him alone. We are always to feel our continual dependence upon God. This will scatter our self-sufficiency, our pride and vanity, to the winds.

[E. G. W. Marginal Note: "Letter to Elder Butler to stay after the week of prayer (Dec. 15-22) comes in here." See E. G. White Letter to G. I. Butler, Dec. 11, 1888 ([Letter 18, 1888](#)).]

This extract from a letter written to Brother Butler expressed the earnest desire of my soul in his behalf, but the answer I received to this letter pained my heart, for I knew he did not understand the work God has given me to do, neither did he understand the spirit which prompted the answer to this letter.

[365] Brother Ballenger became very much distressed in mind. He was almost in despair, and he solicited an interview with me, but I was engaged in other work and could not see him at that time. He tried to obtain an interview with his brethren but he was not favored in this, and then he decided there was no help for him except in God. He began to see that without Him he was in a state of spiritual nakedness and in the dark midnight of despair. He went to the dear Saviour just as He had invited him to come. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." He sought the Lord with earnestness of purpose and he found Jesus was close by him. The atoning death, the sufficient propitiation, was presented to him. He laid hold on Christ by living faith, and the cloud was rolled back and he was clothed in the righteousness of Christ.

He came into the meeting full of peace and hope, for the Lord had put a new song in his heart, even praise to our God. He then made confession of his great want of spirituality in his labors, and

how he had received a view of Jesus and His love, and that this should be his theme in his future labors.

Such experiences as these characterized all our meetings after the first week. One brother bore testimony that he had been a Sabbathkeeper many years but he had felt the great lack of faith in Jesus Christ. Coldness and the want of the love of God and of spiritual fervor had discouraged him. He went to other denominations to find that for which his soul hungered, but he found greater dearth among them than among Seventh-day Adventists. He said he had heard at this meeting just the truth for which his soul hungered. "This," he said, "is the truth, present truth. I accept it. And as I have withdrawn from the church of Seventh-day Adventists, I now want to unite heart and soul with you."

During the week of prayer in Battle Creek [Dec. 15-22] we labored earnestly, speaking at the sanitarium in the early morning, and at the office chapel to the workers in the office, and at the tabernacle. I had reason to give praise to God that strength was given me for this labor. At times the power of God rested upon me in large measure. It seemed at times while I was speaking that the unseen realities of the eternal world were opened to my view, and I know that the Lord was speaking through me to His people. I take no credit to myself. It was all of God, every bit of it, and the Spirit of God rested upon the congregation. I was glad of this for the sake of the people, for I knew that those who had been in doubt and evidence for their faith if their hearts were open to receive the impression of the Spirit of God.

[366]

I longed to hear those who had considered it a virtue to brace themselves against light and evidence acknowledge the movings of the Spirits of God, cast away their unbelief, and come to the light. I knew that unless they did this their path would become darker, for light unconfessed and unacknowledged and unimproved becomes darkness to those who refuse to receive it and walk in it. Up to this late date there are souls still in darkness, who know not at what they stumble. And it will be much harder now for them to go back and gather up the rays of light which they have scorned to receive, and to acknowledge the light God graciously gave them to heal them of their spiritual diseases.

The first step taken in the path of unbelief and rejection of light is a dangerous thing, and the only way for those who have taken this step to recover themselves from the snares of Satan is to accept that which the Lord sent them but which they refused to receive. This will be humiliating to the soul but will be for their salvation. God will not be trifled with. He will not remove all reason to doubt, but He will give sufficient evidence upon which to base faith.

[367] If my brethren had sensed their own weakness, their own inability, and had never lost sight of this, they would have humbled their hearts before God, confessed their errors, and come into light and freedom. Are we ready to boast in pride that we are rich and increased with goods and have need of nothing? This has been done and is being done still. The voice of the True Witness is heard: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing" ([Revelation 3:15-17](#)). All this boasting is vain. Christ sees to the very center of the soul and tells us just what we are and what we must be in order to be saved.

The message that was given to the people in these meetings presented in clear lines not alone the commandments of God—a part of the third angel's message—but the faith of Jesus, which comprehends more than is generally supposed. And it will be well for the third angel's message to be proclaimed in all its parts, for the people need every jot and tittle of it. If we proclaim the commandments of God and leave the other half scarcely touched, the message is marred in our hands.

There was precious truth and light presented before the people, but hearts that were obdurate received no blessing. They could not rejoice in the light which, if accepted, would have brought freedom and peace and strength and courage and joy to their souls.

The blessings of that week of prayer extended through the church. Confessions were made. Those who had robbed God in tithes and in offerings confessed their wrong and made restitution, and many were blessed of God who had never felt that God had forgiven their sins. All these precious fruits evidenced the work of God, and yet those who had set their feet in the path of doubt and unbelief did

not backtrack and confess their wrongs and come to the light. God was at work, but those who had been pursuing a course of their own devising, contrary to God's word, contrary to His will, in place of yielding their wills and wishes and permitting their hearts to be melted with thankfulness, felt more confirmed and determined to resist. What shall we name this element? It is rebellion, as in the days of Israel, when they stubbornly wanted their own way and would not submit to God's way and God's will. [368]

We have the example of the children of Israel to warn us off that ground. The Lord wrought in our midst, but some did not receive the blessing. They had been privileged to hear the most faithful preaching of the gospel, and had listened to the message God had given His servants to give them, with their hearts padlocked. They did not turn unto the Lord with all their heart and with all their soul, but used all their powers to pick some flaws in the messengers and in the message, and they grieved the Spirit of God, while those who did receive the message were charmed with the presentation of the free gifts of Jesus Christ.

The Lord forces His blessing upon no one. There will be those who stand in resistance against light and will say the same words as did the Jews, "Work a miracle and we will believe. If this is the message of God, why do they not heal the sick, and then we will believe." Others truly may comprehend that miracles have been wrought far greater than to heal bodily infirmities. Has not the divine power of God taken hearts cold as steel and softened them and subdued them so that they became as little children? Their legal religion was seen as it is in its true light—worthless.

The religious feelings of many were more natural than spiritual, and although they tried to be satisfied they felt an unrest—cold, dark, and Christless. They remained in ignorance of how they stand toward God, ignorant as far as experimental knowledge was concerned of the office work of our Mediator and Intercessor. When they by faith laid hold of Christ, their hearts were contrite and broken. Christ was being formed within, the hope of glory. This was everything to them. It was the intelligence of what constituted the mystery of godliness. The miracle is wrought. The Lord and His Spirit break in upon the soul. Life and joy take possession of the heart. How quickly is the [369]

soul made sensible of its deficiency. Everything is laid open before Him with whom we have to do.

But those who close their eyes to evidence God is pleased to give—as did the Jews—and ask for miracles, will be passed by. The evidences they refused to receive, others will receive, and others will receive the blessing God tendered to them but which they refused because they were proud, self-sufficient, and self-righteous.

We thank God for every token of His love and of His grace. We will praise God and take courage. We will not sit as criticizers. We will not turn from the heavenly benefits, neither will we sit in judgment to condemn God's ways and God's manner of working because others feel like doing it. They have no reason for saying the things that they do, no reason to resist the Spirit of God.

Jesus upbraided His disciples for their unbelief. Unbelief is the occasion of all sin and is the bond of iniquity. Its work is to make crooked, things that are straight. Faith is the substance of things hoped for, the evidence of things unseen. When we become as little children, sitting at the feet of Jesus, learning of Him self-denial and what it is to live by faith in every word of God, then the soul finds rest and peace.

[370] A woe is pronounced upon all such unbelief and criticism as was revealed in Minneapolis and as was revealed in Battle Creek. By their fruits ye shall know them. Evidence at every step that God was at work has not changed the manifest attitude of those who in the very beginning pursued a course of unbelief which was an offense to God. With this barrier they themselves had erected, they—like the Jews—were seeking something to strengthen their unbelief and make it appear they were right. Therefore they could not drink in the great salvation that the Lord proffered them. The riches of divine grace they refused. The longsuffering of God, His goodness, and His love and wonderful forbearance have not broken their hearts because they have not looked upon it and appreciated these favors. I lay these things open plainly before all, for I know their danger. I have labored earnestly to one end—the good of souls and the glory of God.

When we see men unconvinced and unchanged, notwithstanding all the marked evidences God has given, we feel sure that they will see no greater evidence. I thought of another thing that I could do—

to get out a testimony and set before the questioning, doubting ones general principles, hoping this would bring some to see things in a correct light. I know that it has had an influence upon many minds, but it seems to be no help to others. They stand ready to block the wheels rather than to help pull the car up the steep ascent.

I have not left anything undone that I have had any evidence it was my duty to do. And as far as Battle Creek is concerned I can do no more than I have done. Those who have not united with me and the messengers of God in this work, but whose influence has been to create doubt and unbelief, I do not judge. Every jot of influence that has been cast on the side of the enemy will meet its reward according to its works. God was working with me to present to the people a message in regard to the faith of Jesus and the righteousness of Christ. There have been those who have not worked in harmony but in a way to counteract the work God has given me to do. I must leave them with the Lord.

[371]

We attended meetings in South Lancaster [Jan. 11-22, 1889], and the fruits were good. We had the same spirit and power that attended the first and second angels' messages. I have given you an account of these meetings. The Lord wrought upon all hearts, and many were able to say, "The Lord hath put a new song in my mouth, the matchless love of Jesus." His excellencies were kept before the mind's eye, and souls began to see the delights in Jesus. They could speak of His love and tell of His power. The Sun of righteousness was rising in the hearts of nearly all present. Many were zealous and were repenting of their lukewarmness and complying with the invitation of the Merchantman, "Buy of Me gold tried in the fire," "and white raiment," "and eyesalve." Their testimony was, "I have found the Pearl of great price." Hearts were impressed, confessions were made of wrongs to unbelievers and believers, and restitutions were made.

We inquire, as Christ inquired of the Jews, The preaching of this message, is it of heaven or is it from beneath? Jesus rejoiced in spirit as He saw men who had not had the continuous opportunity and privileges the Jews had had, convicted and converted to the truth. He said, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes" ([Matthew 11:25](#)). The Lord rejoiced that

the plan of salvation was so plain that a child in its simplicity could understand it, while those who were not spiritual and humble and willing to learn, who were puffed up in their own self-conceit, could not see the beauty of the gospel, because it is spiritually discerned.

[372] But all who are honest, teachable, childlike, who desire to know the truth, will see the power of God when it is revealed, and will acknowledge it.

Earnest discourses have been given in the power and Spirit of God by His servants, in regard to the hope set before us in the gospel. The love of Jesus and the righteousness of Christ have been presented, and they are so plainly seen the mind grasps them by faith. They have come to many who have long been Christians, as a new revelation. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Oh, this is meat in due season from first to last!

The Jews looked upon a veiled Saviour whom they had never seen unveiled, and many even who claim to be God's commandment-keeping people are looking upon a veiled Saviour. They have thought so little upon the great plan of redemption, the atoning sacrifice, and the truth that through the shedding of a Saviour's blood alone the angels could proclaim peace on earth and good will to men. Talk it. Pray it. Without the shedding of blood there is no remission of sins. Then why not dwell upon the necessity of faith in the blood of Jesus Christ?

It is said that Wilberforce once took the great statesman Pitt to hear the celebrated Mr. Scott preach. The preacher's theme was the way by which a sinner can be saved, and it was presented with great plainness, fervor, and earnestness. At the close of the service Pitt was asked what he thought of the sermon. He replied, "I did not know what he was aiming at." Spiritual things are spiritually discerned. The things of the Spirit, the preaching of the cross, are "to them that perish foolishness; but unto us which are saved it is the power of God."

[373] We visited Washington, D. C. [Jan. 24-31, 1889], and labored there, and we saw the same fruits attending the message. We felt to thank God for the evidences of His rich grace. We visited Illinois, and there we saw the work of God. His Spirit was poured out in

rich measure. I will here insert a letter written while I was at that meeting. (Insert letter to W. C. White.)

I will pursue this history no further, but I will in a very imperfect manner state [that] the law points to Christ and Christ points to the law. Because man has broken the law, the day in which we live is a period when the law of God is almost universally made void. How few realize their personal responsibility to God. The power of free, independent action may fill us with awe. God speaks. What does He say? He says, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.... This do and thou shalt live” ([Luke 10:27, 28](#)).

It is impossible for us to realize the far-reaching nature of God’s law unless we view Christ upon the cross of Calvary—the atoning sacrifice. Through the law is the knowledge of sin. God’s moral law is the sin detector, and how can we have an intelligent knowledge of what constitutes sin unless we acknowledge God’s moral standard of righteousness? He who has the fullest conceptions of the infinite sacrifice of Christ for the sins of the world, and by faith seizes and appropriates the righteousness of Christ as his righteousness, can see the holiness, beauty, and glory in the law of God, and exclaim with David, “O how I love Thy law! It is my meditation all the day” ([Psalm 119:97](#)).

God’s law reaches to the internal as well as to the external actions of men. It is a discerner of the thoughts and intents and purposes of the soul. A man may be guilty of sins which God alone knows. God’s law is indeed a searcher of hearts. There are dark passions of jealousy and revenge and hatred and malignity, lust, and wild ambition that are covered up from human observation, and the great I AM knows it all. Sins have been contemplated and yet not carried out for want of opportunity. God’s law makes a record of all these. These hidden-away, secret sins form character.

[374]

The law of God condemns not only what we have done but what we have not done. We will, in the day of final accounts, find a register of the sins of omission as well as the sins of commission. God will bring every work into judgment, with every secret thing. It is not enough that by your own measurement of character you prove you have done no positive wrong. The fact that one has done

no positive good will be enough to condemn him as a wicked and slothful servant.

By the deeds of the law shall no flesh be justified. There is no power in law to save the transgressor of law. If man, after his transgression, could have been saved by his utmost energy to keep the law, then Jesus need not have died. Man could have stood on his own merits and said, "I am sinless." God will never bring down the law to man's standard, and man can never lift himself up to answer to its claims of perfection. But Christ comes to our world and pays the sinner's debt, suffers the penalty for transgression of the law, and satisfies justice, and now the sinner may claim the righteousness of Christ. "Where sin abounded, grace did much more abound" ([Romans 5:20](#)).

[375] But grace does not come in to excuse the sinner in the continuance of sin. God's grace does not detract from the law, but establishes the law as changeless in its character. Here "mercy and truth are met together; righteousness and peace have kissed each other" ([Psalm 85:10](#)). God looks upon His Son dying upon the cross and is satisfied, and Jesus is called "the Lord Our Righteousness." Then let the sinner by faith appropriate the merits of the blood of a crucified Redeemer to his own case—"the Lord my righteousness."

The Lord is not pleased to have man trusting in his own ability or good deeds or in a legal religion, but in God, the living God. The present message that God has made it the duty of His servants to give to the people is no new or novel thing. It is an old truth that has been lost sight of, just as Satan made his masterly efforts that it should be. The Lord has a work for every one of His loyal people to do to bring the faith of Jesus into the right place where it belongs—in the third angel's message. The law has its important position but is powerless unless the righteousness of Christ is placed beside the law to give its glory to the whole royal standard of righteousness. "Wherefore the law is holy, and the commandment holy, and just, and good" ([Romans 7:12](#)).

A thorough and complete trust in Jesus will give the right quality to religious experience. Aside from this the experience is nothing. The service is like the offering of Cain—Christless. God is glorified by living faith in a personal, all-sufficient Saviour. Faith views Christ as He is—the sinner's only hope. Faith takes hold of Christ, trusts

Him. It says, "He loves me; He died for me. I accept the sacrifice, and Christ shall not have died for me in vain."

We have not only lost much to our own souls, but as ministers [we] have neglected the most solemn part of our work in not dwelling upon the blood of Jesus Christ as the sinner's only hope for eternal life. Tell the story of Christ's leaving the heaven of bliss and the coming to our world, practicing self-denial and self-sacrifice, calling for all to come and learn of Him, for He is meek and lowly of heart, and promising that they should find rest to their souls if they would wear His yoke and lift His burden. Oh, how many will have to have their false props swept away—their self-congratulation, their self-esteem! Nothing will God accept of you but an indwelling Jesus; Christ alone, Christ all and in all.

[376]

The conversion of souls has been made mysterious and complicated. Oh, tell the sinners, "Look and live." Study and practice Christ. "Thy gentleness," said David, "hath made me great" ([Psalm 18:35](#)). Just open the door and let Jesus come in, and He will abide in the soul temple, and we may abide in Christ and rejoice in His love.

Bible religion is not made up of theological systems, creeds, theories, and tradition, for then it would not remain a mystery. The worldly would understand it through their own natural abilities. But religion, Bible religion, has a practical, saving energy, elements proceeding wholly from God—a personal experience of God's power transforming the entire man.

Many are ignorant of the deception which palms off falsehood for truth. They entertain ideas that men may be saved by their own merit. A false religion has come in among us, a legal religion. We will not keep silent. The church must be roused. We will secure halls in the cities and put out handbills and the people shall be enlightened. God has sent a message of warning. We must soon wrestle with the powers of the land, and we have every reason to fear that falsehood will gain the mastery. We shall call upon our churches in the name of the Lord to view this struggle in its true light. It is a contest between the Christianity of the Old and New Testaments and the Christianity of human tradition and corrupt fables.

[377]

This contest is to decide whether the pure gospel shall have the field in our nation, or whether the popery of past ages shall

receive the right hand of fellowship from Protestantism, and this power prevail to restrict religious liberty. The struggle is right upon us. We are years behind, and yet men in responsible positions will in their blindness keep the key of knowledge, refusing to enter themselves and hindering those who would enter. The message must go broadcast, that those who have been imperceptibly tampering with popery, not knowing what they were doing, may hear. They are fraternizing with popery by compromises and by concessions which surprise the adherents of the papacy. But let us hope it is not yet too late to do a work that our people ought to have done years before this.

God has children, many of them, in the Protestant churches, and a large number in the Catholic churches, who are more true to obey the light to the very best of their knowledge than a large number among Sabbathkeeping Adventists who do not walk in the light. The Lord will have the message of truth proclaimed, that Protestants may be warned and awakened to the true state of things and consider the worth of the privileges of religious freedom which they have long enjoyed.

[378] This land has been the home of the oppressed, the witness for liberty of conscience, and the great center of Scriptural light. God has sent messengers who have studied their Bibles to find what is truth, and studied the movements of those who are acting their part in fulfilling prophecy in bringing about the religious amendment which is making void the law of God and thus giving ascendancy to the man of sin. And shall no voice be raised of direct warning to arouse the churches to their danger? Shall we let things drift, and let Satan have the victory without a protest? God forbid.

The Lord Jesus understands the pressure that is brought to bear against those who are loyal and true to Him, for He has felt the same in the highest degree. Those who witnessed a good confession in behalf of truth in the Reformation counted not their lives dear unto themselves, that truth might be vindicated. God and angels are looking on as witnesses from their holy dwelling place, and marking the earnestness and zeal of the defenders of the truth in this age. What do they defend? The faith once delivered to the saints. Then let the message go to all nations, tongues, and people.

Stand out of the way, Brethren. Do not interpose yourselves between God and His work. If you have no burden of the message yourselves, then prepare the way for those who have the burden of the message, for there are many souls to come out of the ranks of the world, out of the churches—even the Catholic church—whose zeal will far exceed that of those who have stood in rank and file to proclaim the truth heretofore. For this reason the eleventh hour laborers will receive their penny. These will see the battle coming and will give the trumpet a certain sound. When the crisis is upon us, when the season of calamity shall come, they will come to the front, gird themselves with the whole armor of God, and exalt His law, adhere to the faith of Jesus, and maintain the cause of religious liberty which Reformers defended with toil and for which they sacrificed their lives.

The watchmen must sound the alarm. If men are at ease in Zion somebody must be awake to give the trumpet a certain sound. Let the blaze of the beacon light be seen everywhere. Let the ease-loving awake, the tranquil be disturbed, and let them labor for religious liberty. And after we have done all we can, then leave our Lord to do His work. [379]

There was at last an opening made for Brother Jones, but it was not pleasant to fight every inch for any privileges and advantages to bring the truth before the people. The message borne had a wonderful effect on those that heard it. There were many not of our faith who were deeply stirred with the importance of doing something and doing it now, in the struggle for religious freedom. Many were awakened to see what this religious amendment meant—turning from a “Thus saith the Lord, the seventh day is the Sabbath of the Lord thy God.” A spurious sabbath is presented to be legislated into power, compelling the observance of a sabbath which God has not enjoined upon man.

The persecutions of Protestants by Romanism, by which the religion of Jesus Christ was almost annihilated, will be more than rivaled when Protestantism and popery are combined. The darkest pages of history will be opened in that great day when it will be too late for wrongs to be righted. Registered in the book are crimes that have been committed because of religious differences. We are not ignorant of the history. Europe was shaken as though with an

earthquake, when a church, lifted up in pride and vanity, haughty and tyrannical, devoted to condemnation and death all who dared to think for themselves, and who ventured to take the Bible as the foundation of their faith.

[380] Our own land is to become a battlefield on which is to be carried on the struggle for religious liberty to worship God according to the dictates of our own conscience. Then can we not discern the work of the enemy in keeping men asleep who ought to be awake, whose influence shall not be neutral but wholly and entirely on the Lord's side? Shall men cry peace and safety now, when sudden destruction is coming upon the world, when God's wrath shall be poured out?

And shall there be with the people of God the cropping out of the very same spirit which they have condemned in the denominations, because there was a difference of understanding on some points—not vital questions? Shall the same spirit in any form be cherished among Seventh-day Adventists—the cooling of friendship, the withdrawal of confidence, the misrepresentation of motives, the endeavor to thwart and turn into ridicule those who honestly differ with them in their views? I have in my last few weeks' experience learned what little dependence may be placed in man, for these things must be met. Alienation and bitterness give evidence that if possible Satan will deceive even those who claim to believe the truth for this time, showing that they have need to study the character of pure and undefiled religion. God forbid that Satan shall do this.

Godliness, which the gospel enjoins, never bears briars and thorns, never—because all do not see exactly alike—breaks the closest links of association, dividing those who have been one in faith, one in heart, in their relationship. But a difference in the application of some few scriptural passages makes men forget their religious principles. Elements become banded together, exciting one another through the human passions to withstand in a harsh, denunciatory manner everything that does not meet their ideas. This is not Christian, but is of another spirit.

[381] And Satan is doing his utmost to have those who believe present truth deceived on this point, for he has laid his snare to overcome them, that those who have accepted unpopular truth, who have had great light and great privileges, shall have the spirit that will pervade the world. Even if it is in a less degree, yet it is the same principle

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that when it has a controlling power over minds, leads to certain results. There is pride of opinion, a stubbornness that shuts the soul away from good and from God. Warnings have been scorned, grace resisted, privileges abused, conviction smothered, and the pride of the human heart strengthened. The result is the same as with the Jews—fatal hardness of heart. It is not safe for the soul to rise up against the messages of God. All who are handling sacred truth are only mortal men.—[Manuscript 30, 1889](#).

Ellen G. White Estate Washington, D. C. October 2, 1986. Entire Manuscript.

## Chapter 44—To Mary White

**W-70-1889**

**Battle Creek, Mich.**

**July 15, 1889**

*Dear daughter Mary,*

I have just read your letter sent to Willie and I would say in regard to a horse or carriage, follow your best judgment. I sent you as a present the \$100.00 for you to use as you need in anything either a horse or carriage. Just make it as pleasant for you as possible.

In regard to Laura, I am sure she will never consent to live with Walter Harper. She is no more favorable than she has been and will do anything but this. She is a strong girl, but when it comes to tact in furnishing little dishes that is palatable, I fear she has not the experience in the line of cooking. I know Water Harper's anxiety and he hangs to this matter like a dog to a bone, but I have done and said all I shall ever do or say on this subject to Laura Harper. I leave her to settle with her God in regard to this matter.

I have thought of one, that is Annie Rasmussen. I do not know as you are prepossessed in her favor, but I know of no one who can prepare nice appetizing little dishes as she can. And as the principal thing now is to get something for you to relish, perhaps Annie might do as well as any one. I have some fears in regard to Laura Harper that Walter Harper will be intruding himself and that the burden of the matter will some how affect you. You must not be troubled with anything of this kind. If Walter Harper would keep himself away then I would feel that Laura would do first rate for she is strong and intelligent and would impart vitality rather than rob you of it. Unless her own troubles, will so torture her brain so she cannot keep her troubles to herself. If you could give her some knowledge how to cook, I do not know but she is the most skillful cook but I would not suppose this being a farmer's daughter. Her parents would feel a wonderful relief if she could be with you for she has had such a strain upon her she has become almost desperate. I really pity her

but if Walter Harper wants her to go to Colorado, that he can hope to win her, he will be disappointed. I am quite sure.

When I proposed her coming with you, I did not suppose that Walter Harper would be still persistent in his claims and bother her and then that would bother you. I wish she could come and do what she can for you in the home keeping line for the girl needs the very influence you could give her, and it might be to the saving of her soul; but if this does not work, then there is Annie. In all her ways she may not be as attractive as some, but she loves and fears God and she can get you up nice dishes, and Reba and she could agree well.

I do not feel that it is best to hurry the children to Colorado, if they can be well cared for in California and are doing well. I have no prospect of renting my house at present in Healdsburg. I think my debt must be canceled at the Health Retreat by the renting of my house there for twenty dollars per month. I think we will know better what course to take when we go to California. We have picked up furniture here, piece by piece, and got them together so that we are presentable now.

We have three bushels of fruit, black and red raspberries. Put up seventy-five quarts of sour cherries, twenty-five quarts of strawberries and currants, grapes, tomatoes yet to come. We will be prepared for our winter campaign here and expect to spend the winter here. We find work to do all the time in the same line we have been at.

[384]

I had a long good talk last Sabbath with Elder Smith. Read many articles to him and I think his mind will be enlightened. I then, yesterday morning, had a long session in my good pleasant room with Elders Kilgore, Olsen, Underwood, Farnsworth and Dan Jones. I read to them for three hours letters written to Elder Butler by me and letters that he had written to me and articles written by me while in Minneapolis and read to the General Conference there assembled I had read these all to Cap. Eldridge and the voice of Captain Eldridge and all the committee was these articles should be put in print just as they are for the delegates of the Conference to have in their hands. Then there can be from this material for another Testimony, No. 34, which I must get out. I see so much before me. I feel almost dizzy in contemplating it but the Lord will give strength and grace for me to do all that there needs to be done.

Our prayers are daily ascending to God for strength and divine wisdom that I may move in the order of God, walk in the clear light and make no false steps.

[385] I find that there is nothing like coming close to persons and seeking to help them by individual effort, but it is not always an easy pleasant task; but this seems to be my work which I cannot get rid of. We pray for you daily and the Lord does hear our prayers and answers them. We need the intelligence you have in our work and we shall make our request to God for your life, your health to be restored that you can engage with us in the work. But all you are required to do now is to be happy, cheerful, hopeful in God and comfortable. We want that you shall have every convenience. Many prayers are sent up to heaven for you and we do not forget Elder Olsen in our prayers.

I have been so weak and debilitated since attending the four camp-meetings that I have been unable to do much, but to hang my helpless soul upon Jesus Christ. I have hope in God. I trust in God. My heart goes out after God. I shall see of His salvation. If I walk in the line of duty, I shall be sustained. I must say goodbye. Bless the Lord O my soul.

Mother.

## Chapter 45—Camp-Meeting at Ottawa, Kansas

[386]

**Tuesday, July 23, 1889.**

**Camp-Meeting at Ottawa, Kansas.**

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By Mrs. E. G. White.

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We left Battle Creek, Mich., May 6, 1889, to attend the camp-meeting at Ottawa, Kan. After a pleasant and profitable visit with our friends at the Chicago mission, and a lay-over of five hours at Lawrence, Kan., we arrived at Forest Park, Ottawa, at eight o'clock, Tuesday evening. The workers' meeting had been in progress several days. Through the kindness of Bro. and sister Rousseau, who gave up their nicely furnished tent for our accommodation, we were pleasantly situated throughout the meeting.

The atmosphere was oppressive, and my heart was in so weak a condition that it was difficult for me to speak to the people. My continual prayer to God was, "Give me physical strength, mental clearness, and spiritual power, that through thy grace I may be a blessing to the people." The words, "Look unto me, and be ye saved all the ends of the earth," were very precious to me. I felt that I needed to be saved, to be healed physically, to be strengthened mentally, to be invigorated spiritually, that I might help those who were assembled to worship God.

There are powerful agencies continually at work to oppose those who are sent with messages of warning, reproof, or encouragement to the people of God, to strengthen the things that remain, that are ready to die. Satan is continually seeking to defeat the purpose of God, and he has his agents, who are blinded to the results of their evil course, by which he works to accomplish his designs.

There is danger that our brethren and sisters will become careless, and will be blinded to their spiritual needs, so that they will not be on their guard at these general meetings; and when they should grow strong by accepting light, they will become weak by refusing it, because they neglect to watch and pray. Wherever the people of God are assembled, Satan and his angels are found to exercise their power through human agencies. If the evil one can find one soul open to his suggestions, he presses his advantage. When earthly tendencies control the mind, the spiritual nature is benumbed, and men, "seeing see not; and hearing they hear not, neither do they understand." The natural current of the thought is not spiritual, and it is difficult for those whose minds are open to suspicion, evil surmisings, envy, and unbelief, to receive the truth, or to be impressed with the message of God.

Satan finds ample opportunity to sow tares in the soil that is all prepared for the seed. If he can secure for his agents those who know the truth, through them he can come to others who have assembled to worship God, and the seeds of unbelief cherished in one mind, will find an entrance into the minds of many others. But although Satan may work diligently, we need not be discouraged; for the Captain of the Lord's host has said, "All power is given unto me in heaven and in earth;" "Lo, I am with you always, even unto the end of the world;" "Be of good cheer, I have overcome the world."

When the Lord gives us a work to do, if we do it in his fear, it will be wholly acceptable to God. Not one jot or tittle of his promises will fail to those who act their part with fidelity, who live by every word that proceedeth out of the mouth of God. We are to believe and obey the commandments of God. I have to fight many battles with the powers of darkness, that I may not yield to infirmities, and give up aggressive warfare for the cause of truth. I praise God that I have been enabled to look to Jesus, and go forward in my work when my feelings were opposed to the effort; and I bear testimony to the glory of God that his promises have not been like sliding sand to my feet, but as solid rock and a sure foundation. None of his words have failed.

I was never more certain that the Lord strengthened me, than at the Kansas meeting. Bro. A.T. and D. T. Jones, and others, had wrought perseveringly to impress the people with the truth, but it

seemed difficult for the people to realize the necessity of exercising living faith. In a vision of the night, my work was laid open before me, and though weak and faint and trembling, I attempted to follow the directions given. No one but myself can know how difficult it was for me to engage in the work when my heart was in so feeble a condition. But the comforting assurance came to me, "Fear not, I am with thee. I have a message which must come to this people." And strength was given me at every effort. At times I was greatly depressed in spirit, and on leaving my tent I would struggle with weakness; but as I stood before the people, strength, freedom, and power from God rested upon me, and I could say with assurance, "I know whom I have believed." I knew that God alone could accomplish the work that was necessary to be done at this meeting. Christ has said, "Without me, ye can do nothing." How vain are the wisdom and help of man!

I greatly feared that the work so essential to be done for the people assembled, would not be accomplished. The prince of darkness exerts his power in every conceivable manner to keep the moral sensibilities of our people paralyzed, that he may hold them under his control to support his cause. He watches every opportunity to work upon human minds, that he may influence them to serve his interest. He seeks to hold men in spiritual blindness, that they may not discern the voice of the True Shepherd.

At the Kansas meeting my prayer to God was, that the power of the enemy might be broken, and that the people who had been in darkness might open their hearts and minds to the message that God should send them, that they might see the truth, new to many minds, as old truth in new frame-work. The understanding of the people of God has been blinded; for Satan has misrepresented the character of God. Our good and gracious Lord has been presented before the people clothed in the attributes of Satan, and men and women who have been seeking for truth, have so long regarded God in a false light that it is difficult to dispel the cloud that obscures his glory from their view. Many have been living in an atmosphere of doubt, and it seems almost impossible for them to lay hold on the hope set before them in the gospel of Christ.

On Friday evening a heavy thunder-storm, with sharp lightnings, swept over the camp. We expected that this commotion in the

[387]

atmosphere would purify the air; and as I listened to the roll of the thunder, my soul earnestly desired that the power of God might be displayed among the people, that the moral atmosphere also might be purified. On Sabbath, truths were presented that were new to the majority of the congregation. Things new and old were brought forth from the treasure-house of God's word. Truths were revealed which the people were scarcely able to comprehend and appropriate. Light flashed from the oracles of God in relation to the law and the gospel, in relation to the fact that Christ is our righteousness, which seemed to souls who were hungry for truth, as light too precious to be received. But the labors of the Sabbath were not in vain. On Sunday morning there was decided evidence that the Spirit of God was working great changes in the moral and spiritual condition of those assembled. There was a surrendering of the mind and heart to God, and precious testimonies were borne by those who had long been in darkness. One brother spoke of the struggle that he had experienced before he could receive the good news that Christ is our righteousness. The conflict was severe, but the Lord was at work with him, and his mind was changed, and his strength renewed. The Lord presented the truth before him in clear lines, revealing the fact that Christ alone is the source of all hope and salvation. "In him was life; and the life was the light of men.... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as the only begotten of the Father,) full of grace and truth."

One of our young ministering brethren said that he had enjoyed more of the blessing and love of God during that meeting than in all his life before. Another stated that the trials, perplexities, and conflicts which he had endured in his mind had been of such a character that he had been tempted to give up everything. He had felt that there was no hope for him, unless he could obtain more of the grace of Christ; but through the influence of the meetings he had experienced a change of heart, and had a better knowledge of salvation through faith in Christ. He saw that it was his privilege to be justified by faith; he had peace with God, and with tears confessed what relief and blessing had come to his soul. At every social meeting, many testimonies were borne as to the peace, comfort, and joy the people had found in receiving light.

We thank the Lord with all the heart that we have precious light to present before the people, and we rejoice that we have a message for this time which is present truth. The tidings that Christ is our righteousness has brought relief to many, many souls, and God says to his people, "Go forward." The message to the Laodicean church is applicable to our condition. How plainly is pictured the position of those who think they have all the truth, who take pride in their knowledge of the word of God, while its sanctifying power has not been felt in their lives. The fervor of the love of God is wanting in their hearts, but it is this very fervor of love that makes God's people the light of the world. The True Witness says of a cold, lifeless, Christless church, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Mark the following words: "Because 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." Here is represented a people who pride themselves in their possession of spiritual knowledge and advantages. But they have not responded to the unmerited blessings that God has bestowed upon them. They have been full of rebellion, ingratitude, and forgetfulness of God; and still he has dealt with them as a loving, forgiving father deals with an ungrateful, wayward son. They have resisted his grace, abused his privileges, slighted his opportunities, and have been satisfied to sink down in contentment, in lamentable ingratitude, hollow formalism, and hypocritical insincerity. With Pharisaic pride they have vaunted themselves till it has been said of them, "Thou sayest, I am rich and increased with goods, and have need of nothing."

Has not the Lord Jesus sent message after message of rebuke, of warning, of entreaty to these self-satisfied ones! Have not his counsels been despised and rejected? Have not his delegated messengers been treated with scorn, and their words been received as idle tales! Christ sees that which man does not see. He sees the sins which, if not repented of, will exhaust the patience of a long-suffering God. Christ cannot take up the names of those who are satisfied in their own self-sufficiency. He cannot importune in behalf of a people who feel no need of his help, who claim to know and possess everything.

The great Redeemer represents himself as a heavenly merchant-man, laden with riches, calling from house to house, presenting his priceless goods and saying, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. 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."

Let us consider our condition before God; let us heed the counsel of the True Witness. Let none of us be filled with prejudice, as were the Jews, that light may not come into our hearts. Let it not be necessary for Christ to say of us as he did of them, "Ye will not come to me, that ye might have life."

In every meeting since the General Conference, souls have eagerly accepted the precious message of the righteousness of Christ. We thank God that there are souls who realize that they are in need of something which they do not possess,—gold of faith and love, white raiment of Christ's righteousness, eye-salve of spiritual discernment. If you possess these precious gifts, the temple of the human soul will not be like a desecrated shrine. Brethren and sisters, I call upon you in the name of Jesus Christ of Nazareth, to work where God works. Now is the day of gracious opportunity and privilege. Let not one be a traitor to holy, sacred trusts, as were the Jews. Resist not grace, abuse not privileges, smother not in your human pride the convictions of the Spirit of God. Despise not warnings, settle not down in hardness of heart, in confirmed impenitence, as did Pharaoh, the rebellious king of Egypt. Let every one listen to the voice of the True Shepherd, and not only hear but obey, and it will be well with your soul.

## Chapter 46—To Elders M. and H. Miller

[388]

M-4-1889

**Battle Creek, Mich.**

**July 23, 1889**

**Elders Madison and Howard Miller:**

*My Brethren,*

There are lessons that are essential for you to learn. You have a theory of the truth, but you have not the spirit of it. You have not the power of God in your hearts to draw souls to Jesus. Brother Madison Miller has been placed in a responsible position, where he could be a great blessing to the churches, if he were in right relation to God Himself, but he thinks that he has all the qualifications necessary for his position, when he has not the sanctifying grace of Christ. He has not the blessed assurance that the promises of God are for him. He does not know what it is to walk by faith. He fails to carefully consider points of doctrine that are new to him, and is ever ready to question and cavil over that which he does not understand, and unbelief is the first thing that presents itself. He scatters seeds of doubt, and does not seek earnestly for the grace of Christ in His soul. He does not possess a personal interest in the truth as it is in Jesus. He does not glorify God for the marvelous display of His love in bringing salvation within his reach. He is imbued with the spirit of Phariseeism which excludes from the soul the light of heaven. Self-satisfied he does not see his own spiritual destitution.

If he would be a successful soldier of the cross, he must be transformed by the power of divine grace. His spirit must be softened and subdued, before he can work in harmony with Christ.

Brother Miller, why did you and your brother Howard appear so listless at the Wexford Meeting? The Spirit of the Lord was manifestly at work; but you did not recognize the fact. You bore no testimony that harmonized with the testimony of those through whom God was working. Why did you come to the meeting, have

[389]

your expenses paid, your time recompensed, when you could offer nothing that would bring light to the souls of others? Did you think your indifference would be counted a virtue? You acted no part to advance the meeting. You did not partake of the spirit, and it would have been better for you to have remained at home, with your doubts and criticisms, than to come to the meeting.

[390] The Lord was in the encampment, souls were cheered, encouraged, and blessed; but you remained outside of the healing benefit of the spirit of God. A stream of water will rise to the height of its source. So it is with religion; if it comes from God, it will lead to God. He who has a connection with Christ is a living missionary. As he receives the water of life, he gives it again to others. Have you been drinking of the living waters? Have you been giving it to others? The Lord has committed to us a message full of interest, that is as far reaching in its influence as eternity. We have tidings to give to the people which should bring joy to their souls.

You act a part in the Sabbath school work. Men in this work are needed who do not labor mechanically, but with earnestness, because the transforming grace of Christ is upon their hearts. We want men in this branch of the cause who can avail themselves of the privilege of drinking at the fountain of life, whose souls are full of gratitude and praise, and who can lead others to the well of living waters.

[391] Bro. Howard, in your labors in the tract and missionary work, you should have the spirit of Christ in all you do and say. You need the spirit of the Great Teacher. You need the spirit of a little child, conscious of your weakness, and willing to be instructed in the right way. If you had this spirit, you would not be dry and formal, and lifeless, you would learn from the Great Teacher precious lessons of wisdom. Self-esteem, which is hateful to God, has been nourished and strengthened by many of our brethren, and some of them have thought it a virtue to criticize the ideas, plans and work of others. Brn. Madison and Howard Miller, have taken a prominent part in criticizing plans which were made for the advancement of the work. They have felt that they must fasten upon everything objectionable, and make every difficulty apparent; and if their opinions had been received, and their counsel acted upon, far less would have been done, than has been accomplished to advance the work of God.

While they are ready to suggest plans, and to criticize the efforts of others, they do not put their whole soul in the work, even to carry out their own plans. It is not pleasant for others to unite with them, because of their habit of holding back and criticizing. It is hard for workers to advise with them, or for them to take advice. When these men are placed upon committees to consult in regard to ways and means to advance the cause of God, they often burden the work with criticisms, so that it is difficult to carry it forward. Their words not only fail to give encouragement, but often they are a positive hindrance.

Bro. Fargo would have been a wise counselor to Elder Van Horn had he not had the unfortunate experience that he did at Minneapolis. His understanding has been perverted since that meeting. Bro. Howard Miller, in his present condition, will be a hindrance in any meeting of counsel. He will keep silent, or if he speaks, he will frequently speak to discourage those who lay plans before him for his consideration. Time and again, methods wisely devised have been set before him, and, because he did not originate them himself he disapproved of them, and they have been given up, when they should have been carried out. It was most unfortunate that he was connected with Br. Van Horn, for he has not helped him as he ought to have done. He should not think that his main business in his official capacity is to raise objections and block the wheels. Eld. Van Horn needs no such hindrance. He needs men who will lift and push, and supply his deficiencies unselfishly. If these Brn. Miller think their course is wise, they are greatly deceived. They must have a transformation of character in order to be useful men in the cause of God, that they may be able to receive the overcomer's reward hereafter.

[392]

It is an easy matter to find objections to plans, and see difficulty in the way of carrying them out. Far better venture in some risks than stubbornly do nothing but question. The unfaithful spies had no trouble in seeing and presenting obstacles that appeared insurmountable in the way of the advancement of the people of God. Satan is ever ready to suggest unbelief, to point out objections over which to quibble, to reveal difficulties that seemingly cannot be overcome. But those who are on the Lord's side, on the faith side, must not allow the voice of men to turn them aside from the voice of God.

They must press on with more determined effort. They must press forward in the way of the Lord with as much earnestness as the doubters manifest in seeking to hinder them. Those who are so eager to find fault know not what spirit they are of. They think they love the truth, and the cause of God; but their own ideas, their own ways are dearer to them than the advancement of the Lord's work if it does not go according to their own mind. It is like plucking out a right eye or taking off a right arm, to give up their own way or will, and receive and act upon the counsel or direction of others.

[393] Separation from the world is required of all the children of light; but separation in feeling and sympathy, from brethren in the faith, is a mistake, and comes through the working of Satan. May the Lord help these brethren to work in His way. They are now enshrouded in darkness; they know not at what they stumble.

The Brn. Millers have walked in unbelief, Phariseeism, and darkness, to such an extent that they do not know what it is to breathe the free atmosphere of heaven, of faith, love, confidence, and truth. If they stood in the clear light, they would not see anything in the way of hearty co-operation with the work of others. God is displeased with the spirit that prompts them to combat and oppose their brethren. But they do not realize that their criticism results from the natural and cultivated traits of their own character. They have never seen these to be evil as they really are, or the necessity of overcoming them. The Lord can do without the aid or co-operation of these men, He does not need their acknowledgment, and is not really hindered by their objections and resistance for God will work just the same, but some are influenced by their example, and they themselves are losing much because they have not a teachable spirit. Bro. Howard is self-sufficient and feels not his great poverty.

[394] "Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and

without hypocrisy. And the fruits of righteousness is sown in the peace of them that make peace.”

If Christ should come in contact with these objectors, He would say to them, as He said to Nicodemus, “Except a man be born again, he cannot see the kingdom of God.” An entire surrender of the will to God, repentance, faith, and reception of Christ, in the spirit of a little child, will ever bring freedom, light, blessing, and peace to the soul.

When in meeting of counsel, you should be under the influence of the spirit of God. You should be ready to advance along the line, keeping step with the soldiers of Christ. There is a great work to be done, and will you not take hold with heart and soul to do this work as a faithful sentinel for God? Will you let others carry the load, and then seek to hinder them to the extent of your ability; or will you be baptized with the spirit of God, and let the truth have its moulding, fashioning power upon your life and character, that you may come into union and harmony with your brethren?

At the meetings at Minneapolis, at Potterville, and at Battle Creek, I presented general principles before you, hoping that you might hear, be impressed, and be converted, that I might not be under the painful necessity of addressing you personally. But as you have had the privilege of hearing the message which God has given me and others to bear, and yet your doubts and unbelief have been strengthening instead of diminishing, I am alarmed for you. I know you and others in a similar position are not in the light, you are on the enemy’s ground. Both of you are placing yourselves where the Spirit of God can no more find access to your hearts than It could find access to the hearts of the Jewish people when they gave themselves up to unbelief. Through Christ, light is shining to man; heaven is connected with earth, and the angels of God are ascending and descending upon the mystic ladder. They bring messages of warning, reproof, instruction, encouragement, and love. The glory of God is above the ladder, and shining down all its length. God will not devise some new way to reach the hearts of those who have shut themselves away from the light. It is at the peril of their souls that they refuse the light.

[395]

Bro. Howard Miller, you have encased yourself in an armor of unbelief and spiritual pride. You do not recognize Him whose goings forth have been from old, from everlasting.

[396] The King of glory appeared in the form of a servant, clothed in the garb of humanity. When He began His public ministry in Nazareth, there was a sad and terrible exhibition of what human nature can and will be when Satan works on the heart. Jesus proclaimed Himself to be the Anointed One. No man had before, ventured to assume as much, not the learned or noble of the earth, not even the prophets or kings. He arose in the synagogue, and read from the prophet Isaiah these gracious words; “The spirit of the Lord God is upon me; because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.”

The eyes of all in the synagogue were fastened upon Him; for divinity flashed through humanity, and with one voice they witnessed to the gracious words that proceeded from His lips. God had spoken to their hearts, and given them a testimony which they acknowledged to be the truth; but soon doubt and unbelief arose. Who was this who claimed to be the Messiah? They did not expect Christ to come in this way. His family connections were humble, pious people, but not distinguished for riches, learning, rank, or power.

[397] The Jews expected the Messiah to come with pomp and ceremony as a great king. They looked for Him to appear as a conqueror, to deliver Israel from the Roman yoke. They thought they would be able to cry, “This is the king that will reign on David’s throne.” But this man who made the claim that He was the Anointed One of God, was from the humble walks of life, the son of Joseph and Mary. They had seen Him going up and down the hills, they had seen Him toiling daily at the carpenter’s bench, and could He be the Messiah? The very humiliation which Christ bore was foretold in the Scriptures as a specification of His divine character and mission, and should have commended Him to every home and heart in the land. But to the proud and unbelieving Jews His humility was an offense.

The men of Nazareth refused the Prince of Life. The power of God which has stirred their hearts as He read and expounded to them the Scriptures, was resisted, and their passions were stirred as He spoke truths that revealed to them their real condition. The lips that had so recently acknowledged and blessed Him, now uttered curses, and with the fury of demons they laid hands on Him, and dragged Him from the synagogue, out of the city, and thought to thrust Him over the brow of the hill. But the angels of God protected Him, and hid Him from the sight of the infuriated throng, and He passed on His way unnoticed.

The men of Nazareth did Satan's work; but Christ could not give them up without granting them another opportunity for salvation. After His fame has spread through the country to every region, after they had had time for prejudice to subside, and reason to take control of their minds, He came again to test them, that they might redeem their past rejection of Him.

Jesus had given the people of Nazareth clear and distinct evidence that His mission was just what He had claimed it to be. Would they not retrace their steps? With such tokens of His truth before them, would these blind, fanatical men see in Jesus nothing more than the carpenter of Nazareth, the son of Mary? At the beginning of His ministry, they had taken their first steps in the rejection of Christ, they had committed themselves to the work and the will of Satan, and their pride was so strong, their prejudices so great, that at His second call, they would not acknowledge Him as the Messiah although they had the most convincing proof of His divinity. O, what will not pride, unbelief, and prejudice lead men to do!

[398]

The Lord has shown me that we are in just as much danger in our day as were the people in the days of Christ. The Lord is speaking through His delegated messengers; but the same unbelief is exhibited. Men close their hearts against Jesus, and hold themselves in the veriest bondage to Satan, supposing that they are preserving their dignity as free men; that they are maintaining their right to act and think for themselves, to believe or doubt; and like the despisers of the gospel in the apostolic times, they wonder and perish.

Those who on special occasions of controversy have taken a course similar to that of the men of Nazareth, should take heed lest they follow their example when a second opportunity is given to

accept the gracious light of truth. After the first rejection, when excitement and confusion are over, you may again be called upon by the divine messenger, and you should beware lest you harden your hearts in prejudice and pride, and in final rejection of the message that would work for your salvation.

[399] You may encase yourselves in pride, and continue to reject Christ in the person of His messengers. When men do this, the words of the apostle will find an application in their case, as in the time of the Jews: “He came to his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” Said Christ, “I am come in my father’s name, and you receive me not. If another shall come in his own name, him ye will receive.”

We are less excusable than were the Jews; for we have before us their example of rejection of Christ and His apostles, and we have been warned not to fall after the same example of unbelief. Throughout the history of the church in all ages, and especially in that of the Seventh-day Adventists, we have examples of those who have refused the light God sent them by His chosen agents. They have had opportunities and privileges that should have enabled their faith to rest on God, and yet they have revealed the evil heart of unbelief. Their course has been similar to that of Pharaoh. The light that the Lord sent to the king of Egypt was spurned and rejected by him. His stubborn heart caused him to brace himself against the light.

[400] My brethren, the Lord is not pleased to have us settle down in unbelief, and question and quibble over matters of truth as you have done. It is indeed human to err, and the wisest often make mistakes, but it is noble to confess error, and not enclose the heart in prejudice to make yourselves and others believe you have pursued a right course. You reject Christ by rejecting the message He sends; in so doing, you place yourselves under the control of the prince of darkness. Your spiritual discernment has been blunted. God has sent messages of light to His people which would have been as healing balm had they received them; but you with others did not do this. Like the men of Nazareth, you set yourselves to refuse the light, you exalted your own opinion and judgment as more valuable than the judgment of those whom God has made channels of light. This

course has brought you where your faith has become confused. The sweet, subduing love of God has not characterized your labors. You have presented dry theories of doctrine, which are not productive of fruit. You would be satisfied with the present understanding and exposition of what is truth, but remain dry and spiritless.

When you receive the words of Christ as if they were addressed to you personally, when each applies the truth to himself as if he were the only sinner on the face of the earth for whom Christ died, you will learn to claim by faith the merits of the blood of a crucified and risen Saviour in your own case. Your religious experience will have a different mould from what it now has. Pharisaism will not then exist; you will think it the highest honor to lift up Jesus before the people, saying, "Behold the Lamb of God which taketh away the sin of the world." Your manner, your attitude, your voice, your language, your thoughts will represent Jesus, and then there will be a great change in your presentation of truth. The message you bear, the efforts you make in the work, do not now rightly present Christ. Jesus is not now lifted up by you as the supreme object of thought, as the One who can draw all men to Himself. We must teach those for whom we labor that they must hear, obey, and follow Christ. You need not wait for a great occasion to do His work. You need not ask for great ability; all you need is to hide in Jesus, that your works may be wrought in God. If you do this, your work will not be merely mechanical, but it will have life and power; it will arouse and vivify. You will tell the story of Christ from a heart softened by His love. With simple faith, as a little child tells its trials and sorrows to its mother, so the child of God will go to His heavenly Father, never doubting the reality of His love, to tell Him all his griefs and joys.

"Learn of me," says the divine Teacher; "for I am meek and lowly in heart," and the promise is positive—"ye shall find rest unto your souls." O that all who are in any way connected with the work of God were endowed with heavenly wisdom, that they might reveal the fact that they have learned in the school of Christ. If every man who has entered the ministry depended upon the Lord and not upon self, the power of God would attend the efforts of His servants, and great good would be accomplished. Those who labor in word and doctrine, must be men who search the Scriptures daily, who pray earnestly and constantly for divine enlightenment, and who receive it

[401]

when it does come because they have the heavenly anointing. If the ministers would individually hang their helpless souls upon Christ, there would be much more moisture in their discourses. Those who, to a large degree, give evidence of being dry and fruitless, should realize that the reason for this is found in the fact that they are not connected with Christ. They do not draw sap and nourishment from the living Vine. And Christ says, "Without me ye can do nothing." Self has been woven in the labors of many workers but the true child of God will feel as did John the Baptist when he said, speaking of Christ, 'He must increase, but I must decrease.'

Many feel that their faults of character make it impossible for them to meet the standard that Christ has erected; but all that such ones have to do is to humble themselves at every step under the mighty hand of God. Christ does not estimate the man by the amount of work he does, but by the spirit in which the work is performed. When He sees men lifting the burdens, trying to carry them in the lowliness of mind, with distrust of self, and with reliance upon Him, He adds to their work His perfection and sufficiency, and it is accepted of the Father. We are accepted in the Beloved. The sinner's defects are covered by the perfection and fullness of the Lord our righteousness. Those who with sincere will, with contrite heart, are putting forth humble efforts to live up to the requirements of God, are looked upon by the Father with pitying, tender love. He regards such as obedient children, and the righteousness of Christ is imputed unto them.

Self must be kept hid in Jesus. O, if I could but set Him forth before you! O that our brethren could be brought to see the necessity of self-crucifixion, then I would have hopes that they might not only be useful, in this life, but might attain unto the future, immortal life. May the Lord imbue me with His Holy Spirit constantly. O, that I could present the attractions of Christ so as to engross the whole mind of those for whom I labor! O that my brethren might appreciate the promises of God in all their breath and fullness! Then they might be saved from themselves, from self-confidence, criticism, unbelief, and phariseeism. Then self-exaltation would not be increasing, but decreasing—spiritual pride undone. There are many who claim to believe in Christ, who have not yet fallen upon the Rock and been

broken, self lives, and is exalted. To such Christ does not appear what He is, or what He will be to all those who believe on Him.

We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received, what are the Bible rules—the rules given us from the highest authority. There are many who believe without a reason on which to base their faith, without sufficient evidence as to the truth of the matter. If an idea is presented that harmonizes with their own preconceived opinions, they are all ready to accept it. They do not reason from cause to effect, their faith has no genuine foundation, and in the time of trial they will find that they have built upon the sand.

He who rests satisfied with his own present imperfect knowledge of the Scriptures, thinking this sufficient for his salvation, is resting in a fatal deception. There are many who are not thoroughly furnished with Scriptural arguments, that they may be able to discern error, and condemn all the tradition and superstition that has been palmed off as truth. Satan has introduced his own ideas into the worship of God, that he might corrupt the simplicity of the gospel of Christ. A large number who claim to believe the present truth, know not what constitutes the faith that was once delivered to the saints—Christ in you the hope of glory. They think they are defending the old landmarks, but they are lukewarm and indifferent. They know not what it is to weave into their experience and to possess the real virtue of love and faith. They are not close Bible students, but are lazy and inattentive. When differences of opinion arise upon the passages of Scripture, these who have not studied to a purpose and are not decided as to what they believe, fall away from the truth. We ought to impress upon all the necessity of inquiring diligently into divine truth, that they may know that they do know what is truth. Some claim much knowledge, and feel satisfied with their condition, when they have no more zeal for the work, no more ardent love for God, and for souls for whom Christ died, than if they had never known God. They do not read the Bible [in order] to appropriate the marrow and fatness to their own souls. They do not feel that it is the voice of God speaking to them. But, if we would understand the way of salvation, if we would see the beams of the Sun of righteousness, we must study the Scriptures for a purpose, for the promises and prophecies of the Bible shed clear beams of glory upon

[404]

the divine plan of redemption, which grand truths are not clearly comprehended.

[405] The Lord is not glorified by your lack of spirituality, by your dry formalism. While your labors have not been worthless, they have been exceedingly defective. O that your past Christian life could be opened before you, just as it has been, and you could see how angels look upon the work, in all its bearings, which has come forth from your hands.

God has sent you a message which He wishes you to receive—a message of light and hope and comfort for the people of God. It is not for you to choose the channel through which the light shall come. The Lord desires to heal the wounds of His sheep and lambs, through the heavenly balm of the truth that Christ is our righteousness. May God forbid that it shall be said of you, “The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost.”

[406] The sheep that need to be fed, are scattered upon the mountains of Israel; they are starving to death on dry theories. My brethren, you do not feed the flock, you do not have faith, humility, and love. The most sacred responsibility rests upon those who have accepted the position of shepherds to the flock of God. But if the professed ministers of Christ are not endowed with the power from on high, they are not fit for the work of this time. The work calls for men who have spiritual energy, and far seeing discernment. God sends light to His people that they may live in His light according to their privileges. There are many who feel satisfied with their meager attainments, and they refuse the light that God sends them, saying by their attitude, “I am rich and increased with goods and have need of nothing.” In so doing they not only rob their own souls of spiritual knowledge, but they rob the souls of others. Those whom they endeavor to help, have to suffer loss because the teachers fail to employ their talents in the way that God would have them, and choose to place their own limited, narrow experience before the people, instead of the glorious gospel of Christ. They are like guide posts pointing in the wrong direction. They will forfeit the favor

of God, and come under His displeasure, unless they change their course decidedly and humble their hearts before God.

It is a grievous sin in the sight of God for men to place themselves between the people and the message that He would have come to them as some of our brethren are now doing. There are some who, like the Jews, are doing their utmost to make the message of God of none effect. Let these doubting, questioning ones either receive the light of the truth for this time, or let them stand out of the way, that others may have an opportunity of receiving the truth, that the wrath of God may not come on them because they are bodies of darkness, when He desires them to be bodies of light.

Those who live just prior to the second appearing of Christ, may expect a large measure of His Holy Spirit; but if they do not watch and pray, if God has ever spoken by me, some of our leading men are going over the same ground of refusing the message of mercy, as the Jews did in the time of Christ. If they turn away from the light, they will fail to meet the high and holy claims of God for this important time, they will fail to fulfill the sacred responsibility that He has entrusted to them.

The character and prospects of the people of God are similar to those of the Jews, who could not enter in because of unbelief. Self-sufficiency, self-importance, and spiritual pride separate them from God, and He hid His face from them. The apostle exhorts us, "If God spared not the natural branches, take heed lest he also spare not thee." "Because of unbelief, they were broken off, and thou standest by faith. Be not high minded, but fear."

[407]

The Jews despised the good that was proffered them in the time of Christ, and after long forbearance of God, the things that were for their peace were hidden from their eyes. That which if received would have been to them their greatest blessing became their stumbling block. Thus it is today among us. They thought that Christ's teaching was counteracting the influence of the old and only religion that had been from the beginning. After they had once rejected the light, their minds were blinded, and they thought Christ's teaching was a deception of the enemy. Christ was bringing out the old religion in its true light, but they had separated themselves from the old paths, from the old truths, and had permitted the customs and traditions of men to take the place of the only vital faith.

[408] Sufficient light was given to the Jewish people so that they might have known “the time of their visitation.” God had sent them “the way, the truth, and the life,” in the gift of His Son. Christ came as the messenger of Jehovah, and His path was marked with blessings. He was sent to make known the Father. His whole life to its final sacrifice was a revelation of God to men. Calvary itself announced Him, “the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.” From Christ, the Light of the world, shone forth the clear, bright beams of His Father’s glory. Yet the Jews comprehended it not.

Thus it is in our day. The light of truth is shining upon us as clearly as it shone upon the Jewish people, but the hearts of men are as hard and unimpressible as in the days of Christ, because they [know] not what they oppose. Many who claim to be standing in the light are in darkness and know it not. They have so enshrouded themselves in unbelief that they call darkness light, and light darkness. They are ignorant of that which they condemn and oppose. But their ignorance is not such as God will excuse, for He has given them light, and they reject it. They have before them the example of the past, but they will not be warned, and unbelief is enclosing them in impenetrable darkness. They refuse to accept the testimonies they ought to believe and are ready to accept tidbits of gossip and testimonies of men showing their credulousness and readiness to believe that which they want to believe.

[409] There is an alarming condition of things in our churches. Says the Word of God, “Your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men; they lay in wait, as he that setteth snares; they set a trap, they catch men....The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so, and what will ye do in the end thereof?” “They have healed also the hurt of the daughter of my people slightly, saying, peace, peace; when there is no peace.” “And now because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you

and your fathers, as I have done to Shiloh, and I will cast you out of my sight, as I have cast out all your brethren.” God will surely fulfill His word to those who will not hear, will not see, and refuse the light which He sends them.

The very men who ought to be on the alert to see what the people of God need, that the way of the Lord may be prepared, are intercepting the light God would have come to His people, and rejecting the message of His healing grace. Brethren, I beseech you to come into harmony with the work of God for this time. O that you would have less confidence in your own opinions! O that you might see that it is your inherited and cultivated stubbornness of heart which is keeping you away from the light of truth! Your self-esteem, your persistency in having your own will, are not according to God’s order. You need to cultivate humility and meekness, that the Lord may have room to work for you. We all need the blessing of God everyday, and you must have a realization of His abiding spirit in the heart. Your will is none too strong, if you place it wholly on the Lord’s side, to be educated and trained by Christ.

[410]

The success of every work depends upon the blessing of God. If the Lord works with you, you will be able to do what He has appointed you to do. With God, one can chase a thousand, and two put ten thousand to flight. But just as long as you maintain this spirit of Pharisaism, God’s spirit will not, cannot, work with you, because you do not feel your utter dependence upon Him. When you become learners in the school of Christ, you will have the simplicity and meekness of little children, and will be willing to counsel with your brethren and sisters, and will pray earnestly for help from God. Your ears will then be opened, and you will be enabled to say from the heart, “Speak Lord, for thy servant heareth.”

God wants to put His spirit upon you; but He cannot do this while you are so full of self. When self dies, you will feel the quickening influence of the spirit of God. God’s people are enjoined to seek for unity, that they may be framed together into an holy temple for the Lord. Ye are God’s building, ye are God’s husbandry. This is no time for alienation and discord, for the indulgence of a selfish, perverse spirit. Will you take yourselves in hand, or will you be ready to regard your stubborn, unyielding disposition as an evidence of faithful integrity? God forbid that you should be blinded, as were

[411]

the Pharisees, and place good for evil, and evil for good. You will never have any greater evidence than you have had as to where the spirit of God is working. The Lord never proposes to remove all occasion for men to doubt. He will give sufficient evidence to bring the candid mind to a right decision; but if you are determined to have your own way, if you are like Saul, unwilling to change your course because of pride and stubbornness of heart, because of ignorance of your own condition of spiritual destitution, you will not recognize the light. You will say with Saul, "I have done the commandment of the Lord" (1 Samuel 15:13).

The language of your soul has been, "I am rich and increased with goods, and have need of nothing." You have not known that you were poor and wretched, and miserable, and blind, and naked. You need to hear the words of Him who is the first and the last: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness may not appear: Anoint thine eyes with eyesalve that thou mayest see."

[412] Selfish pride is holding you from good, and your only hope is to fall upon the Rock and be broken. As these words come to you, you will say, "Are there no others who need the same reproof?" There are many who need to see that the Laodicean message applies to them who do not see it. I write out your case definitely, not merely that you may be benefited, but that others may see [that] they are in the same condition, and that they with you may make decided changes in their attitude before God and before His people.

You must stop inquiring about the duty of others, and go to work for your own soul. Through faith in Christ, you may come to the light. When you view Christ as He is, you will decrease in your own estimation, and He will increase. The words of God spoken to Saul by Samuel are worthy of your consideration; for they apply in your case: "Obedience is better than sacrifice, and to hearken than the fat of rams; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." You have set yourselves to stoutly resist the light, and the Lord will not compel you to have faith in Christ; but without faith it is impossible to please God. The faith that works by love, and purifies the soul, produces the fruit of humility, patience, forbearance, long suffering, peace, joy, and willing obedience. Says

the Scripture, "Whatsoever is not of faith is sin." "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

The promises of God comprehend all the spiritual blessings needed by weak, sinful mortals, who cannot save or bless themselves. That which should cause us the deepest joy is the fact that God forgives sin. If we take Him at His word, and forsake our sins, He is ready and willing to cleanse us from all unrighteousness. He will give us a pure heart, and the abiding presence of His spirit; for Jesus lives to intercede for us. But bear in mind, my brethren, that spiritual things are spiritually discerned. It is a living, active, abiding faith that discerns the will of God, that appropriates the promises, and profits by the truths of His word. It is not because we are righteous, but because we are dependent, faulty, erring, and helpless of ourselves, that we must rely upon Christ's righteousness, and not upon our own. He that is rich and honorable and righteous in his own eyes, cannot feel his destitution, therefore he cannot ask and receive. He feels no lack, therefore he is sent empty away.

[413]

Christ has said, "I am the way, the truth, and the life." If your good works were the way, then Christ would not have said, "I am the way." It is not our doings and deservings that will save us. If man could have gained heaven by his own efforts, Christ need not have died to make an atonement for our sins. Yet all who tread the narrow path that leads to heaven, will bear the fruits of godliness, and give evidence that they are the light of the world.

Blessed is the man who draweth not back, but believeth every word that proceedeth out of the mouth of God. Let there be no standing still, no drawing back unto perdition; the Lord commands His people to go forward, from light to a greater light. Some have had great light, they have been blessed, they have believed that God for Christ's sake forgave their sins; but there they have stopped, and have made no further advancement. They have not attained unto a greater faith or broader experience, because they have not received the light of the truth which is constantly unfolding to those who follow the light of the world. The blood of Christ cleanseth from all unrighteousness, but just as soon as a soul ceases to walk by faith, he becomes enshrouded in darkness. The only safety for any one is to advance, to increase in the knowledge of the truth, to be sanctified

[414]

by it. Those who are content with preaching old discourses, and praying stereotyped prayers, fail to improve the talents that God has given them, and these talents will be taken from them. My brethren, If you had the penetration you think you have, you would discern spiritual things. "By their fruits ye shall know them."

Brother Howard Miller, you have heard the testimony which God has given me to bear, but while you have professed to believe, you have in spirit rejected the message. It is my duty to say to you that you have had all the evidence that the Lord will give you in regard to the special work He is doing at this time to arouse a lukewarm, slumbering church. Those who accept the message given, will heed the counsel of the True Witness to the Laodiceans, and will buy the gold, which is faith and love; the white raiment, which [415] is the righteousness of Christ; and the eyesalve, which is spiritual discernment. Says Christ, "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."

If the church refuses to hear the voice of the heavenly Merchant-man, refuses to open the door, then Christ will pass on, and it will be left destitute of His presence, destitute of true riches, but saying in self-righteousness, "I am rich, and increased with goods, and have need of nothing."

Many who refuse the message which the Lord sends them are seeking to find pegs on which to hang doubts, to find some excuse for rejecting the light of heaven. In the face of clear evidence, they say as did the Jews, "Show us a miracle, and we will believe. If these messengers have the truth, why do they not heal the sick?" These objections recall to mind what was said concerning Christ: "His brethren therefore said unto him, depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did his brethren believe in him." And they that passed by reviled Him, wagging their heads, and saying, "Thou that destroyest the temple, and buildeth it in three days, save thyself. If [416] thou be the son of God, come down from the cross. Likewise also the chief priests, mocking him with the scribes and elders, said, He

saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God.”

How can any of our brethren who have before them the history of the Lord of life and glory, open their lips to utter words similar to the taunting words of the murderers of our Lord? Does the Lord lead our brethren to say these things? I answer, No. They know not what spirit they are of. Could their eyes be opened, they would see evil angels exulting around them, and triumphing in their power to deceive them. The day is just before us when Satan will answer the demand of these doubters, and present numerous miracles to confirm the faith of all those who are seeking this kind of evidence. How terrible will be the situation of those who close their eyes to the light of truth, and ask for miracles to establish them in deception!

When men close their eyes to the light that God sends them, they will reject the most evident truth, and believe the most foolish errors. It is Satan that leads men to take false positions. Well might we ask, as did Paul in his day concerning brethren who had turned away from sound doctrine, “Who hath bewitched you, that ye should not obey the truth?” Those who claim to be children of God, are, in their ignorance, working against Him, rebelling against His providence, opposing His plans, and refusing to do the work that He has placed upon them. Instead of doing their duty, they strive to bring everything into harmony with their own narrow views. Instead of bringing their will into subjection to God, that His purpose may be accomplished, they choose their own rebellious ways, and will not yield to His guidance.

[417]

The Lord has been appealing to His people in warnings, in reproofs, in counsels; but their ears have been deaf to the words of Jesus. Some have said, “If this message that Brother A. T. Jones has been giving to the church is the truth, why is it that Brother Smith and Brother Butler have not received it, and have not united with him in heralding it? These good intelligent men would surely know if this was the message of truth.”

Sentiments similar to these were expressed in the days of Christ, when He came to bear to earth the tidings of salvation. The people looked to their leaders, and asked, “If this were the truth, would not

[418] the priests and rulers know it?" Says the Scripture, "Then came the officers to the chief priests and pharisees, and they said unto them, why have you not brought him? The officers answered, never man spake like this man. Then answered them the Pharisees, are ye also deceived? Have any of the rulers of the Pharisees believed on him? But this people who knoweth not the law are cursed."

In the days of Christ there were many who incurred deep guilt because they denounced His teaching, without carefully investigating its claims to their attention. We are sorry to say that similar guilt is incurred today through a similar cause. There are many who hear the words of Christ, but they do not in moral independence go to the Word of God to search the Scriptures and see whether or not these things are so. Though they have souls to save or to lose, they dare to rely upon the interpretation and application that their religious teachers give. God has endowed men with reasoning powers, that they may compare Scripture with Scripture, and know for themselves what is truth, that they may be able to give a reason for the hope that is within them, with meekness and fear. When the Lord graciously sends to us the means of knowing the truth, and we turn from the precious privilege, and are indifferent to His message, we insult the spirit of God, and we shall walk in darkness and stumble in unbelief.

[419] When Christ told Peter what should come upon him because of his faith, Peter turned to John, and asked, "Lord, and what shall this man do?" The Lord said, "What is that to thee? Follow thou me." If Elder Smith or Elder Butler should reject the message of truth which the Lord has sent to the people of this time, would their unbelief make the message error?—No. We are to follow no one but Christ. If men who have occupied leading positions feel at liberty to despise the message and the messenger, their unbelief is no excuse. Our salvation is an individual work. Neither Brother Smith, Brother Butler, nor any other mortal man can pay a ransom for my soul or yours in the day of judgment. In that day there will be no excuse to offer for neglecting to receive the message the Lord sent you.

Sins of the most revolting character exist in the church today. The alarming situation of the people of God requires more than tame, spiritless, Christless, sermons to cut through the fleshy tablets of the heart, and to arouse the moral sensibility. Satan is appealing to the lowest propensities of human nature. But these do not need

cultivation, like thistles and briars, selfishness, self-love, envying, jealousy, evil surmisings, self-esteem, will grow up luxuriantly if only left to themselves. But the highest, noblest faculties need to be kept in exercise that they may be developed. Christians who are overcoming day by day, who are seeking the glory of God and His approbation, will be careful not only to avoid wrong, but continually to perform what is right.

We should take no man for our pattern; for we are to see and know for ourselves what is truth. It is of vital importance to us that we allow no one to come between us and our God. We should not accept any man's opinions and ideas unless through careful searching for ourselves, we find that they bear the credentials of heaven. It is of the greatest importance that we individually open our hearts to the convicting power of the Holy Spirit. Let God speak to us through His Word; let God impress the soul.

[420]

It is your duty to grasp every ray of light. You owe it to yourselves, to your family, and to your God, to overcome your objectionable traits of character. If these are not checked and overcome, they will develop, so as to work not only your ruin, but the ruin of others. Sanctified resolution, self-control, supreme love for Christ, will place you in right relation to God and to humanity. God has sent message upon message to His people, and it has nearly broken my heart to see those who, we thought, were taught and led by God, fall under the bewitching power of the enemy, who led them to reject the truth for this time.

Do not men know from the Word of God, that just such a message as has lately been going to the churches, must be given in order that the very work which has been going on among us might be accomplished? Some who ought to have been first to catch the heavenly inspiration of truth, have been directly opposed to the message of God. They have been doing all that was in their power to show contempt for both the message and the messenger, and Jesus could not do many mighty works because of their unbelief. However, truth will move on, passing by those who despise and reject it. Although apparently retarded, it cannot be extinguished. When the message of God meets with opposition, He gives it additional force that it may exert greater influence. Endowed with vital, heavenly energy, it will cut its way through the thickest barriers, dispel darkness, refute

[421]

error, gain conquests, and triumph over every obstacle. I speak that I do know, I testify of that which I have seen. Those who would triumph in the truth, will have to act a part in the sight of the universe which will bring to them the reward of “well done.” They will be known as laborers together with God.

Misunderstanding, misapplication, of the truth will alienate the hearts of those who have been brethren. But this would not be if self and self-esteem, if customs and traditions, were not disturbed by the message of truth. Patience, moderation, self-control, and carefulness of speech should ever be cultivated and manifested. But while we show these commendable traits of character, for Christ’s sake let us cry aloud and spare not. Says the Word of God, “Lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sin.” ([Isaiah 58:1](#).)

[422] The watchmen on the walls of Zion are asleep. Many have no burden of the work, they have no positive warning to give. There are many who have heard the message for this time and have seen its results, and they cannot but acknowledge that the work is good, but from fear that some will take extreme positions, and that fanaticism may arise in our ranks, they have permitted their imagination to create many obstacles to hinder the advance of the work, and they have presented these difficulties to others, expatiating on the dangers of accepting the doctrine. They have sought to counteract the influence of the message of truth. Suppose they should succeed in these efforts, what would be the result? The message to arouse a lukewarm church should cease, and the testimony exalting the righteousness of Christ would be silenced. Suppose that prejudice should do its baleful work, suppose the work should be given into the hands of these opposers and faultfinders, and they should be permitted to give to the church the doctrine and the labor they desire to give; would they present anything better than the Lord has sent to His people at this time, through His chosen agents? Would the message of the doubters arouse the churches from their lukewarmness? Would its influence tend to give energy and zeal, to uplift the souls of the people of God? Have those who have opposed the light openly or in secret, been giving the people the good that would nourish their souls? Have they been presenting the message which the time demands, that the camp may be purified from all moral

defilement? Have they anything to offer to take the place of the truth which has been given with fervor and zeal to prepare the way for the Lord's coming?

The character, the motives and purposes of the workmen whom God has sent, have been, and will continue to be, misrepresented. Men will catch at words and statements that they suppose to be faulty, and will magnify and falsify these utterances. But what kind of work are these lookers-on doing? Has the Lord placed them on the judgment-seat to condemn His message and messengers? Why do not these opposers lay hold of the work, if they have so much light? If they see defects in the presentation of the message, why do they not present it in a better way? If they possess such farseeing discernment, such caution, such intelligence, why do they not go to work and do something? [423]

The world is a second Sodom, the end is right upon us; and is it reasonable to think that there is no message to make ready a people to stand in the day of God's preparation? Why is there so little eyesight? So little deep, earnest, heartfelt labor? Why is there so much pulling back? Why is there such a continual cry of peace and safety, and no going forward in obedience to the Lord's command? Is the third angel's message to go out in darkness, or to lighten the whole earth with its glory? Is the light of God's spirit to be quenched, and the church to be left as destitute of the grace of Christ as the hills of Gilboa were of dew and rain? Certainly all must admit that it is time that a vivifying, heavenly influence should be brought to bear upon our churches. It is time that unbelief, pride, love of supremacy, evil surmising, depreciation of the work of others, licentiousness, and hypocrisy should go out of our ranks. [424]

All the good will have a tendency to press together, and all doubting, unbelieving ones will keep each other in countenance, and strengthen the very elements of character that the testimonies of God's spirit have reprov'd, and urged men to overcome. We would ask every man and woman, on which side is your influence? Are you working where God is working, or are you working with the enemy? Says Christ, "He that is not with me, is against me, and he that gathereth not with me, scattereth abroad."

The idea is entertained by many that a man may practice anything that he conscientiously believes to be right. But the question is, Has

the man a well-instructed good conscience, or is it biased and warped by his own preconceived opinions? Conscience is not to take the place of "Thus saith the Lord." Consciences do not all harmonize, and are not all inspired alike. Some consciences are dead, seared as with a hot iron. Men may be conscientiously wrong, as well as conscientiously right. Paul did not believe in Jesus of Nazareth, and he hunted the Christians from city to city, verily believing that he was doing service to God.

[425] In view of these things, we can see that there is great need of seeking counsel of God, of searching the Scriptures with a humble, prayerful spirit, that the Lord may enlighten our understanding, so that we can carefully weigh every point of truth that is presented. We should watch the tendency of it, and see whether its fruit testifies that it is of God.

Says the Scripture, "Walk while ye have the light, lest darkness come upon you." No church can live by sparks of its own kindling, neither can Christians be the light of the world if they fail to diffuse the glory derived from a heavenly source. Says the Saviour, "If therefore the light that is in thee be darkness, how great is that darkness!"

The message of God has been presented to the people with clearness and force; it is the very message which God means that His church shall have at this time. Your refusal to listen to it, your rejection of it, while it will not stop the work, will result in great loss to your souls. Every ray of light that God has given to His people is necessary for them in the emergency that is to come; but if the rays of heaven's light are not discerned, if they are not appreciated, accepted and acted upon, you will lose the heavenly benefit yourselves, and keep the light from others whom God designed should receive it through you.

[426] It is little enough that the most educated and well-disciplined disciples of Christ can do to reflect light to the world, and attract others to the source of light. But every one can do something. Every day brings its privileges and opportunities to make unselfish efforts for the glory of God and the salvation of men. The duty of setting a good example must be considered. We must weigh faithfully the results of our actions. If we think a certain course will do us no harm, we should then look at it from the standpoint of others, and

ask how will it affect them? There are sins of omission, as well as sins of commission, and all of us are influencing the course of others. A neglect when the work is laid before you, is as wrong as to perform some sinful action; for in neglecting your duty, you fail to supply your link in the chain of God's great work. Your influence does not sustain His cause.

Many who ought to obey their Captain's orders in this time of emergency are unfaithful. They cannot be depended upon in the day of peril. They begin to inquire and question and make propositions, when the foe is gaining every advantage. The only right thing to do is to obey the Captain's orders without question, not stopping to reason about the matter, or to make suggestions, or to quibble over some minor point. We see thousands upon the very brink of ruin, and prompt action and this alone will avail to save the souls of many.

In this time of danger, if Satan can work upon the unconsecrated elements of men's characters, so as to keep them quibbling and questioning, until it is too late to rescue souls who are rapidly getting beyond the reach of help, he will do it. I have been shown that this is just what he is doing. He is holding men away from the work that they should do, holding them back from obedience to their Captain's orders, in subservience to their own supposed wise judgment and criticism of plans for the advancement of the work of God. There are many who preach discourses, lamenting the extensive and deplorable depravity now existing in the world, but they fail to do their part in shedding heaven's light into the world's moral darkness.

[427]

O that we had teachers who would show men by precept and example what it means to believe and live the truth! Why are our teachers walking and acting like those who are spiritually blind? As in the days of Christ, they have eyes, but they see not; they have ears, but they hear not, lest they should be converted and be healed. There is need that the converting power of God should come upon our ministering brethren; for many of the people are far in advance of them in experience in the things of God. The highest interest of souls both for time and eternity, is involved in a proper understanding of the work for this time.

We deplore the fact that men idolize their own opinions, that they are willing to be governed by their own preconceived ideas rather than by a plain "Thus saith the Lord." It is the most difficult thing in

[428]

the world to convince men who do not want to be convinced. Satan beclouds the perceptions, and hardens the heart so that men will not give up their own ways that they may work for the salvation of a backslidden church, and point sinners to the “Lamb of God which taketh away the sin of the world.” Instead of engaging heartily in this work, they hold back, and almost hope and pray that those upon whom the Lord has laid the burden, will not succeed: for if success crowns the efforts of the burden-bearers, it will prove these doubters to be in the wrong.

When men open their hearts to unbelief, they open them to the great deceiver, the accuser of the brethren. With the glorious light of truth emanating from God, with abundant evidence that the work for this time is ordained of heaven, beware that you do not harden your hearts and ask for further proof, saying, “Show us a miracle.” The rich man of the parable prayed that one might be sent from the dead to warn his brethren, that they might not come to the place of torment in which he found himself. He said, “If one went unto them from the dead, they will repent.” But the answer came to him as it comes to us today. “If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.”

## Chapter 47—Counsels to Ministers

[429]

MS - 27 - 1889

### Counsels to Ministers - 2

#### The Need of a True Concept of Righteousness by Faith

**Denver, Colorado,  
September 13, 1889**

By invitation I made some remarks in the ministers' tent, to the ministers. We talked some in regard to the best plans to be arranged to educate the people here upon this very ground in reference to home religion.

Many people seem to be ignorant of what constitutes faith. Many complain of darkness and discouragements. I asked, Are your faces turned toward Jesus? Are you beholding Him, the Sun of Righteousness? You need plainly to define to the churches the matter of faith and entire dependence upon the righteousness of Christ. In your talks and prayers there has been so little dwelling upon Christ, His matchless love, His great sacrifice made in our behalf, that Satan has nearly eclipsed the views we should have and must have of Jesus Christ. We must trust less in human beings for spiritual help and more, far more, in approaching Jesus Christ as our Redeemer. We may dwell with a determined purpose on the heavenly attributes of Jesus Christ; we may talk of His love, we may tell and sing of His mercies, we may make Him our own personal Saviour. Then we are one with Christ. We love that which Christ loved, we hate sin, that which Christ hated. These things must be talked of, dwelt upon.

I address the ministers. Lead the people along step by step, dwelling upon Christ's efficiency until, by a living faith, they see Jesus as He is—see Him in His fullness, a sin-pardoning Saviour, One who can pardon all our transgressions. It is by beholding that we become changed into His likeness. This is present truth. We

have talked the law. This is right. But we have only casually lifted up Christ as the sin-pardoning Saviour.

[430] We are to keep before the mind the sin-pardoning Saviour. But we are to present Him in His true position—coming to die to magnify the law of God and make it honorable, and yet to justify the sinner who shall depend wholly upon the merits of the blood of a crucified and risen Saviour. This is not made plain.

The soul-saving message, the third angel's message, is the message to be given to the world. The commandments of God and the faith of Jesus are both important, immensely important, and must be given with equal force and power. The first part of the message has been dwelt upon mostly, the last part casually. The faith of Jesus is not comprehended. We must talk it, we must live it, we must pray it, and educate the people to bring this part of the message into their home life. "Let this mind be in you, which was also in Christ Jesus." [Philippians 2:5](#).

There have been entire discourses, dry and Christless, in which Jesus has scarcely been named. The speaker's heart is not subdued and melted by the love of Jesus. He dwells upon dry theories. No great impression is made. The speaker has not the divine unction, and how can he move the hearts of the people? We need to repent and be converted—yes, the preacher converted. The people must have Jesus lifted up before them, and they must be entreated to "Look and live."

Why are our lips so silent upon the subject of Christ's righteousness and His love for the world? Why do we not give to the people that which will revive and quicken them into a new life? The apostle Paul is filled with transport and adoration as he declares, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." [1 Timothy 3:16](#).

[431] "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.... that at the name of Jesus

every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” [Philippians 2:5-11](#).

“In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether there be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.” [Colossians 1:14-17](#).

This is the grand and heavenly theme that has in a large degree been left out of the discourses because Christ is not formed within the human mind. And Satan has had his way that it shall be thus, that Christ should not be the theme of contemplation and adoration. This name so powerful, so essential, should be on every tongue.

“Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

“Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily.” [Colossians 1:25-29](#).

[432]

Here is the work of the ministers of Christ. Because this work has not been done, because Christ and His character, His words, and His work have not been brought before the people, the religious state of the churches testifies against their teachers. The churches are ready to die because little of Christ is presented. They have not spiritual life and spiritual discernment.

The teachers of the people have not themselves become acquainted by living experience with the Source of their dependence and their strength. And when the Lord raises up men and sends them with the very message for this time to give to the people—a message which is not a new truth, but the very same that Paul taught, that Christ Himself taught—it is to them a strange doctrine. They begin

to caution the people—who are ready to die because they have not been strengthened with the lifting up of Christ before them—“Do not be too hasty. Better wait, and not take up with this matter until you know more about it.” And the ministers preach the same dry theories, when the people need fresh manna. The character of Christ is an infinitely perfect character, and He must be lifted up, He must be brought prominently into view, for He is the power, the might, the sanctification and righteousness of all who believe in Him. The men who have had a Pharisaical spirit, think if they hold to the good old theories, and have no part in the message sent of God to His people, they will be in a good and safe position. So thought the Pharisees of old, and their example should warn ministers of that self-satisfied ground.

[433] We need a power to come upon us now and stir us up to diligence and earnest faith. Then, baptized with the Holy Spirit, we shall have Christ formed within, the hope of glory. Then we will exhibit Christ as the divine object of our faith and our love. We will talk of Christ, we will pray to Christ and about Christ. We will praise His holy name. We will present before the people His miracles, His self-denial, His self-sacrifice, His sufferings, and His crucifixion, His resurrection and triumphant ascension. These are the inspiring themes of the gospel, to awaken love and intense fervor in every heart. Here are the treasures of wisdom and knowledge, a fountain inexhaustible. The more you seek of this experience, the greater will be the value of your life.

The living water may be drawn from the fountain and yet there is no diminution of the supply. Ministers of the gospel would be powerful men if they set the Lord always before them and devoted their time to the study of His adorable character. If they did this, there would be no apostasies, there would be none separated from the conference because they have, by their licentious practices, disgraced the cause of God and put Jesus to an open shame. The powers of every minister of the gospel should be employed to educate the believing churches to receive Christ by faith as their personal Saviour, to take Him into their very lives and make Him their Pattern, to learn of Jesus, believe in Jesus, and exalt Jesus. The minister should himself dwell on the character of Christ. He should ponder the

truth, and meditate upon the mysteries of redemption especially the mediatorial work of Christ for this time.

If Christ is all and in all to every one of us, why are not His incarnation and His atoning sacrifice dwelt upon more in the churches? Why are not hearts and tongues employed in the Redeemer's praise? This will be the employment of the powers of the redeemed through the ceaseless ages of eternity.

We need to have a living connection with God ourselves in order to teach Jesus. Then we can give the living personal experience of what Christ is to us by experience and faith. We have received Christ and with divine earnestness we can tell that which is an abiding power with us. The people must be drawn to Christ. Prominence must be given to His saving efficacy. [434]

The true learners, sitting at Christ's feet, discover the precious gems of truth uttered by our Saviour, and will discern their significance and appreciate their value. And more and more, as they become humble and teachable, will their understanding be opened to discover wondrous things out of His law, for Christ has presented them in clear, sharp lines.

The doctrine of grace and salvation through Jesus Christ is a mystery to a large share of those whose names are upon the church books. If Christ were upon the earth speaking to His people, He would reproach them for their slowness of comprehension. He would say to the slow and uncomprehending, "I have left in your possession truths which concern your salvation, of which you do not suspect the value."

Oh that it might be said of ministers who are preaching to the people and to the churches, "Then opened he their understanding, that they might understand the scriptures"! [Luke 24:45](#). I tell you in the fear of God that up to this time, the Bible truths connected with the great plan of redemption are but feebly understood. The truth will be continually unfolding, expanding, and developing, for it is Divine, like its Author.

Jesus did not give full comments or continued discourses upon doctrines, but He oft spoke in short sentences, as one sowing the heavenly grains of doctrines like pearls which need to be gathered up by a discerning laborer. The doctrines of faith and grace are brought to view everywhere He taught. Oh, why do not ministers give to [435]

the churches the very food which will give them spiritual health and vigor? The result will be a rich experience in practical obedience to the Word of God. Why do the ministers not strengthen the things that remain that are ready to die?

When about to leave His disciples, Christ was in search of the greatest comfort He could give them. He promised them the Holy Spirit—the Comforter—to combine with man’s human effort. What promise is less experienced, less fulfilled to the church, than the promise of the Holy Spirit? When this blessing, which would bring all blessings in its train, is dropped out, the sure result is spiritual drought. This is the reproach that meets the sermonizer. The church must arise and no longer be content with the meager dew.

Oh, why do our church members stop short of their privileges? They are not personally alive to the necessity of the influence of the Spirit of God. The church may, like Mary, say “They have taken away my Lord, and I know not where they have laid him.” [John 20:13](#).

Ministers preaching present truth will assent to the necessity of the influence of the Spirit of God in the conviction of sin and the conversion of souls, and this influence must attend the preaching of the Word, but they do not feel its importance sufficiently to have a deep and practical knowledge of the same. The scantiness of the grace and power of the divine influence of the truth upon their own hearts prevents them from discerning spiritual things and from presenting its positive necessity upon the church. So they go crippling along, dwarfed in religious growth, because they have in their ministry a legal religion. The power of the grace of God is not felt to be a living, effectual necessity, an abiding principle.

[436]

Oh, that all could see this and embrace the message given them of God! He has raised up His servants to present truth that, because it involves lifting the cross, has been lost sight of, and is buried beneath the rubbish of formality. It must be rescued and be reset in the framework of present truth. Its claims must be asserted, and its position given it in the third angel’s message. Let the many ministers of Christ sanctify a fast, call a solemn assembly, and seek God while He is to be found. Call upon Him while you are now lying at the foot of the cross of Calvary. Divest yourselves of all pride and as representative guardians of the churches, weep between the porch

and the altar, and cry “Spare Thy people, Lord, and give not Thine heritage to reproach. Take from us what Thou wilt, but withhold not Thy Holy Spirit from us, Thy people.” Pray, oh, pray for the outpouring of the Spirit of God!

## Chapter 48—To U. Smith

**S-87-1889**

**September, 1889**

**Denver Colorado, 1889.**

*Dear Bro. Smith,*

I have had your case forced upon my mind by the Spirit of God. Your position, your dangers, your peril, have frequently been presented at different points in your experience. Again the matter has been presented to me in the night season.

I was shown that you have been setting yourself in opposition to the Spirit and work of God. You have been placing yourself in a position where the light that God sends to you will not be recognized or accepted by you as light. A most solemn sense of your true state now as never before, rests upon me, and I cannot keep silent; for you are in peril as surely as were the unbelieving leaders of the people in the days of Christ. Darkness to your own soul is the result.

Light and truth which I know to be thus, you declare to be darkness and error. You have had opportunity; you have had the privilege of accepting the light, which has been light and precious truth and meat in due season to the hungry, starving flock of God; but you would not acknowledge it as light, as truth, as food. If you could prevent it from coming to the people of God, you would do so; but this you cannot do. God will have his light come to the people, and you cannot prevent it. You may misrepresent it, you may misinterpret it, you may interpose yourself as you have done between God's working and the people; but your efforts, every one that you have made to resist light and the impressions of the Spirit of God, have been as an extra step farther and farther from the light and from the Lord. "If the light that is in thee be darkness, how great is that darkness!"

Prejudice is prejudice whether indulged by those who claim to believe that the Lord is soon coming, or by those who refused the light in the days of Christ. You are passing over the very same

ground as the rejecters of Jesus Christ passed over; you use the same arguments and excuses that they used; you exert the same influence which they exerted, and it may be that souls will hang on you as in the days of Christ souls hung upon their leaders. Poor deluded souls will be led to think that because Elder Smith does not accept the light and the message which has come to his people, light which is the very message for this time, that it must be error and delusion. But can you bear this responsibility?

## Chapter 49—To the General Conference

**B-24-1889**

**To The General Conference:**

*Dear Brethren,*

I have presented before you matters which the Lord has shown me, and I have a warning to give to this body now assembled in Battle Creek. You are in danger from the fact that plans may be formed, ways may be devised, propositions may be followed that mean, not success, but defeat. I dare not let this Conference close, and those assembled return to their homes, without bidding you to consider carefully every proposition that has been presented. Look well to every plan that has been proposed, and give not your Yea and Amen hastily, as I have heard from the lips of some men whose understanding is beclouded, and they know not what is the character of the sentiments and propositions they are saying Amen to. Be not carried away with proposals that appear innocent, when their end is disaster and a forfeiture of the favor of God. There is danger, and I sound the signal trumpet of warning.

God calls upon you to humble yourselves under his mighty hand, and to confess your sins and put them away, and he will lift you up. Draw nigh to God and he will draw nigh to you. Ministers, high and low, you have no time now to complain of your unsuccessful labor. Flee to Jesus, take hold of him by living faith, lay hold of his strength, and make peace with him. You have too great a desire for the praise of men. “Seek ye the Lord while he may be found, [440] 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. For my thoughts are not as your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: (mark the

words) 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.” “Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, my highways shall be exalted. Behold, these shall come from afar; and lo, these from the North and the West; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion saith, The Lord hath forsaken me, my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.”

[441]

Let not men exalt themselves, and seek to carry through their ideas without the co-operation and sanction of the people of God. Your strong spirit, your loud, contemptuous speeches are out of harmony with Christ and his ways. O, had you made your voice to be heard on high, God has seen you smiting with the fist of wickedness. You must bear the divine credentials before you make decided movements to shape the working of God's cause. As surely as we believe in Christ, and do his will, not exalting self, but walking in all humility of mind, so surely will the Lord be with us. But he despises your fierce spirit, he is grieved with the hardness of your heart. Pray that he will give you a heart of flesh, a heart that can feel the sorrows of others, that can be touched with human woe.

Pray that he will give you a heart that will not permit you to turn a deaf ear to the widow of the fatherless. Pray that you may have bowels of mercy for the poor, the infirm, and the oppressed. Pray that you may love justice and hate robbery, and make no difference in the bestowal of your favors, except to consider the cases of the needy and the unfortunate. Then the promises recorded in [Isaiah 58](#) will be fulfilled to you, “If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not.”

But you will need to make straight paths for your feet, lest the lame be turned out of the way. We are surrounded by the lame and halting in the faith, and you are to help them, not by halting yourselves; but by standing like men who have been tried and proven, and are firm as a rock to principle. I know that a work must be done for the people, or many will not be prepared to receive the light of the angel sent down from heaven to lighten the whole earth with his glory. Do not think that you will be found as vessels unto honor in the time of the latter rain, to receive the glory of God, if you are lifting up your souls unto vanity, speaking perverse things, in secret cherishing roots of bitterness brought from the conference at Minneapolis. The frown of God will certainly be upon every soul who cherishes and nurtures these roots of dissension, and possesses a spirit so unlike the Spirit of Christ.

There is a work to be wrought in the heart of each one, that you may not sow tares. When the lips of the watchman are touched with a live coal from off the altar by the Lord of hosts, the trumpet will give a certain sound, very different from the sound we have hitherto heard. God has a living testimony for the world. This tame, lifeless sermonizing is not after God’s order. I appeal to you, men in responsible positions, do not seek to meet the world’s standard, to catch the world’s ideas. Do not speak smooth things, prophesying deceit. The Comforter, the Holy Spirit of God, whom “the Father shall send in my name,” said Christ, shall convince the world of sin, of righteousness, and of judgment.” The ministers of the Lord are to “reprove, rebuke, exhort, with all longsuffering and doctrine.”

We have a heaven to gain and a hell to shun. We are under obligation as those who have made solemn vows to God, and who have been commissioned as the messengers of Christ, as stewards of the mysteries of the grace of God, to declare faithfully the whole counsel of God. Ever remember that we are surrounded, encompassed, with a great cloud of witnesses; for the heavenly intelligences are looking upon us as ambassadors of the King of kings and Lord of lords. We have a right to lift the standard high. He who understands the dignity of our calling, the sacredness of our work, commands that we declare the message with unshrinking heart. We may well humble ourselves under the mighty hand of God, or he will humble us; but if we walk modestly and humbly before the Lord, he will accept us.

The Lord looks with disfavor upon those who would please the men of the world, while at the same time they accuse those whom God is using, and manifest a satanic disrespect toward those whom they should highly regard. The tenderness of spirit, the kindness, the courtesy, the refinement of feeling, that characterizes those who are learning in the school of Christ, has passed out of the heart and life of many who think that God is using them. The True Witness says, "I have somewhat against thee, because thou hast left thy first love. 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." If there was far more repenting and confessing and forsaking of sin, and less self-sufficiency, and less self-boasting, we should see spiritual things more clearly. God desires that you come into vital connection with himself, and then Christ will abide in the heart, and a pure flame of devotion will be kindled in the soul.

[444]

There has been a departure from God among us, and the zealous work of repentance and return to our first love essential to restoration to God and regeneration of heart has not yet been done. Infidelity to God has been making its inroads in our ranks; for it is the fashion to depart from Christ, and give place to skepticism. The cry of the heart has been, "We will not have this man to reign over us." Baal, Baal, is the choice. The religion of many among us will be the religion of apostate Israel, because they love their own way, and forsake the way of the Lord. The true religion, the only religion of the Bible,

that teaches forgiveness through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God, has been slighted, spoken against, ridiculed. It has been denounced as leading to enthusiasm and fanaticism. Take it back while it is not too late for wrongs to be righted; for you have sinned against God. But it is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works. The love of Christ is the force and power of every message that ever fell from human lips. What kind of a future is before us, if we shall fail to come into the unity of the faith.

When we are united in the unity for which Christ prayed, this long controversy which has been kept up through Satanic agency, will end, and we shall not see men framing plans after the order of the world, because they have not spiritual eyesight to discern spiritual things. They now see men as trees walking, and they need the divine touch, that they may see as God sees, and work as Christ worked. Then will Zion's watchmen sound the trumpet in clearer, louder notes; for they will see the sword coming, and realize the danger in which the people of God are placed.

There is no time now to range ourselves on the side of the transgressors of God's law, to see with their eyes, to hear with their ears, and to understand with their perverted senses. We must press together. We must become a unit, to be holy in life and pure in character. Let us no longer bow down to the idol of men's opinions, no longer be slaves to any shameful lust, no longer bring a polluted offering to the Lord, a sin-stained soul, which is represented by the offerings of the Moabites and Amorites.

O, shall not repentance take the place of unbelief and rebellion. Or shall this state of impenitence and blindness continue until it shall be said unto us, as to the cities that spurned the offered mercies of Christ in the days of his ministry, "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you"? "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell."

## Chapter 50—The Excellence of Christ

[447]

### The Excellence of Christ—[Manuscript 10, 1889](#)

I am much surprised that I am as well as I am. I had great fear that my summer's work would enfeeble me for the winter, but to the praise of God I will say he has mercifully lifted me up above my infirmities. I am very much better than for many months, better than last year.

We are having most excellent meetings. The spirit that was in the meeting at Minneapolis is not here. All moves off in harmony. There is a large attendance of delegates. Our five o'clock morning meeting is well attended, and the meetings good. All the testimonies to which I have listened have been of an elevating character. They say that the past year has been the best of their life; the light shining forth from the word of God has been clear and distinct—justification by faith, Christ our righteousness. The experiences have been very interesting.

I have attended all but two morning meetings. At eight o'clock Bro. Jones speaks upon the subject of justification by faith, and great interest is manifested. There is a growth in faith and in the knowledge of our Lord and Saviour Jesus Christ. There are quite a number who have not had an opportunity to hear upon this subject before but they are taking it in, and are being fed with large morsels from the Lord's table. The universal testimony from those who have spoken has been that this message of light and truth which has come to our people is just the truth for this time and wherever they go among the churches, light, and relief, and the blessing of God is sure to come in. We have a feast of fat things and when we see souls grasping the light we are rejoiced, looking unto Jesus who is the Author and Finisher of our faith. Christ is the great pattern; his character must be our character. All excellence is in him. Turning from man and every other model with open face we behold Jesus in all his glory. And their minds are filled with the grand and

overpowering ideas of his excellency; every other object sinks into insignificance, and every part of moral discipline is lost which does not promote their likeness to his image. I see heights and depths that we may reach accepting every ray of light and going forward to a greater light. The end is near and God forbid that we shall be asleep at this time.

I am so thankful to see with our ministering brethren a disposition to search the scriptures for themselves. There has been a very great lack of deep searching of the scriptures, storing the mind with the gems of truth. How much we all lose because we do not put to the tax our minds to search with much prayer for divine enlightenment to understand his holy word.

[448] I believe there will be a decided advance among our people, a more earnest endeavor to keep pace with the third angel's message. We may expect at any time new and startling claims from Satan through his agents, and shall not the people of God be wide awake, shall they not become strong in the strength of the mighty one? Wise in the wisdom of God? A crisis has arrived in the government of God in which something great and decisive must be done. The delay will not be prolonged long. The wrath of God will not be long withheld, justice is only to speak the word and in a moment what confusion there will be. Voices and thunderings, and lightnings and earthquakes, and universal desolation. Now is our time to be good and to do good, while with wide awake senses we watch every movement in the government of God, with apprehension. But if our life and character is after the divine model we shall be hid with Christ in God.

The world is full of evidences of God's love for fallen man. How much he loved us we can never with our finite minds measure, we have no line with which to fathom, no standard with which to compare it, but with John we may say, "He so loved the world that he gave his only begotten son," that through Christ he might confer on us everlasting life. This subject fills my mind and it is so grand, so elevating, that I am entranced as I think of it.

This is a conference where advancement will be made, but O, the want of workers. How my heart aches as I think of it. Calls for help come from every quarter. The Macedonian cry is coming in, "Come over and help us." We need to offer up most earnest prayer that the

Lord will send laborers into his vineyard. He can himself make a selection in his divine wisdom that will put our wisdom in the shade, but whatever God does we want to accept willingly. It is a solemn time; we are trying to the best of our ability to impress the people with the weight of their responsibility. Oh for the baptism of the Holy Spirit to come upon the workers that they may represent Jesus Christ in all their labors. Oh why is there so great weakness now when we need strength and power to save souls that are perishing around us. There is a world to be reached, a world to be tested, and who shall be able to stand?

We have had very pleasant weather here since the meeting. It has been very mild today. We could not have had a more favorable time for the conference.

The popular doctrines of this age cannot correctly represent Jesus. Our Saviour represented the Father. He rolled away the thick darkness from the throne of God, the hellish shadow which Satan had cast to hide God from sight and from knowledge. Christ reveals the throne of God and reveals to the world the Father as light and love. His clothing his divinity with humanity brings that love in clear evidence of light that humanity can comprehend it; that will indite the petition in the heart to pray as did Moses, "I beseech thee, show me thy glory." Remember the ear of the Lord is open to our prayers. "Ask and it shall be given to you, seek and ye shall find." "If ye then being evil, know how to give good gifts unto your children," how much more shall your heavenly Father give the Holy Spirit to them that ask him." Then why not take God at his word? Why not believe with all the heart and mind and soul. Why not by faith take hold of the divine nature. It is our privilege. All things shall be done for him that believeth. I am so grateful this morning that I have a living Saviour. Praise God from whom all blessings flow! How can we dishonor God more decidedly than to distrust him? We must never be discouraged. We must be patient, kind, we must by faith be receiving that abundant supply as God is willing to bestow and wait by faith on the Lord believing he will do the things we ask him. This waiting on the Lord by faith needs to be cultivated for it leads to great spiritual grace, and renews our strength as the eagles. He shall mount up with wings, that is by faith. God help us is my prayer. We must rise higher and nearer to heaven in our aspirations. Seek

things that are above. We must rise from the lowlands of earth to a higher power, lovelier light. We must love higher, and live higher. No Christian reaches the highest point of attainment that overloads himself with worries about this world or in carrying his pet sins along with him. We can and should breathe a purer atmosphere and taste more heavenly joys. We need Jesus every day and with his strength we may gain strength, yes grow in grace for heavier conflicts and obtain inspiring views of heavenly things. The pierced hand of our divine Master holds the signal for us to come up higher. "This one thing I do, forgetting these things which are behind, and reaching forth unto those which are before, I press towards the mark of the prize of the high calling of God in Christ Jesus. "O that we might arise and shine for our light has come and the glory of the Lord hath arisen upon us. The more closely we copy the pattern the more wisdom and intelligence we will have of his matchless loveliness.

I have just returned from Five O'clock morning meeting. The spirit of supplication was imparted to us for a larger blessing and that the men in responsible positions might have the presence and the power of God. Many are sick, compassed with infirmities, and God will lift them up as he has lifted me. He has given me health, and strength, and grace, and he will give the same to all his workers. Oh that every one in responsible positions of trust in our institutions may know that Jesus is to them a present help in every time of need. They want to be drawn up from themselves nearer to God that they may comfort others with that consolation wherewith they are comforted.

We want to get such views of the wondrous love of God in sending his Son into the world to die for sinners that the heart is broken at the glory of the cross, uplifted. The hearts are melted! Praise the Lord, O my soul, and all that is within me praise his holy name. May the Lord by his grace bless you my sister abundantly, Is my prayer.

## Chapter 51—To Mary White

[450]

**W-76-1889**

**Battle Creek, Michigan.**

**Oct. 29, 1889**

*Dear Daughter Mary,*

I have sent in this some seersucker, plaid, thinking it would be good and strong for aprons. I send you that thick woolen goods to use as you may think best. I have knit a pair of wristers for Ella. Will knit a pair for Mabel if I can and send soon. I think you will need a mattress, cotton top mattress which I will send by Brother Gates. I told Reba to be sure and write to me just what you needed in quilts or in bedding, mattresses. I have received no line from her. Perhaps she forgot it but let me know about it if you can as soon as possible.

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

I am much pleased with the meeting. Thus far, not one voice of opposition is heard. Unity seems to prevail. I have had precious seasons of prayer in your behalf and I believe the Lord is working for you and Satan will be disappointed.

Willie was very much tired when he got here. His head would not work but I have talked pretty plainly to him with some authority. And dear Mary, Jesus is your helper. Do not doubt this for one

moment. Just look up and believe and trust in God, the Living God. I see no reason why the Lord has not heard our prayers. I believe with all my heart and mind that He has done this. Just trust in the Lord fully and do not be discouraged. Hope in God. Praise His Holy Name. He loves you and has a fatherly care for you. Oh, that God [451] will be your Helper every day. I think much anything I can get for you I will do so.

Mother

## Chapter 52—Diary Entries

[452]

MS - 22 - 1889

Diary—October 1889

**Battle Creek, Mich.,  
[October 16], 1889**

We left Oakland [Thursday], October 10. We had a car all to ourselves, and there were thirty-two who composed our company. We came through without accident or harm. We were blessed of the Lord with good weather and pleasant company. W. C. White and his two children, Ella May White and Mabel White, their grandmother—Sister Kelsey—and their cousin Reba Kelsey, left us for Colorado Sunday at five o'clock a.m. We arrived at Battle Creek Tuesday, October 15, 1889. I had taken a cold and had not much rest because of a diseased tooth.

**Battle Creek, Mich.,  
October 17, 1889**

W. C. White arrived from Colorado. Sister McComber and Sister McDearman came with him. We were happy to meet these dear ones again and felt sad that Mary could not be with them.

**Battle Creek,  
October 18, 1889**

There are many coming in to the conference. The meetings have opened well and we hope and pray that the dear Saviour will be our guest. Yes, the Master of assemblies, our Counsellor, our front guard and our rereward. We long to see the deep movings of the Spirit of God in our midst.

**Battle Creek, Mich.,  
Sabbath, October 19, 1889**

It is the holy Sabbath, and we greatly desire it shall be a most precious day to our souls. We know that the Lord is gracious, and of tender pity for our weaknesses. If not, we might despair, but we have

[453] reason for constant gratitude, encouragement, and hope, because Jesus has given His precious life for us that we might have His grace, His power and divine strength. It is not His pleasure that we should go forward in weakness and in inefficiency, when heaven is full of blessings for us. This thought should awaken in us gratitude and thanksgiving and praise that Christ is the center in heaven, the Lamb in the midst of the throne.

With Christ in view can Christians doubt? Christ is the center of the church on earth, seen and acknowledged by faith. Shall we cherish doubts? Shall we, by our unbelief, dishonor God, who has done everything for us? God forbid. Jesus is very precious to my soul.

“I beseech you,” says Paul, “that ye walk worthy of the vocation wherewith ye are called.” “Endeavoring to keep the unity of the Spirit in the bonds of peace.” [Ephesians 4:1, 3](#). We are amid the perils of the last days, and in this evil time everyone is held responsible by the Holy Spirit for his personal position before the church and the world. It is an individual work that each is required to do to cast himself upon the Lord. The name of Jesus is all powerful. It is accepted of the Father, always. No other name will He honor. It is through faith in His name that we are saved. We are complete in Him. Jesus will not sanction sectarianism or a legal religion, which is so prevalent even among those who claim to believe present truth. Christ and His righteousness is our only hope. Christ is our only hope, and He is everything to us. Self must die. Jesus must be to us all and in all. Let self be put out of sight. Let Jesus abide in our hearts by faith, and we will be strong in His strength.

There was a ministers’ meeting in the morning. I was not present but report says it was an excellent meeting. Elder Farnsworth spoke in the forenoon with much freedom.

[454] The Lord gave me strength and freedom to speak to the large congregation in the afternoon, from [John 14:15](#): “If ye love me, keep my commandments.” [Verse 21](#): “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.” [Verses 23, 24](#).

I felt solemn as I looked upon that large congregation and then considered my text. How many really evidenced their love for Jesus

by keeping His commandments? Who will indeed war successfully against principalities, against powers, against spiritual wickedness in high places? Who will be among the favored ones? "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." [Revelation 3:12](#). Oh that the Spirit of God may rightly divide the Word of truth to every hearer! Oh, that each soul may inquire, How much of my service has been really the result of close connection with God and communion with Him in heavenly places? Is my testimony and teaching like that of the beloved John, the outflow of a heart deeply impressed by what I have heard and seen with my eyes, and looked upon and handled of the Word of life?

**Battle Creek,  
October 20, 1889**

I attended ministers' meeting. The Spirit of the Lord was in our midst. Several bore testimony of the blessings received during the past year, of the blessed light they had received and cherished, which was justification through faith. They were delivered from bondage and had realized the rich blessing of God in their labor. They had clearer and more distinct views of the love of Jesus, and their hearts were made joyful in God.

Oh, how precious are these testimonies! It was a feast to my soul to hear my brethren recount the mercies of God, and the advancement which they had made during the past year. This must be a great encouragement to all who love God and keep His commandments. I had a testimony of thanksgiving to God to present to those assembled, for His wonderful preserving care, His protecting care over me in all my journeyings, and His matchless love that I had felt in my heart.

I attended the eight o'clock meeting, where the subject was discussed of having a ministerial institute, to continue six months. Elder Olsen spoke. Professor Prescott spoke upon the subject, laying out the matter in clear lines. E. J. Waggoner spoke with clearness. W. C. White spoke upon the necessity of laborers being sent to all lands, and illustrated on the map the work done in California, and the territory to be worked and the advancement made the past year over the previous year. Brother Loughborough spoke on this point. I bore testimony to the necessity of special institutes for the education of ministers that they might work intelligently and with courage in

[455]

the service of God. Elder Kilgore read a lengthy communication in regard to the color line in the South and how to conduct the work there.

**Battle Creek,  
October 21, 1889**

I attended early morning ministers' meeting in the Tabernacle. Some important things were said. I had a testimony to bear in regard to our having a living connection with God. In order to have our work effective, we must be daily learning in the school of Christ, the lessons of meekness and lowliness of heart, and as we draw nigh to God His word is fulfilled—He will draw nigh unto us. He will bless us, He will impart to us His grace and His power to work with our efforts. We feel that our morning meetings are precious and none should allow themselves to be deterred from attending them.

[456] I have had an interview October 21 with Elder Goodrich. We talked over some things that transpired at Minneapolis General Conference. I related some things which there took place that resulted in some taking a position to close the door to light, precious light, and from that time they have not walked in the light. I think our conversation was profitable. The committee on nominations visited me, to ask advice and counsel in regard to the men to be appointed as committee members the coming conference year. We had some profitable talk. Elder Olsen and W. C. White came in and there was a profitable interview.

**Battle Creek,  
October 22, 1889**

Attended morning meeting. Excellent testimonies were borne. All who spoke made especial reference to the past year—that they had felt much more of the presence of God during the year past than they had ever done before.

Attended morning ministers' meeting. I had some things to say upon confessing. The promise is, "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](#). Here is a work for individuals to do, not only to confess their sins but to put them away. Can they do this in their own strength? No, but this work of crucifixion of self can alone be done through Jesus Christ our Sacrifice for sin. We

must come to Jesus in faith and rely upon the merits of the blood of Christ.

I tried to bring before the minds of those assembled the necessity of confession and repentance and believing that the Lord for Christ's sake does pardon our sins that are confessed.

**Battle Creek,  
October 23, 1889**

The weather remains good.

I arose at half past three o'clock and devoted some time to seeking the Lord. I wish we all understood the experience of really seeking the Lord. Isaiah tells us when we call He will answer, "Here I am" ([Isaiah 58:9](#)). We want to come into personal relation to our strong Helper, for He has said, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." [Isaiah 27:5](#). Then why not come, why not drink of the living fountain of life? Why not be refreshed by partaking of the blessed heavenly waters?

There is more encouragement to us in the least blessing which we receive ourselves than in reading biographical works relating to the faith and experience of noted men of God. The things we ourselves have experienced of the blessings of God through His gracious promises we may hang in memory's halls, and whether rich or poor, learned or illiterate, we may look and may consider these tokens of God's love. Every token of God's care and goodness and mercy should be hung as imperishable mementos in memory's halls. God would have His love, His promises written upon the tablets of the mind. Guard the precious revealings of God that not a letter shall become obliterated or dimmed.

[457]

When Israel obtained special victories after leaving Egypt, memorials were preserved of these victories. Moses and Joshua were commanded of God to do this, to build up remembrances. When the Israelites had won a special victory over the Philistines, Samuel set up a commemorative stone and called it Ebenezer, saying, "Hitherto hath the Lord helped us." [1 Samuel 7:12](#).

Oh, where, as a people, are our commemorative stones? Where are set up our monumental pillars carved with letters expressing the precious story of what God has done for us in our experience? Can we not, in view of the past, look on new trials and increased

perplexities—even afflictions, privations, and bereavements—and not be dismayed, but look upon the past and say, “‘Hitherto hath the Lord helped us.’ I will commit the keeping of my soul unto Him as unto a faithful Creator. He will keep that which I have committed to His trust against that day. ‘As thy days, so shall thy strength be.’”

[458] The covetous man becomes more covetous as he draws near his death. The man who all through his life is accumulating earthly treasure, cannot readily withdraw himself from his accustomed pursuits. Shall not he who is seeking a heavenly treasure become more earnest, more zealous, and more intensely interested in seeking the treasure which is above? Shall he not covet the best and most enduring substance? Shall he not seek the crown of glory that is imperishable, the riches which moth and rust doth not corrupt, nor thieves break through and steal? The more ardent his hopes, the more strenuous are his efforts and the more determined he is not to fail of the immortal treasure, the eternal substance. He has a soul longing for the heavenly riches, an intense desire which will not suffer him to be idle. His business on the earth is to secure eternal riches. He cannot, will not consent, after tasting of the heavenly gifts of God, to be a pauper, left in destitution for eternity. The soul passion is more, more. This is the real want of the soul. We want more of the divine grace, more enlightenment, more faith, more of the heavenly gifts. The longing soul says, I must have more of the heavenly gifts.

Oh, if all the misdirected energies were devoted to the one great object—the rich provisions of the grace of God in this life—What testimonials we could hang in memory’s halls, recounting the mercies and favors of God, appropriating His promises registered in His Word for more of the transforming grace of Christ, enabling us to set our affections on things above, not on earthly things! Then the habit would be carried with us as an abiding principle to accumulate spiritual treasures as earnestly and perseveringly as the worldly aspirants labor for the earthly and temporal things.

[459] You may well be dissatisfied with the present supply when the Lord has a heaven of blessedness and a treasurehouse of good and gracious things to supply the necessities of the soul. Today we want more grace, today we want a renewal of God’s love and tokens of His goodness, and He will not withhold these good and heavenly

treasures from the true seeker.

The bent of the mind of every individual will show itself. If he feels rich and increased with goods and has need of nothing, he is spiritually bankrupt. Those who feel their spiritual necessities will show their soul eagerness, their ardent desires, which extend upward and onward above every earthly, temporal inducement, to the eternal.

Do not borrow anxiety for the future. It is today that we are in need. It is "while it is called Today," "if ye will hear his voice, harden not your hearts." [Hebrews 3:13, 15](#). The Lord is our helper, our God, and our strength in every time of need.

**Battle Creek, Mich.,**

**October 24, 1889**

Attended morning meeting. My heart was drawn out in supplication to God for the power of His grace and the pardon of our transgressions. I thank the Lord for the assurance of His grace, that is for His people now, today.

We are to keep close to the Source of our strength day by day, and when the enemy comes in like a flood the Spirit of the Lord lifts up a standard for us against the enemy. The promise of God is sure, that strength shall be proportioned to our day. We may be confident for the future only in the strength that is given for the present necessities. The experience in God is daily becoming more precious.

I spoke to the brethren and sisters, seeking to present Jesus, that they might look and live. The promise of God is fulfilled if we educate the thoughts and heart to place entire dependence, day by day, upon Jesus Christ. The promise is not that we will have strength today for a future emergency, that anticipated future trouble will be provided for beforehand, before it comes to us. We may, if we walk by faith, expect strength and provision for us as fast as our circumstances demand it. We live by faith, not by sight. The Lord's arrangement is for us to ask Him for the very things that we need. The grace of tomorrow will not be given today. Men's necessity is God's opportunity. "As thy days, so shall thy strength be." The grace of God is never given to be squandered, to be misapplied or perverted, or to be left to rust with disuse.

[460]

Christianity at the present day should not be fainter in luster and feebler in power than in past ages. We must not be void of faith now. There are tremendous responsibilities that the ministers of Jesus Christ must carry if they are conscious of their appointed work—to watch for souls as they that must give an account. Feed the flock of God, and while you are bearing daily responsibilities in the love and fear of God, as obedient children walking in all humility of mind, strength and wisdom from God will be given to meet every trying circumstance.

We will not be able to meet the trials of this time without God. We are not to have the courage and fortitude of martyrs of old until brought into the position they were in. The Lord proportions His grace to meet every emergency. We are to receive daily supplies of grace for each daily emergency. Thus we grow in grace and in the knowledge of our Lord Jesus Christ, and if persecution comes upon us, if we must be enclosed in prison walls for the faith of Jesus and the keeping of God's holy law, "As thy days, so shall thy strength be." Should there be a return of persecution there would be grace given to arouse every energy of the soul to show a true heroism. But there is a large amount of nominal Christianity which has not its origin in God, the Source of all power and might. God gives us not power to make us independent and self-sufficient. We must ever make God our only dependence.

[461] We had an excellent meeting. The presence of the Lord was with us. He breathed upon me His Holy Spirit and gave me the spirit of earnest supplication to God that I might be imbued with His Holy Spirit in all my labors, and that my ministering brethren might be endowed with power from on high to carry the solemn message to all parts of the world. I bore a decided testimony to the people assembled, 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.

**Battle Creek,**

**October 25, 1889**

I arose at half past three and had a precious season of communing with God. I do claim the rich promises of God given us in His Word. Faith lays hold of the promises. Faith is not feeling. Faith is the substance of things hoped for, the evidence of things unseen. We walk by faith and not by sight.

I attended early morning meeting. Notwithstanding we had a shower this morning, there was a good attendance. Again I felt the burden of supplication and the evidence that if we call upon the Lord in faith the promise would be verified, If ye seek the Lord with all your heart He will be found of you. The whole being must be put on the Lord's side, under His control. There must be no reservation of mind, thoughts, or affections. Jesus requires all that there is of us—soul, body, mind, and strength. The Lord blessed me and I felt like praising the Lord. I said a few words in regard to expressing our thanksgiving to God, and many precious testimonies were borne, expressing their thanks for the great mercy and love of God.

[462]

[J. E. Swift died at Cleveland, Ohio, Oct. 23, 1889, and was buried in Battle Creek October 25, and a funeral discourse was delivered Sabbath afternoon, October 26.—*The Review and Herald, November 26, 1889*, p. 750; *The Review and Herald, November 5, 1889*, p. 696.] This day a fellow laborer was brought in his coffin from Ohio to this place to be buried in Battle Creek. Brother Swift died in Ohio October 23. The delegates, one hundred and thirty-two in number, walked in procession to Oak Hill Cemetery, while fifteen carriages slowly moved on their way, to lay the body in the vault. It was a solemn sight to see this large number with the funeral badges, following their brother, now silent in death in his coffin. Oh, it is a sad thing that one of the earnest, faithful workers will no more be present at our General Conferences, to bear his testimony!

But we are charged, "Write, Blessed are the dead which die in the Lord," for they will come forth to be united with all the saints when Christ shall call the dead from their graves. Oh, I wish to be converted daily that I shall be a living witness on the earth to the saving grace of Christ! May the Lord bless and fit us to do His will,

to live for Christ faithfully, to honor His name, and be a blessing to others while we shall live.

**Battle Creek,**

**October 26, 1889**

[463] It is the Sabbath and I shall not be required to speak today. Brother Smith will speak in the forenoon, and in the afternoon Brother Farnsworth will give the funeral discourse of Brother Swift. Business in the evening. I have been much pleased to have a day of rest.

I had conversation with Elder Olsen in regard to the best plans for managing the religious interests of the meeting. Conversed with E. J. Waggoner's wife in regard to the management of Christmas for the best good of the youth. Conversed with Elder Starr upon the same subject.

Battle Creek, Mich., Sunday, October 27, 1889

Did not attend morning meeting. I learned that they had a good meeting. I devoted my time to writing.

Attended the eight o'clock meeting. Elder Jones presented the Bible evidence of justification by faith. A large number attended the Bible study. I had some words to speak to the people assembled before the meeting closed, in regard to coming to the light and walking in the light lest darkness come upon them.

Some who will gossip over the Bible subject of justification by faith, and cavil and question and throw out their objections, do not know what they are talking about. They do not know that they are placing themselves as bodies of darkness to intercept the bright rays of light which God has determined shall come to His people. And they will come; the third angel's message is to go forth with power, filling the earth with its glory. And what is man that he can work against God? He may choose the darkness, he may love the darkness and be left enshrouded in darkness; but the message is to go forward in power, even if some refuse to advance with it.

The Lord has shown me the light which shines upon our people is no new light, but precious old light that has been lost sight of through the work of Satan to shut it away from God's people. But its rays are shining forth. Let us all realize the great blessing that the Lord has to impart to every soul who will serve Him with his whole heart.

I am charged to keep minds directed constantly to obtaining the higher education. I am impressed to charge our people to understand that Christ has given His most precious life to save a world, if they will be saved through copying the example of Jesus. Christ came to our world to give you a pattern of His life that you may make no mistake.

[464]

I had a long talk with Brother Henry upon the work at the Sanitarium. Decided changes are to be made, in practicing the virtues of Christ.

Let none make a mistake as to the character they must positively form in this life. If they live righteously, they will have the evidence day by day that they have [Christ] formed within. They are the Lord's property.

Battle Creek, Mich., October 28, 1889

Attended early morning meeting and engaged with our brethren in earnest prayer to God for His special blessing, which it is our privilege to have daily. I then spoke with great plainness in reference to some who were attending the meeting but had given no evidence they were partakers of the Spirit and power of God in the meeting. They did not seem to discern where God was at work. They seemed to be moving as if blindfolded. They were hearing the testimonies that God was giving to His people, but appeared as unconcerned and unmoved as the careless, impenitent sinners when the truth is brought before them. I called upon some who have been working contrary to God for one year in a marked manner, because special, marked light has been given them and it will be uncommon stubbornness and wilfulness to turn from this precious light God has given. The darkness of every individual will be in proportion to his unbelief and his resistance and contempt of the light which God graciously sends.

I have written to M. K. White and to Sister McCullough. Brother Matteson leaves today for Colorado. Here we scatter personally to different localities, and yet the Lord is accessible to every soul, and we need to appreciate this grand possibility to obtain the higher education. Are we individually responding to light God has given?

[465]

I attended the eight o'clock meeting in the side room of the tabernacle, conducted by Elder Jones. There were a large number present and he presented the subject of justification by faith in a plain, distinct manner, in such marked simplicity that no one need to

be in darkness, unless he has in him a decided heart of unbelief, to resist the workings of the Spirit of God. Many were fed and others seem to be amazed, as though they did not know what justification by faith really meant. Certainly the lines of truth were laid out in a distinct manner. I was glad to hear this testimony.

I bore testimony that that which I heard was the truth, and those who would walk out upon the light given would be on the Lord's side.

Battle Creek, Mich., October 29, 1889

Attended early morning meeting and my heart was melted by the Spirit of God. I was moved upon to pray most earnestly for our president, Elder Olsen, and Elder Dan Jones, who is his helper, that God would help them to overcome their bodily infirmities, and give them physical strength and mental clearness and spiritual power. I believe that the Lord has rich blessings for these men who have been placed in responsible positions if they will only come into the channel of clear light, and that He will work mightily in their behalf if they will walk intelligently and humbly before Him. But a work is being done that neither of them comprehends fully. I thank God that we have a balm in Gilead and a Physician there who can heal our maladies. We are too much inclined to be influenced by words of men, and not depend wholly upon God and have faith in God. Unless these men will walk with God as did Enoch, they will fall.

[466]

I bore my testimony in the meeting while my heart was broken in view of the great goodness of God to me. He has blessed me in a wonderful manner. I praise His holy name, with heart and soul and voice. I presented before all those present the precious opportunities that we now have of confirming our Christian experience by deep, earnest searching of heart, confessing our sins, forsaking them, and opening the door of our heart to Jesus Christ that His grace and love may abide in the heart by living faith, and confirm all our powers to His service, that we may glorify God by showing forth the praises of Him who hath called us out of darkness into His marvelous light. The precious sayings of Christ are not half appreciated. We want that the Holy Spirit shall impress our minds with the same [meaning] our Lord attached to the Old Testament Scriptures. His interpretation of the Word was so distinct, so simple and spiritual, the heart was all aglow as the words were understood.

Battle Creek, Mich., October 30, 1889

Wednesday morning. Attended the early morning meeting. The room was full. I was pleased to see so great interest manifested. I spoke in regard to the necessity of our ministers being fitted up day by day with the baptism of the Holy Ghost, before going forth to their labors. Christ has promised it, why should they not have it? Lay hold by faith.

Many precious testimonies were borne, but yet there is not that fullness of faith that reaches out for a fullness of the blessing of God, as it is our privilege and duty to have. I fear many will go away from this meeting greatly in need of the very blessings that it is their privilege to receive, just now and notwithstanding the most precious light given upon the importance of thorough sanctification through the truth; that they will not walk in the light but be wandering in darkness, because they are not doers of the Word. Truth must be practiced if we increase in knowledge. Then we shall not, when some strong temptation comes, be overcome by the enemy.

[467]

We may all gain a deep and rich experience here if we will seek for it with all our hearts, humbling ourselves under the mighty hand of God, and letting God—not we ourselves—do the lifting of us up. Christ in the heart is the death blow to all our self-love. Selfishness and covetousness—which is idolatry—lead a man to wish to be his own Savior and to trust proudly in his own human, finite capability and merits for salvation. They will fail him every day if he does this, and be to him eternal loss hereafter. He will be like the blind leading the blind; both will fall into the ditch.

The work of the Holy Spirit on the heart is to break down and expel this self-love, this lofty approval of self and this accusing spirit. The soul temple must be emptied and cleansed from its moral defilement, that Jesus may find room to abide in the soul as an honored Guest, that [He] the pure, true Witness may be the power exercised in a holy life. Then Christ is revealed in the heart by faith and precious victories are gained.

Battle Creek, Mich., October 31, 1889

Thursday morning. Attended the early morning meeting and bore a straight testimony. Invited Brethren Nicola [?] and Morrison to see me. Had a long interview with Brother Strong, whose son was killed in the Review office in a shocking manner by being struck

with the elevator. His head was smashed to pieces. His father feels this blow keenly. We need to encourage him all we can. Oh, that God may bless this to his good and he not make it an occasion to use to do him harm.

[468] The interview with Brethren Nicola and Morrison was not pleasant. I see in them that they are in blindness of mind, self-sufficient. They have yet to be converted, to be learning of Christ in His school. They have not opened the windows of the soul heavenward, and have not closed the windows of the soul earthward. Oh, I am convinced that these men have drunk deeply of the murky streams of the valley and have not an appetite for the high, pure waters of Lebanon. When will they see and when will they be instructed?

They do not see that their spirit at Minneapolis was not the spirit of Jesus Christ. They justify their own course in everything. I am sorry to say they are not standing in a position to receive light and to see themselves. They are in darkness still. Faith in Christ alone can destroy selfishness and self idolatry in the human soul. How long will the Lord bear with the perversity of man? How long will He be insulted by his self-sufficiency and rejection of His invitation to receive His call to come to the gospel feast?

I had no satisfaction whatever in this interview. If the flock of God is entrusted to such men, may the Lord pity His poor, poor people, the sheep of His pasture, and enlighten them and save them from being molded by the spirit and influence of these men of dark unbelief.

After they left I felt that there had been a funeral in the house. My heart was as heavy as lead. Oh, what a work of death can individual influence exert upon souls who are starving for the light of life and do not know where to go for the knowledge they should have! The table loaded with the manna of heaven is set before them, but they will not eat it.

## Chapter 53—To Mary White

[469]

**W-77-1889**

**Battle Creek, Mich.**

**October 31, 1889**

*Dear Mary,*

Our meetings are crowded in thick and fast. We see in five o'clock meetings and in eight o'clock meetings many tokens for good. The testimonies are of altogether a different character than they have been in any conference we have had for some time. I do long for the work to go deep and I believe it is.

Leroy Nicola has began to soften and I hope that he will fall upon the rock and be broken. I know the Lord is at work for his people and we want greater faith and then the greater power will come.

I attended early morning meeting half past five. Oh, it was a good meeting. There was the Spirit of earnest supplication to God for his presence and His power. The Lord indited prayer. Many good testimonies were borne.

Our sisters from Washington bore decided testimonies. There are many who are being fed with the heavenly manna. The uplifting power must come from above—the current of spiritual influence which flows in the heart from Jesus Christ.

I thank God for His blessing upon me this morning. Be of good courage, my dear child, wait then upon the (Lord) for He is your Helper and your Support, your Front-guard and your Rereward.

I am glad that we may trust God and wait patiently for Him. I am glad that we may know that He forgives us of our sins because His promise is sure and to believe that we are forgiven is our privilege and duty. It honors God. I hope that we will have more of faith and less of self.

[470]

We parted from Sister McOmbler this morning at five o'clock. She has enjoyed the meetings much. I know that you must miss her. Sister Ings is at the Health Retreat and she says all things are

moving harmoniously there. Dr. Burke has his hands full running two institutions. I hope that success will attend this last move made.

I am much better in health than I have been for years. After I came home, I was very weary; but I was lifted up above my infirmities and am real well. Praise the name of the Lord. I look to the Lord and trust in Him. He has done all things well.

Much love to the dear children and to Mother Kelsey and Reba.

Mother.

## Chapter 54—Issues at the Gen. Conf. of 1889

[471]

**MS-6-1889**

**Battle Creek, Mich.**

**Nov. 4, 1889**

There have arisen in our Conference questions that need to have careful attention, whether the Sabbath-keepers in the Southern States where they are liable to feel the oppressive power of their State laws if they labor on Sunday shall rest on Sunday to avoid the persecution which must come if they do any labor. Some of our brethren seem anxious that a resolution shall be passed by the General Conference advising our Sabbathkeeping brethren liable to imprisonment and fines, to refrain from labor on that day. Such resolutions should not be placed before this Conference, requiring their action.

There are questions about which it is far better to have as little notoriety given as possible, in either case,—for, or against. And our brethren would be wise in not bringing questions of this character to the front, to obtain decisions from the Conference in regard to them. They can be understood and adjusted in a more private way. There are many things that should be conducted in a silent, unobserved way, which would have altogether a better influence upon all minds.

Some minds are so constituted that they can not treat these questions wisely. When the Sunday question is legislated to become a law, there will not be so great a danger of taking steps that are not of a character to receive the sanction of Heaven, though they may receive the sanction of the General Conference,—for the reason that the Lord gives light and knowledge just when it is most needed.

I am afraid of these many resolutions. One year ago resolutions were brought into the Conference for adoption that, had they all been accepted, would have bound about the work of God. Some resolutions were urged by young, inexperienced ones, that never should have received the consent of the Conference. Human traditions and permits and non-permits have been of a character that would have bound them about with restrictions that were wholly unnecessary,

[472]

out of God's order, and that would have created a condition of things that would have been detrimental to the progress of the work. If some resolutions that were accepted had not been proposed, it would have been better for those who presented them were in darkness and not in the light. Had they been laid upon the table, it would have been far more in accordance with the will of God because all these many resolutions, voting what shall be, and what shall not be, are not after God's order. What this man shall do, and shall not do, making laws that God has never made, has created principles which should not prevail among us. As reformers, if we had less talk and more of Christ, there would be far greater modesty and humility and we would do far more good.

There are many things that require the wisest and most careful counsel, and should be done without making any noise about it; but there is want of wisdom in throwing every action open to all. Many things are kept reserved through the year for the General Conference to act upon which should be faithfully carried by the State Conferences, a mass of matter that need not be brought before the Conference at all.

[473] Many things had better never see the light of day. They are originated by minds that are not under the light of the Sun of righteousness. It increases the work of the Conference and it might just as well be acted upon in their several churches and councils and take off the Conference a large amount of perplexing questions with which they should not be burdened. [Written in 1889, 12 years before the 1901 General Conference which made provision for Union Conferences.—A. L. White.] Let them be faithful stewards, to pray much, to work diligently, and act discreetly.

In General Conference, many things are rushed through without being duly canvassed. All have not had opportunity to think and pray over these things and those who do have the opportunity do not improve it and use their brain power. They devise and execute without God's counsel. There are councils that should be held of less importance and less expense with less weariness to our leading, responsible men. All minor matters should be settled in the State Conference, thus dealing with many questions that will save time and care and burdens that have greatly taxed the General Conference.

The question of the great need of the soul deserves in these meetings of the Conference far more attention, and many questions that are tossed into the Conference should never appear, but be worked out in your State Conferences. It has become habit to pass laws that do not always bear the signature of heaven. The question of the color line should not have been made a business for the Conference to settle. It is a question which involves principles needing much careful, prayerful thought.

The question that has been before the Conference, whether the brethren where oppressive laws exist should be advised not to work on Sunday, is not a question to be brought before an open Conference. It could not be voted upon without misunderstanding and mismoves and bad results.

I am led to inquire with pain of soul what do our brethren mean by presenting questions of this order before an open conference. If the disciples of Christ needed to assemble together in one place after the ascension of Christ and pray for the descent of the Holy Spirit, there would be greater need of their doing so now when solemn and far-reaching principles are involved. Ten days were devoted to earnest seeking of God and ten days would need to extend to twenty before men should venture to put their pens to write out a decision for the people on this point. Much earnest prayer and nothing less than the descent of the Holy Ghost would settle these questions. Then to toss these questions into the Conference without the prayerful consideration of the subject would be the greatest folly. [474]

This is the third angel's message to our world and men had better keep their hands off the ark. There has been revealed the disposition to cavil over some questions that are plainly revealed in the word of God. Let not any move in their blindness to make decisions on so momentous subjects. Do we receive the Bible as the oracles of God? In every State there should be wise instructions given on this point, and can be better given in these States more silently, giving as little notoriety to these points as possible, but advising, counseling in the fear of God after much prayer and fasting and seeking counsel from the unerring Counselor.

No haphazard advice should come from the lips of any ambassador of Christ. He should fear the Lord and have his words in accordance with the will and ways of God. This is a time for much [475]

praying and less talking. This subject is not a matter to which to give an off-hand assent or dissent. It is wonderful, sacred, solemn ground on which we stand and we cannot move recklessly without dishonoring God and ruining souls. All the universe of heaven is astir, looking to us to see what course we will pursue in this matter. While all Sabbathkeepers are anxious and troubled, seeking to penetrate the mysteries of the future, and to learn all they can in regard to the correct position they shall take, be careful that they are advised correctly in regard to Sunday observance. Action cannot be taken in regard to this matter here, and our people of all classes of minds and of varied temperaments should treat it wisely. There will ever be danger of going to extremes. Christ says, "Ye are My friends, if ye do whatsoever I command you." ([John 15:14](#)). Then to your knees in prayer, have far less of self and depend wholly on the counsel of God. Then, if all would be under the control of the Spirit of God there would be nothing to fear, for all would adorn the doctrine of Christ our Saviour.

[476] He who has Christ abiding in his heart will so order his conversation as to bring no dishonor or reproach on the sacred truth of God. He will give no occasion to its enemies to blaspheme, will not be filled with self-confidence, but his confidence will be in God. He will not be revealing inconsistencies that are not in harmony with the precious truth of sacred origin. He will not be found going to extremes and furnishing scandal to be circulated far and near in the most exaggerated form. He must be a man that holds communion with God; a man that prays and does not pray in vain: "Hold up my goings in thy paths, that my footsteps slip not." ([Psalm 17:5](#)).

If the decision is made that our people shall not labor on Sunday and that our brethren in the Southern States shall appear to harmonize with the Sunday law, because of oppression, how long before all over the world [our people] shall be in like circumstances as they are in the South? The decision is to be a universal one. If it comes to the light of day as it will in degrees and there will be concessions and servile bowing to an idol God by those who claim to be Sabbathkeepers, there will be a yielding of principles until all is lost to them.

If we counsel them not to respect the idol Sabbath exalted to take the place of the Sabbath of the Lord our God, then instruct them in this matter in a quiet way and encourage no defying of the law

powers in words or actions unless called to do this for the honor of God to vindicate His downtrodden law. Let there be no unnecessary act of arousing the combative spirit or passions of opponents. There is a self-deluded enthusiasm in this, bringing in an elevation of Sunday that it will be difficult to handle because “we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

The counsel to be given is “Finally, my brethren, be strong, in the Lord, and in the power of His might. Put on the whole armor of God that ye may be able to stand”—in harmony in outward appearance with? No, but “against the wiles of the devil.”

There are some trying testimonies to be manfully borne by Sabbathkeepers and some bitter persecution finally endured, for, says Christ, “Ye are my witnesses.” Yes, witnesses for God, standing in defense of His holy law. We are a light to reveal the moral darkness, and the reward will be given to the overcomer. [477]

Let no resolutions be passed here which will encourage half-hearted service or cowardly hiding our light under a bushel or under a bed for we will certainly be tried and tested. The Bible heroes of faith are to be our example and the Bible readers and Bible workers, if truly on the Lord’s side, will be earnest, whole-souled, humble, meek, and lowly of heart, and God will teach them. We need not make any special rules for those who are not dyspeptic Christians; on the other hand, should resolutions be passed that because of the trials and inconveniences that arise because of our faith such ones should cease their labor on Sunday, bowing to the idol Sabbath, will it give those who do this vigorous, spiritual sinew and muscle or will they grow into cowards and be swept away with the delusions of these last days? Leave these precious souls to God’s dictation. Be sure the Sabbath is a test question, and how you treat this question, places you either on God’s side or Satan’s side. The mark of the beast is to be presented in some shape to every institution and every individual.

The position taken by some is, that this evil enactment has no relation to the present observance of the Sabbath. Here again great blindness is shown to be upon them. In this they are not correct, for every move from the first made by Satan was the beginning of

[478] his work to continue to the end to exalt the false, to take the place of the genuine Sabbath of Jehovah. He is just as intent now and more determined to do this than ever before. He has come down with great power to deceive them who dwell on the earth with his Satanic delusions. His work has a direct reference to the Sabbath of the fourth commandment, and should the resolution be passed that because of inconveniences and loss of property, imprisonment and fines, the enactment of laws of the State shall compel Sunday observance, all must obey these laws God would certainly be dishonored; and the lesson given to those who need better advice shall be of a character to open the way and make it easy for souls to be carried away with the bold, swift current of evil. They will be tempted strongly because of the universal scorn which they see thrown upon the law of God to think slightly of it and to place the laws of men on an equality with the laws of God and give less and less reverence to the laws of Jehovah. Shall the overseers of the flock work with the great deceiver to make apostasy from God easy?

We have all the way along known that this battle must come and the two great powers, the Prince of Darkness and the Prince of Light, will be in close battle, and not one of God's people who understand the truth, if in the light where God would have them to stand, will teach by precept or example any soul to shirk now. Give them strengthening Bible diet and Bible duty to strengthen and brace the soul for the coming conflict. But there will be need at this time of men who have been leaders in this work of keeping step where Jesus leads the way. If they do not walk in the light as Christ leads the way and advance with the increasing light of the third angel's message, they will surely become blind leaders of the blind. ([Exodus 31:12-17](#)).

[479] It is a time now when God calls for brave men having on the whole armor of God, presenting a united front to the foe. And as we meet the emergency the law of God become more precious, more sacred, and as it is more manifestly made void and set aside, in proportion should arise our respect and reverence for that law. David said, "They have made void Thy law; therefore I love Thy commandments above gold; yea, above fine gold." ([Psalm 119:126, 127](#)).

The Lord will be constantly leading and guiding His people to meet this emergency if they ask the help of God. It is a high point of spiritual advancement they have reached that the love of God's commandments grows with the contempt which is manifest to that law by those around them. There are great principles in the reformation which must not be overlooked or disregarded. God forbid we should be self-made invalids in this great crisis. Paul prayed for the removal of the aggravating thorn but God sees this is not the best and sends the blessed promise, "My grace is sufficient for thee." (2 Corinthians 12:9). The Lord does not remove the trial, but gives him all that is needed that he can endure it.

In the exercise of the long suffering of God, He gives to nations a certain period of probation, but there is a point which if they pass, there will be the visitation of God in His indignation; He will punish. The world has been advancing from one degree of contempt for God's law to another, and the prayer may be appropriate at this time, "It is time for Thee, Lord, to work; for they have made void Thy law." (Psalm 119:126). In answer to this prayer ere long the wrath of an offended God will be poured out without mercy, then as we approach this time, be careful what advice and counsel we give to the people who need to be strengthened in Christian experience, lest you prove yourself to be like Aaron who consented to make the golden calf.

This was a terrible thing for him to do because all Israel looked up to him as their leader, a good man. If he had given his voice against this in a certain, decided manner, this wicked worship of an idol would not have been to disgrace the people of God. We do not want to repeat Aaron's cowardice or Israel's sin. Let the Lord work for His people, and be careful that you give to the trumpet a certain sound now. We must be wise as serpents and harmless as doves.

[480]

Let all be careful what they say and what they do; be careful to move in God's order. Keep step with the Captain of the Lord's host. Let not anyone make any proud boast either by precept or example to show that he is defying the laws of the land. Make no resolutions as to what persons in different States may do, or may not do. Let nothing be done to lessen individual responsibility. To their God they must stand or fall. Let none feel it his duty to make speeches in the presence of our own people, or of our enemies, that will arouse their

combateness and they take your words and construe them in such a way that you are charged with being rebellious to the government, for this will close the door of access to the people.

Let Christ be seen in all that you do. Let all see that you are living epistles of Jesus Christ. Let the soft fillings in the life of character appear. Be lovable. Let your life win the hearts of all who are brought in contact with you. There is too little done at the present time to render the truth attractive to others. There have been some who have in speaking to the people, felt like making a raid on the churches. They sour minds by their censoriousness. We want our hearts mellowed by the love of Jesus. That is in God's order. If not presented in the most pleasant, acceptable form, truth will be unpalatable to many. While we must present the truth in contrast [481] with error, let it be presented in a manner that shall create as little prejudice as possible.

While we cannot bow to an arbitrary power to lift up the Sunday by bowing to it, while we will not violate the Sabbath, which a despotic power will seek to compel us to do, we will be wise in Christ—Christ's wisdom and not in our own spirit. A consistent, substantial, lovable Christian is a powerful argument for the truth. We must say no words that will do ourselves harm, for this would be bad enough, but when you speak words, and when you do presumptuous things that imperil the cause of God, you are doing a cruel work for you give Satan advantage. We are not to be rash and impetuous, but always learning of Jesus how to act in His Spirit, presenting the truth as it is in Jesus.

Do not, in this critical time, be [marking] out ways for God's people, for how do you know what God designs to do with and for His people? He means to make exhibitions of His power before our enemies. The salvation of the righteous is of the Lord, and His wisdom and His strength are their present and sufficient help in every time of need. He can work for them whatsoever seemeth good in His sight, and nothing can be done for or against them, other than His providence shall permit to be done. The children of light are wise and powerful, according to their reliance upon God, and the wisdom and help of men may defeat the very purpose of God.

The world is against the disciples of Christ but they will obtain help of God, and then, God working for them, they will enlighten

and bless those who are not in the truth. In all ages, the righteous have obtained help from God, and the enemies of His people can never put down those whom God would lift up. How often has Satan sought to destroy those whom God is leading and guiding. The faithful disciples of Jesus need not be terrified by the rulers of darkness of this world, because the power of the enemy is limited and beyond his limits he cannot go. [482]

Great and precious promises are to be kept before God's people that they may have every confidence in God. Then let no decision be made by this Conference to get in the way of the work of the Lord, give Satan's agents a chance to be provoked and present the rash ones as the representatives of our people. They will have power to present these matters in an exaggerated light, that in the place of these persons removing prejudice and enlightening minds, the prejudice is strengthened and deepened, and the case of God's people made far worse, and our means of bringing the truth before the people who are in darkness is cut off.

One indiscreet, high-tempered, stubborn-willed man will, in the great question introduced before us, do much harm. Yes, he will leave such an impression that all the force of Seventh-day Adventists could not counteract his acts of presumption because, Satan, the arch deceiver, the great rebel, is deluding minds to the true issue of the great question, and its eternal bearings. He is an accuser of the brethren. Then let everyone be careful and not step off from the ground where God is, on Satan's ground.

Many did this in the ranks of the reformers of past ages. Luther had great trouble because of these elements. Rash persons stepped out of their place and rushed heedlessly forward when God did not send them to do a very objectionable, impulsive work. They ran ahead of Christ and provoked the devil's wrath. In their untimely, misguided zeal, they closed the door to great usefulness of many souls who might have done great good for the Master.

We have all kinds of material to deal with. There are those who will, through hasty, unadvised moves, betray the cause of God into the enemy's power. There will be men who will seek to be revenged who will become apostates and betray Christ in the person of His saints. All need to learn discretion; then there is danger on the other hand of being conservative, of giving away to the enemy [483]

in concession. Our brethren should be very cautious in this matter for the honor of God. They should make God their fear and their dread. Should this Conference make resolutions and pass them, that it would be right and proper for Seventh-day Adventists to rest on the first day of the week in order to avoid arrests and what might probably arise if they did not obey the laws, would this be showing that we stand in right relation to God's holy law? [Exodus 31:12-17](#).

I have been shown that from the first rebellion Satan was working to this end, to exalt his own power in contradiction to God's law and God's power. He does this in exalting Sunday observance, and anything that shall by this people go forth as their voice, to respect the idol sabbath, would it not dishonor God and confuse minds and place them where they will be deceived by Satan's devices? Anything we may do that lifts up the spurious to take the place of the true and genuine Sabbath, is disloyal to God and we must move very carefully lest we exalt the decisions of the man of sin. We are not to be found in a neutral position on this matter of so great consequence. The commandments of God and the faith of Jesus must be from conviction of duty inscribed on our banners.

[484] If we shall do as some of our brethren in sympathy with our brethren of the South have urged, then where do God's people stand? Where will be the distinction from the Sunday observers? How will we be recognized as the Sabbathkeeping people of God? How shall we show that the Sabbath is a sign?

The two armies will stand distinct and separate, and this distinction will be so marked that many who shall be convinced of truth will come on the side of God's commandment-keeping people. When this grand work is to take place in the battle, prior to the last closing conflict, many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ's sake in standing in defense of the truth. They will be brought before kings and rulers, and before councils to meet the false, absurd, and lying accusations brought against them, but they must stand firm as a rock to principle, and the promise is, "As thy days so shall thy strength be." ([Deuteronomy 33:25](#)). You will not be tempted above what you are able to bear. Jesus bore all this and far more. The express command of God must be obeyed, for God has been working. [Luke 21:8-19](#).

An intelligent knowledge of His word has been given to prepare men and women to contend zealously for the law of Jehovah; to reestablish the holy law; make up the breach that has been made in the law of God and restore the tables of stone to their ancient, exalted, honorable position. And God's faithful servants when brought into straight places should not confer with flesh and blood.

There will be, even among us, hirelings and wolves in sheep's clothing who will persuade some of the flock of God to sacrifice unto other gods before the Lord. We have reason to know how Paul would act in any emergency. "The love of Christ constraineth us." (2 Corinthians 5:13). Youth who are not established, rooted and grounded in the truth, will be corrupted and drawn away by the blind leaders of the blind; and the ungodly, the despisers that wonder and perish, who despise the sovereignty of the Ancient of Days and place on the throne a false god, a being of their own defining, a being altogether such an one as themselves,—these will be agents in Satan's hands to corrupt the faith of the unwary.

[485]

Those who have been self-indulgent and ready to yield to pride and fashion and display, will sneer at the conscientious, truth-loving, God-fearing people, and will, in this work sneer at the God of heaven Himself. The Bible is disregarded, the wisdom of men exalted, and Satan and the man of sin worshiped by the wisdom of this age, while the angel is flying through the midst of heaven crying "Woe, woe, woe, to the inhabitants of the earth." (Revelation 8:13).

I have been shown that the hand of the Lord is stretched out already to punish those who will become monuments of divine displeasure and holy vengeance, for the day of recompense has come when men who exalted the man of sin in the place of Jehovah in worshiping an idol sabbath in the place of the Sabbath of the Lord Jehovah will find it a fearful thing to fall into the hands of the living God, for he is a consuming fire.

We say to our brethren, Do not for Christ's sake, get in the place of God before the people. Enough of this kind of work has been done. Let God work human minds. Do not hinder the workings of God for His people in this important period of time, when tremendous interests are being enacted among God's people. Do not in your human wisdom fix up things too much bearing the human imprint. Leave God something to do. Let the hand of God appear in moulding

[486] and fashioning men's minds and character, and let man walk softly and humbly with God. Lift no burdens from God's people that He would have them to bear. Jesus bore the cruel cross to Calvary. Do not cast burdens upon any class that He would have them released from.

Satan's work is constantly to perplex, to mix up things, to confuse, to get things into a tangle that is hard to straighten out. It is not a desirable job to be engaged in, to take the work out of God's hands into your own finite arms. It is best for all parties concerned to leave the people of God in God's hands for Him to impress and teach and guide their consciences. It is not safe for any one to attempt to be conscience for God's people. If the servants of God will patiently instruct them by precept and example, to patience, to faith, and to look to God for themselves, to understand their own duty as God would have them, then many, in trying circumstances would obtain a rich experience in the things of God. Teach man to ask wisdom of God. There should be precept and example in lessons given, that God is our only trust and wisdom, and we must pray to Him without ceasing for light and knowledge.

Many have not had that religious experience that is essential for them, that they may stand without fault before the throne of God. The furnace fires of affliction He permits to be kindled upon them to consume the dross, to refine, to purify and cleanse them from the defilement of sin, of self love, and to bring them to know God and to become acquainted with Jesus Christ by walking with Him as did Enoch.

[487] Prayer, united with living faith, now sleeps among us. That which is called praying morning and evening, according to custom, is not always fervent, and effectual. It is with many sleepy, dull and heartless repetition of words, and does not reach the ear of the Lord. God does not need or require your ceremonial compliments, but He will respect the broken heart, the confession of sins, the contrition of the soul. The cry of the humble, broken heart He will not despise.

I know that very much depends upon every action of ours now, and none of self and all of Jesus will bring us into unity of the faith. We must have such love for Jesus that we will consider it a privilege to suffer and even die for His sake. We may tell the Lord all our trials, tell Him all our weaknesses, tell Him all our dependence upon

His might and His power. This is true prayer. If ever there was a time when the Spirit of grace and supplication was needed to be poured out upon us, God Himself indicting our prayers, it is now. And the promise is to be brought before every church and the simplicity of truth dwelt upon. "Ask and ye shall receive." [John 16:24](#). It is faith, living faith that we need, continuing instant in prayer.

The Lord will lead His people and guide them. The commandment will go forth from God as to Daniel, to help those making earnest intercession to the throne of His grace in their time of need. Said Christ, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." ([John 14:12, 13](#)).

In the name of the Lord I advise all His people to have trust in God and not begin now to prepare to find an easy position for any emergency in the future, but to let God prepare for the emergency. We have altogether too little faith.

God wrought through Elijah when He destroyed the prophets of Baal which kindled the fires of hell in the heart of Jezebel to avenge the blood of the priests of Baal. Such a triumph had been gained to the God of Israel, that it stirred up the powers of darkness, and she resolves, yes swears by her gods that Elijah shall die, but she does not consider there is a God who is above her, who will only permit the agent of Satan to work out her own ruin.

[488]

In her passion she sends word to Elijah saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time." ([1 Kings 19:2](#)). Elijah is awakened roughly from his slumber by a messenger. He hears the startling message; his senses are confused. What does it mean? Is this to be the end of all this burden, the zeal he has had for God in his labors to restore the true worship of Jehovah; is it to end in his disappointment and death? Is this the conversion of apostate Israel? Never could man be more disappointed in his expectations. The reaction has come, but O, how bitter. The Lord suffers obstacles to arise, disappointments to follow on the heels of signal victory that His wisdom and power shall be revealed, and that His name shall be

exalted above all rulers and kings. “When Elijah saw that, he fled for his life.”

[489] What did Elijah see? Did he see by faith the promises of God? Did he recount his faithfulness in every past emergency? No, the dark shadow of Satan in his agent Jezebel was athwart his pathway, threatening him with cruel death. He did not look through the shadow heavenward. Human terror amazed, and paralysed his mind, and he was so terribly disappointed on Israel’s account that he arose and went for his life, in disappointment and sorrow bending his uncertain steps, he knew not whither.

A little before, in the strength of the power of God, he was full of zeal and intensity of interest for apostate Israel, running before or at the side of the chariot of Ahab. He was to vindicate the glory of God. He was to challenge apostate Israel either to serve God fully or Baal fully. But now the man seems as weak as other men. There was no particular word he had heard from the Lord, directing him to take the course he had taken, and there was no purpose to his steps. Distracted by doubts and uncertain whither his way was tending, he pushed this way and that for his life, but God did not forget Elijah. He wrought for His servant, He inquired of him, “What doest thou here Elijah?”

This history carefully and prayerfully studied will be a help to the people of God under difficulties. Let man be careful not to assume responsibilities that God does not require of him, and interpose himself between the Lord and His tempted and tried ones so that the purposes of God shall not be carried out in the experiences of these persons. Difficulties will arise before the people of God, but every soul must put his trust not in the wisdom of men but in the Lord God of Israel. He will be his defense. Only let each person keep in the way of duty and not let fear discourage him. In trusting implicitly in God, we shall see the wonderful display of His power, if we wait patiently and prayerfully for Him, and have confidence in God.

God works in a mysterious way, His wonders to perform. But too often the wisdom of men is brought in to do something themselves which gives God no room to work for individuals, by others shouldering their burdens, that God means they shall bear. Conflicts and trials are the very means ordained or suffered of God to perfect the Christian character unto eternal life.

Teach every soul to lean heavily on the arm of infinite power. [490]  
There is an individuality that must be preserved in every human agent in Christian experience and the responsibility cannot be removed from any soul. Each one has his own battles to fight, his own Christian experience to gain, independent in some respects from any other soul; and God has lessons for each to gain for himself that no other one can gain for him.

In Elijah we see the natural elements of his character revealed amid the spiritual life, commingling together in strange confusion; the grace of God and the impulses and passions of the natural man, each striving for the supremacy. The human is being tried in the furnace and the dross is revealed, impurity is brought to the surface, but the trial of Elijah is a scene that all Heaven was looking upon at that time with deep solicitude. The fine gold appears in his character, the dross is lost sight of and consumed. This must be our individual experience in God's own way.

All are not tried in the same way. Some will meet more severe trials than others, but cling to God is the encouragement to give to each and all. The registered experiences of believers of former days is to be an encouragement to us living down near the close of time. We may gather up the hereditary trust of light and knowledge and individual dealings of God with His people for centuries. We have the benefit of their spiritual experiences which is of great value to us. We have no new, strange path to tread, in which others have not had a similar experience.

The Lord's ways are unchangeable. He will do in our days as He has done in earlier days. They had less light in their day than we have in our day. With the Scriptures in our hand, and the example and blessing of those who were tempted and tried, we are nerved for the victory, expecting the same mercies from the same God as had [491]  
the ancients. When the Christian is looking forward to duties and severe trials that he anticipates are to be brought upon him, because of his Christian profession of faith, it is human nature to contemplate the consequences, and shrink from the prospects, and this will be decidedly so as we near the close of this earth's history. We may be encouraged by the truthfulness of God's word that Christ never failed His children as their safe Leader in the hour of their trial; for we have the truthful record of those who have been under the

oppressive powers of Satan, that His grace is according to their day. God is faithful who will not suffer us to be tempted above that we are able.

Our heavenly Father measures and weighs every trial before he permits it to come upon the believer. He considers the circumstances and the strength of the one who is to stand under the proving and test of God, and He never permits the temptations to be greater than the capacity of resistance. If the soul is overborne, the person overpowered, this can never be charged to God, as failing to give strength in grace, but the one tempted was not vigilant and prayerful and did not appropriate by faith the provisions God had abundantly in store for him. Christ never failed a believer in his hour of combat. The believer must claim the promise and meet the foe in the name of the Lord, and he will not know anything like failure.

[492] There may be large mountains of difficulties in regard to how to meet the claims of God and not stand in defiance of the laws of the land. He must not be making ample provisions for himself to shield himself from trial for he is only God's instrument and he is to go forward in singleness of purpose with his mind and soul garrisoned day by day, that he will not sacrifice one principle of his integrity, but he will make no boasts, issue no threats, or tell what he will or will not do. For he does not know what he will do until tested. He will just go forward in a contrite spirit with an eye single to the glory of God, depending on the word of God and the grace promised through Christ, and the mountains may become molehills.

Supposed difficulties that seemed so large at a distance as to be unbearable, have proved to be the greatest blessings. When oppressed, light from heaven has come in clear rays, and the realities of the promise of the sufficiency of Christ is a continual strength and defense. God means that His people, many of whom are ready now to refer to the experience of others, can refer to their own individual experience. Like the Samaritans who received the words of the woman as she testified of the words of Christ, they can say we have heard him ourselves, we know that this is indeed the Christ the Saviour of the world. To every soul who meets difficulties in the strength of Jesus and is not overcome, who faces enemies and opposers, and in the strength of Christ stands firmly, who undertakes and discharges duties in the meekness of wisdom, not calculating

the results, knowing that none of these things can be met in human strength, his experience becomes knowledge that Christ is faithful that hath promised. He is an all-sufficient helper. He will be convinced that he cannot in his own ability obey the law of God, but he has taken hold of the surety, Jesus Christ the mighty one and he reposes in the fulness and strength of Christ, and knows by experience that Christ is His righteousness, and that He can be touched with the feelings of His infirmities. Although he may be enclosed in prison walls he may believe it is for the truth's sake. Jesus is by his side. We are not to be rash, bold, presumptuous, defiant. In Jesus we may trust; having faith in His power to save, we may be conquerors.

[493]

There should be a constant walking in all humility. There should be no just occasion to our enemies to charge us with being lawless and defying the laws through any imprudence of our own. We should not feel it enjoined upon us to irritate our neighbors who idolize Sunday by making determined efforts to bring labor on that day before them purposely to exhibit an independence. Our sisters need not select Sunday as the day to exhibit their washing. There should be no noisy demonstration. Let us consider how fearful and terribly sad is the delusion that has taken the world captive and by every means in our power seek to enlighten those who are our bitterest enemies. If there is the acceptance of the principles of the inworking of the Holy Ghost which he the Christian must have to fit him for heaven, he will do nothing rashly or presumptuously to create wrath and blasphemy against God. The process of sanctification is constantly going on in the heart, and his experience will be, "Christ...is made unto us wisdom and righteousness and sanctification and redemption." He knows that Christ by His Spirit is dwelling in his heart by faith.

Oh, there is a great work to be done for the people of God, ere they are prepared for translation to heaven! The heat of the furnace upon some must be severe to reveal the dross. Self will have to be crucified. When each believer is to the very extent of his knowledge, obeying the Lord, and yet seeking to give no just occasion to his fellowmen to oppress him, he should not fear the results, even though it be imprisonment and death.

After Jesus rises up from the mediatorial throne, every case will be decided, and oppression and death coming to God's people will not then be a testimony in favor of the truth.

[494]

Our whole attitude must be the saving of the souls of those surrounding us—souls for whom Christ has died. The largest class have never heard anything about the seventh day being the genuine Sabbath of Jehovah. They are uneducated in the Scriptures, and the position and work of the Seventh-day Adventists to cling to their faith brings resistance in the highest degree. The Christian world is ignorantly bowing down to an idol. Every soul, ministers and laymen, should consider the world their missionary field, that should be educated as to the reason of our faith, and these reasons should be presented in the demonstration of the Spirit and the power of God. Through God alone can they reach the hearts of the people.

We must lose no time in becoming thoroughly versed in the Scriptures, for we must come to the people not merely with flimsy arguments, neither alone with sound logic, to convince them that that which they have been taught as truth by their fathers and that which has been preached to them from the pulpits is untrue, for the opposition you create by this kind of labor will be like scattering seeds of darkness. You will be called apostates, for publishing that which causes distraction, but if you have the attractiveness of Christ, if you are balanced in all you do by the wisdom of Christ, your own heart imbued with the Spirit of Christ, you will accomplish a good work for Christ.

We urge you to consider this danger: That which we have most to fear is nominal Christianity. We have many who profess the truth who will be overcome because they are not acquainted with the Lord Jesus Christ. They cannot distinguish his voice from that of a stranger.

[495]

There is to be no dread of anyone being borne down even in a wide spread apostasy, who has a living experience in the knowledge of our Lord and Saviour Jesus Christ. If Jesus be formed within, the hope of glory, the illiterate as well as the educated can bear the testimony of our faith, saying, "I know in whom I have believed." Some will not, in argument, be able to show wherein their adversary is wrong, having never had any advantages that others have had, yet these are not overcome by the apostasy because they have the evidence in their own heart that they have the truth, and the most subtle reasoning and assaults of Satan cannot move them from their

knowledge of the truth, and they have not a doubt or fear that they are themselves in error.

Let every soul consider his responsibility to give an account before God for the influence he has exerted over the souls of those brought under the sphere of his influence. When this undying love to save souls takes possession of heart and mind, there will not be any rash move made.

Faith, saving faith, is to be taught. The definition of this faith in Jesus Christ may be described in few words: It is the act of the soul by which the whole man is given over to the guardianship and control of Jesus Christ. He abides in Christ and Christ abides in the soul by faith as supreme. The believer commits his soul and body to God, and with assurance may say, Christ is able to keep that which I have committed unto Him against that day. All who will do this will be saved unto life eternal. There will be an assurance that the soul is washed in the blood of Christ and clothed with His righteousness and precious in the sight of Jesus. Our thoughts and our hopes are on the second advent of our Lord. That is the day when the Judge of all the earth will reward the trust of His people.

Then let every soul not be afraid with any amazement. The tender compassion of God is toward his people. Faith, wondrous faith,—it leads the people of God in straight paths. Without this faith we shall certainly misunderstand His dealings with us, and distrust his love and faithfulness. Whatever may be the trials and sufferings caused by our fellowmen, we need more faith; let there be no faintheartedness, no peevish repining, no complaining thoughts respecting the providence of God and the hardships we are called to endure. Let faith lay hold upon the unseen, and the evidences we have of the forgiveness of God. [496]

A single ray of the evidences of the undeserved favor of God shining into our hearts will overbalance every trial of whatever character and however severe it may be. And how trustful is the soul. There is no disposition to murmur. The heart in contrition reposes in God. The carnal security is broken up and we have peace through our Lord Jesus Christ.

While efforts are being made to educate the youth to occupy positions of trust, unless the same persons shall feel that above all they must learn in the school of Christ the lessons which He must

teach them, God has no use for them to declare His word. Let not the uneducated in any way become discouraged and think that there is no use or room for them. There is abundance of work in this world of ours, and if men and women will unite themselves to Christ, the source of all wisdom and learn of Him they may become, Bible students, improving their talents to the very best account, and learning from the greatest teacher the world ever knew. They can bear a testimony to the faith. We have not followed cunningly devised fables. Christ will do everything for those who receive Him in their hearts.

[497] When profligacy and heresy and infidelity fill the land there will be many humble homes where prayer, sincere and contrite prayer will be offered from those who never heard the truth and there will be many hearts that will carry a weight of oppression for the dishonor done to God. We are too narrow in our ideas, we are poor judges, for many of these will be accepted of God because they cherished every ray of light that shone upon them. There are thousands who are praying as did Nathanael for the light of truth. Christ's lightbearers must not be unfaithful. There is work to do in our world for many souls and God calls us to labor for souls who are in the darkness of error, but praying for the light, for the revealings of God's holy spirit.

Let not side issues take the mind and the affections. We want to make the most of our present opportunities. We want to work while it is day for the night cometh when no man can work. There are many men of influence who are to have a knowledge of the truth, and we must be sure not to hedge up the way. The knowledge of truth is ever increasing. It is not a new truth that opens to the mind; it is not a new principle but a new discovery or a forcible application or revival of that which existed before. The Lord is prepared to present His light to our minds as fast as we will receive it. Open the door and let Jesus in.

**Battle Creek, Michigan,  
November 4, 1889**

## Chapter 55—To Brethren and Sisters

[498]

**B-57-1889**

**Battle Creek, Mich.**

**Nov. 20, 1889**

*Dear Brethren and Sisters,*

“Light is sown for the righteous, and gladness for the upright in heart.” (Psalm 97:11) The year 1889 is almost ended. Struggles, defeat and trials mark the history of our experience, but we have something beside this. We have had peace and joys and victories amid weakness. We have been made strong. With the advantages of the experiences of the year now about to close, are we not better prepared to enter upon the New Year? There have been discouragements but have we not learned better to trust God in the hard places?

Let us consider our opportunities and privileges of the year which will all soon be in the past and inquire, “Am I not better qualified to know how to do my work as laborers together with God than heretofore?”

Look over your experience in the past and see what good things you have learned from the lessons of God in these experiences. Increased light has shown upon us. Old and precious truths have been presented to us in new forms which, if we fully appreciate, will prepare us for the entering aright upon the near year, 1890. Will not the many discouragements as well as many of our hasty conclusions be avoided if we fully learned the lessons daily in the school of Christ, that God has the guiding of events in human life? And if we will only stand out of the way, in his own time and by ways that will surprise us, He will answer our prayers and will bring about His purposes in His own wisdom in ways and means. Shall we not be thankful that God knows our frailties and we ought to know them more in harmony with God’s knowledge. The warfare with temptation and resistance of sin is not known and understood

except by the sons and daughters of God, and those will never know the power of sin until they begin to resist it.

[499]

It is well that we fall into the hands of the living God and not into the hands of men. It is something that we should be grateful for that God, the all-wise, merciful God holds the golden scales that weigh character. As long as Satan lives there will not be apparent triumph to Christians but continual conflict. But yet we are not to waver in our service to Jesus Christ. Our faces are toward the foe, warring “not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” ([Ephesians 6:12](#))

Judgment must not be passed hastily on any man or on his work or his purposes. There is need of humble hearts and contrition of soul. The message we bear at this time is from above. Its influence upon human hearts of all who have received it is good and the fruits are good; while some stand criticizing and passing judgment both upon the message and the messenger sent of God. They are self-sufficient. They say in their hearts, “I will do as I please and work as I please on my own judgment. I will do just as I have done,—talk these old truths but I will have nothing to do with the matter now brought to us,—Justification by faith and the righteousness of Christ. I will be religious, “in fact they continue to whiten the sepulcher but do not cleanse it. From the heart proceedeth evil thoughts, the lips speak evil, jealousy, envy, evil surmisings. The soul temple needs cleansing. These who will not accept of the message the Lord sends will soon begin a tirade against it. They see evidence enough to balance the mind in the right direction but they are too proud to submit. They are not willing to say that which they decided was all wrong is right and then the mind begins to seek some excuse, some subterfuge to evade the issue. They are resolved not to obey God in this urgent call for the will to be yielded. They will make a mountain of some minor question and seek to get up a controversy on minor points. The longer he remains as he is the more is he puzzled and perplexed. Questions arise against the testimonies for Satan will bring every doubter and unbeliever over this ground. The work is before him to give himself up to God; His will be no longer arrayed against God’s will.

There are objections against church government, objections and questions in regard to many things. Satan is sowing the seed of doubt and questioning, murmuring and fault-finding. He chooses the darkness. His own hand has closed the door of knowledge. He has refused to comply with God's will, If he rejects the process through which the Lord works he will see no light, The doubts and cavils are all the time setting his soul in stubborn rejection. God says, "I am the light of the world: he that followeth me shall not walk in darkness." ([John 8:12](#))

[500]

But the wilful ones say, "I will not move a step till I see all things plainly. "When they close the understanding lest they shall see, they say, "Explain." This brings questions with no spirit to receive if they are answered satisfactorily but when they see they cannot turn down with (one) question, they will start another, and still another, not admitting the rays of light that do shine upon them. Will God teach such ones? No. They had light enough to take the first step and if they had put away that pride of will which makes them cruel to themselves, they would, in taking the first step (have) taken the second; but when light is rejected the Lord will not work a miracle to make that man believe. If he will walk by faith he has light enough to move at God's bidding to see where God is working and to work with Him.

[501]

## Chapter 56—Address in Regard to the Sunday Movement

### Religious Liberty

[First page missing] ready to contend for man's right to worship God according to the dictates of his own conscience. The minds of the people of God have been bewildered, and they have not discerned that Satan was stealing a march upon them, exulting that he could employ their voice and pen upon matters of minor importance, and so keep them from warning the people of their danger. There are many who, if they understood the spirit and the result of religious legislation, would not do anything to forward in the least the movement for Sunday enforcement.

But while Satan has been making a success of his plans, the people of God have failed at their post. God had an earnest work for them to do, for the honor of His law and the religious liberty of the people are at stake. Yet the watchmen failed to discern the deceptions of the enemy that they might give the trumpet a certain sound in season to have some decided influence.

[502]

At the time of the trouble in the church and college at Battle Creek, in 1882, I was in Healdsburg, California, and my soul was in agony as I pleaded with God to arouse His people that they might not be ignorant of Satan's devices. God would have us see and realize the weakness and depravity of men, and put our entire trust in Him. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" [[Ephesians 6:12, 13](#)].

There are many who are at ease, who are, as it were, asleep. They say, "If prophecy has foretold the enforcement of Sunday observance, the law will surely be enacted," and having come to this

conclusion they sit down in calm expectation of the event, comforting themselves with the thought that God will protect His people in the day of trouble. But God will not save us if we make no effort to do the work He has committed to our charge. We must be found faithfully [doing our duty as] vigilant soldiers, lest Satan shall gain an advantage which it is our duty to prevent.

We should diligently study the Word of God, and pray in faith that God will restrain the powers of darkness, for as yet the message has gone to comparatively few, and the world is to be lightened with its glory. The present truth—the commandments of God and the faith of Jesus—has not yet been sounded as it must be. There are many almost within the shadow of our own doors for whose salvation no personal effort has ever been made.

We are not prepared for the time when our work must close. We must take a firm stand that we will not reverence the first day of the week as the Sabbath, for it is not the day that was blessed and sanctified by Jehovah, and in reverencing Sunday we should place ourselves on the side of the great deceiver. The controversy for the Sabbath will open the subject to the people, and an opportunity will be given that the claims of the genuine Sabbath may be presented. Blindness and disloyalty to God so prevail that His law is made void, but the psalmist says of such a condition, “It is time for Thee, Lord, to work; for they have made void Thy law.”

[503]

It is time for God’s people to work as never before, because of the increase of wickedness. The God-fearing, commandment-keeping people should be diligent, not only in prayer, but in action; and this will bring the truth before those who have never heard it. The world is overborne with falsehood and iniquity, and those whom God has made the depositaries of His law and of the pure religion of Jesus must be determined to let their light shine. If they do nothing to disabuse the minds of the people, and through ignorance of the truth our legislators should abjure the principles of Protestantism, and give countenance and support to the Roman fallacy, the spurious sabbath, God will hold His people, who have had great light, responsible for their lack of diligence and faithfulness. But if the subject of religious legislation is judiciously and intelligently laid before the people, and they see that through Sunday enforcement the Roman apostasy would be reenacted by the Christian world, and that the

tyranny of past ages would be repeated, then whatever comes, we shall have done our duty.

The man of sin thinks to change times and laws. He is exalting himself above God, in trying to compel the conscience. But God's people should work with persevering energy to let their light shine upon the people in regard to the law, and thus to withstand the enemies of God and His truth. When the law of God has been made void, and apostasy becomes a national sin, the Lord will work in behalf of His people. Their extremity will be His opportunity. He will manifest His power in behalf of His church.

[504]

When in Healdsburg the Lord wrought upon me mightily; I could not rest, and I asked the Lord to give me strength to meet my brethren again in General Conference, and I would set these things plainly before them. I would not shun to declare to them the whole counsel of God. While you have been allowing your minds to be diverted from the very work that God would have you do, and have been doing that which He has not called you to do, Satan has exulted, and has carried on his work with all diligence. You have neglected the testimonies that the Lord in mercy sent to incline your feet in the right path. Some of you have utterly refused these words of warning. You have been strong in your own ideas, set in your own ways, and you would not heed reproof or receive correction. The powers of darkness were mustering their forces. Satan was stirring men with a power from beneath that he might outgeneral the armies of Israel and take the field. We have lost much time and many precious opportunities, and Satan has had things his own way.

I promised the Lord that if He would give me His presence I would attend the next General Conference and would speak the words He should give me. I felt that if I was permitted to stand before you again I must have the presence of God with me as Moses had when he led the children of Israel through the wilderness, that my words might have power with you who have been partially blind to the importance of our time and work. I felt that I would make every effort in my power to urge our brethren to seek the Lord while He is to be found, to call upon Him while He is near. I would show them that unless they were imbued with the Spirit of God they could do no good in their work. Their coldness, their lukewarmness, was an offense to God. They must walk in Christ's light or Satan would

put his blinder before their eyes and they would call light darkness and darkness light.

I tell you now that you must have divine enlightenment. If you do not seek this, Satan will set up his hellish banner right in your homes, and you will be so blinded to the real nature of his deceptions that you reverence it as the banner of Christ. If you seek God with contrition of soul, His angels will be round about you, and will minister to you, helping you to discern between the sacred and the common. But a nominal faith, a nominal religion, will find no favor with God. [505]

It has been clearly presented before me that many who now preach the truth have never been converted. They need to have Christ the hope of glory formed within them. They need pure, undefiled religion, then they will not glorify poor, erring mortal man to his injury and with loss to their own souls. We need, oh so much we need, the deep movings of the Spirit of God in all our hearts.

My brethren, we must have Jesus enthroned within, and self must die. We must be baptized with the Holy Spirit, and then we shall not sit down, saying unconcernedly, "What is to be will be. Prophecy must be fulfilled." Oh, awake, I pray you, awake! for you bear the most sacred responsibilities. As faithful watchmen you should see the sword coming, and give the warning, that men and women may not pursue a course through ignorance that they would avoid if they knew the truth. The Lord has enlightened us in regard to what is coming upon the earth that we may enlighten others, and we shall not be held guiltless if we are content to sit at ease, with folded hands, and quibble over matters of minor importance. The minds of many have been engrossed with contentions, and they have rejected the light given through the Testimonies because it did not agree with their own opinions. God will not work a miracle to convince these rebellious ones of the truth of the Testimonies, and compel them to acknowledge His message. He has given sufficient evidence for their faith, and it is only the stubbornness of the natural heart that prevents them from acknowledging the light. [506]

God does not force any man into His service. Every soul must decide for himself whether or not he will fall on the Rock and be broken. Heaven has been amazed to see the spiritual stupidity that has prevailed. You need individually to open your proud hearts to the

Spirit of God. You need to have your intellectual ability sanctified to the service of God. The transforming power of God must be upon you, that your minds may be renewed by the Holy Spirit, that you may have the mind that was in Christ.

If the watchmen sleep under an opiate of Satan's, and do not recognize the voice of the true Shepherd, and do not take up the warning, I tell you in the fear of God they will be charged with the blood of souls. The watchmen must be wide-awake, men who will not slumber at their post of duty, day nor night. They must give the trumpet a certain sound, that the people may shun the evil and choose the good. Stupidity and careless indifference cannot be excused. On every side of us there are breakers and hidden rocks which will dash our bark in pieces and leave us helpless wrecks, unless we make God our refuge and help. Every soul should now be distrustful of self. Our own ways, our own plans and ideas, may not [507] be such as God can approve. We must keep the way of the Lord to do His will, making Him our counselor, and then in faith work away from self.

Light must come to the people through agents whom God shall choose, who will give the note of warning, that none may be in ignorance of the purposes of God or the devices of Satan. At the great heart of the work Satan will use his hellish arts to the utmost. He will seek in every possible way to interpose himself between the people and God, and shut away the light that God would have come to His children. It is his design to keep them in ignorance of what shall come upon the earth.

All should be prepared to hear the signal trumpet of the watchman, and be ready to pass the word along the walls of Zion, that the people may prepare themselves for the conflict. The people must not be left to stumble their way along in darkness, not knowing what is before them and unprepared for the great issues that are coming. There is a work to be done for this time in fitting a people to stand in the day of trouble, and all must act their part in this work. They must be clothed with the righteousness of Christ, and be so fortified by the truth that the delusions of Satan shall not be accepted by them as genuine manifestations of the power of God.

Brethren, years have passed in which every professed follower of Christ should have been engaged in most earnest work to press back

the armies of the powers of darkness. Years have been lost because the people of God were not closely connected with the source of all power. For years past every soldier of Christ should have been equipped for the warfare, prepared to meet and avert the dangers that threaten our liberties. The Word of God is to be our defense. We are to search the Scriptures as never before. We are to contend for the faith once delivered to the saints, and turn from our dependence upon man. We are to idolize no man, exalt no man, but let God be our fear and our dread. [508]

I call upon you as Christ's ambassadors to take your feet out of the path they are now in, for it is not the path of duty or of safety. Repent before God that you have not been faithful watchmen, standing unitedly in the work for the salvation of souls. Tell the people the time of night. Tell the faithful and true that the morning cometh; tell the slothful and ease-loving, and those who are working on the enemy's side, that the night cometh. Years have been lost, but will you now awake? Will those in responsible positions take in the situation, or will they, by their indifference and inactivity, say to the people, "Peace and safety"? May God help every one to come up to the help of the Lord now.

The watchmen have been asleep, but may God grant that they may not sleep the sleep of death. Let all who are standing upon the walls of Zion give the trumpet a certain sound. It is a solemn time for God's people, but if they stand close by the bleeding side of Jesus, He will be their defense. He will open ways that the message of light may come to the great men, to authors and lawmakers. They will have opportunities of which you do not now dream, and some of them will boldly advocate the claims of God's downtrodden law.

The word of the Lord has come to us in positive notes. Will you hear and obey? Says the prophet Isaiah, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins" [Isaiah 58:1]. Who is doing this at this time? Because of the backslidings of God's people, living faith has become almost extinct. The deep movings of the Spirit of God are not manifested among us as God would be pleased to manifest His grace. How long will this state of things continue? [509]

Instead of increased power as we enter the perils of the last days, weakness, dissension, and strife for supremacy, are apparent. But if

we had a connection with the God of heaven we should be mighty in Him, and yet we would walk with all lowliness of mind, having self hid in Jesus. But now both spiritual and natural feebleness and death are depriving us of workers. God alone, by His Holy Spirit, can arouse us from the slumber of death. There is now need of earnest working men and women who will seek for the salvation of souls; for Satan as a powerful general has taken the field, and in this last remnant of time he is working through all conceivable methods to close the door against light that God would have come to His people. He is sweeping the whole world into his ranks, and the few who are faithful to God's requirements are the only ones who can ever withstand him; and even these he is trying to overcome. Much upon these things has been shown to me, but I can present only a few ideas to you.

Go to God for yourselves; pray for divine enlightenment that you may know that you do know what is truth, that when the wonderful miracle-working power of Satan shall be displayed, and the enemy shall come as an angel of light, you may distinguish between the genuine work of God and the imitative work of the powers of darkness.

[510] Ministers may do a great work for God if Jesus abides in the heart by faith. "Without me," says Christ, "ye can do nothing." I would that I had the power to present before you your sacred, solemn responsibility. Unless you fall upon the Rock and are broken, unless Christ shall put His mold upon you, these words will not be heeded. You are too self-sufficient, too self-satisfied to feel that such words are needed. But they are truth. Has not God made you the depositaries of His message? And has He not additional truth to reveal to His people, if they will carefully search for it as for hid treasure?

The ministers of God should be able to bring forth from the treasure house of His Word things new and old. "Educate, educate, educate," said the angel. "Give the people the truth. Lift up Jesus before them. Lead them in the path cast up for the ransomed of the Lord to walk in. Give them line upon line, and precept upon precept, here a little, and there a little. Never cease to study the Bible for yourselves, that you may in an intelligent manner present to the understanding of the people that which is to be."

The word was spoken to me, "Speak to the people all the words that I shall give thee. Wake up the mighty men. Let them become fully aroused, that they may with pen and voice stir up the people to whom God has given great light, that they may let their light shine forth in clear, steady rays to the world. A world is to be warned; and when the third angel's message goes forth with a loud cry, minds will be fully prepared to make decisions for or against the truth.

The great charge is to be made by Satan and his evil angels, united with evil men who will fix their destiny by making void the law of God in the face of convincing evidence from His Word that it is unchangeable and eternal. The very time of which the prophet [511] has written will come, and the mighty cry of the third angel will be heard in the earth, His glory will lighten the world, and the message will triumph; but those who do not walk in its light will not triumph with it.

It is now too late in the day for men to please and glorify themselves. Ministers of God, it is too late to be contending for the supremacy. The solemn time has come when ministers should be weeping between the porch and the altar, crying, "Spare Thy people, O Lord, and give not Thine heritage to reproach." It is a day when, instead of lifting up their souls in self-sufficiency, ministers and people should be confessing their sins before God and one another. The law of God is made void, and even among those who advocate its binding claims are some who break its sacred precepts.

The Bible will be opened from house to house, and men and women will find access to these homes, and minds will be opened to receive the Word of God; and when the crisis comes, many will be prepared to make right decisions even in the face of the formidable difficulties that will be brought about through the deceptive miracles of Satan. Although these will confess the truth and become workers with Christ at the eleventh hour, they will receive equal wages with those who have wrought through the whole day.

There will be an army of steadfast believers who will stand as firm as a rock through the last test. But where in that army are those who have been standard-bearers? Where are those whose voices have sounded in proclaiming the truth to the sinning? Some of them are not there. We look for them; but in the time of shaking they have been unable to stand, and have passed over to the enemy's ranks.

[512] Christ says to him who feels his weakness, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me."

The power of God is waiting the demand of earnest faith. The Lord Jesus has been coming near to us in this conference. I thank God for the heartbreaking I have seen in the ministers' prayer meetings. The Lord has been moving upon the hearts of ministers that they might lay hold of His strength. But for some reason, the very ones who most need the influence of these meetings have not been present. The very ones who most need to drink at the fountain of life, who ought to stand in the forefront in our ranks, have not received the power that God has been willing to bestow upon them. The future will tell the results of failing to improve these precious morning meetings. Day after day has passed, and some have not humbled their souls before God. Oh, will the Lord pass them by? They are the ones most in need of hearing every word the Lord has for them.

Those who would now help souls destitute of wisdom, sanctification, and righteousness, must themselves have on the whole armor of Christ's righteousness; for we can never lead the people to an experience of which we are not partakers. Those who have not tasted of the rich blessing of God will make little of the blessings that others have received. The light which God is giving to His people may be slighted, refused, rejected, but it is thus treated at great peril to men's souls. Brethren, God is working for us, and I feel deeply in earnest that not one ray of heaven-sent light may be regarded with indifference. God's communication to man is to be appreciated and cherished. If we do not appreciate the light of heaven, it will be our condemnation; our position will be similar to that of the Jews when they rejected the Lord of life and glory.

[513] I hope the words I have spoken will not go out of your hearts, like water out of a leaky vessel. I have not spoken to you my own words. I promised the Lord that if I were permitted to meet with you again I would not withhold the truth, although it might not please you all. I know there are some that will be benefited, and in the day of reward the faithful overseer, the faithful shepherd of the flock, will receive a crown of glory. I entreat you, for Christ's sake, do not

let the spirit of the enemy take possession of you, and the work be marred in consequence in your hands.

We very much desire the help of Elder Littlejohn. God has not released him from the work. We very much desire that Elder Smith shall have the power of the grace of Christ with him at every step, that he shall have Christ as his counselor; for Satan will surely seek to leave upon his mind impressions that will be detrimental not only to his own soul but to the flock of God. He has had a part in the work almost from its very beginning. The third angel's message will triumph. [Oh] that Elder Smith may triumph with it, and may have the full assurance of God's approval in all his work. He is in danger of making wrong moves, and it will be, with his temperament, exceedingly hard for him to acknowledge that he has erred.

The work of God is precious in every particular, and it is to go forth to the churches in all its divine fullness. Elder Smith and Elder Littlejohn can communicate the reasons of our faith in a clear and understanding manner which will interest and instruct minds, and if they have a living connection with Jesus, power will attend their labors. God has entrusted to Brother Smith the treasures of His truth, but he has naught wherein to boast because of this. He must walk humbly with God, and God will work with him and for him. He needs to drink deep draughts of the living water, not occasionally but continually, that he may present the fulfillment of prophecy with power and fervency. Increased light will shine upon all the grand truths of prophecy, and they will be seen in freshness and brilliancy because the bright beams of the Sun of Righteousness will illuminate the whole.

[514]

Do we believe that we are coming to the crisis, that we are living in the very last scenes of the earth's history? Will we now awaken and do the work which this time calls for, or will we wait till the things which I have presented come upon us? God will make Brother Smith strong in His strength if he will walk not in the counsel of men but in the counsel of the Holy One of Israel. My husband, myself, and Brother Smith have been united in the work for many years. From his youth, Brother Smith has been engaged in the work, and it has become a part of his being. He knows our labor, and is acquainted with the work that God has given me to do, and, like John, he can speak of the things which he has seen, and the things

that he has heard, and the experience he has had in relation to the work God has given me to do. And this witness Satan will strive most earnestly to silence, that he may better obtain access to minds by making of none effect the testimonies of the Spirit of God.

[515] Brethren and sisters, the Lord wants to impart to us increased light. He desires that we shall have distinct revealings of His glory, that ministers and people shall become strong in His strength. When the angel was about to unfold to Daniel the intensely interesting prophecies to be recorded for us who are to witness their fulfillment, the angel said, "Be strong, yea, be strong." We are to receive the very same glory that was revealed to Daniel, because it is for God's people in these last days, that they may give the trumpet a certain sound.

God help us to work unitedly and as we never have worked before, is my prayer. There is need now of faithful Calebs, whose voices will be heard in clear, ringing notes, saying of the immortal inheritance, "Let us go up at once and possess it; for we are well able." We need now the courage of God's faithful servant of old. Not one wavering, uncertain note should come from the watchers' trumpets. They must be true to the sacred, solemn work that has been entrusted to them, and lead the flock of God in right pathways onward and upward to victory.—[Manuscript 18, 1888](#). See [The Review and Herald Extra, December 24, 1889](#).

*Ellen G. White Estate Washington, D. C. Entire Manuscript.*

**May, 1985.**

## Chapter 57—Standing by the Landmarks

[516]

Manuscript 13, 1889. Standing by the Landmarks  
-1889-

While the Conference was in session at Minneapolis, there was coming over the wires from B. C., decided messages from Brother Butler to bring the people to a decision then at that meeting, on the controverted point of the law in Galatians.

This matter was treated as though there was no one or ones at that meeting through whom God could work. This is a condition of things brought about by human agencies. Could not those in Battle Creek trust the Lord to work in that meeting? Had the Lord no one on the ground through whom He could communicate?

It is well for us all to give the Lord some chance to work on human minds, and not to feel that one human mind must mold all other human minds.

Now at that meeting were many different characters and as many different temperaments. There was a striving about words to no profit, and the spirit manifested was uncourteous, ungentlemanly, and not Christlike. I know that hearts were spotted and stained with sin, yet they were the most zealous and vehement in spirit in that meeting. Then how could there have been any fairness in decisions made at that meeting? I have been shown that it was the same ruling spirit that was revealed in the condemnation of Christ. When the Papists were in controversy with men who took their stand on the Bible for proof of doctrines they considered it a matter that only death could settle. I could see a similar spirit cherished in the hearts of our brethren and I would not give room to it for an hour. "Out of the abundance of the heart the mouth speaketh."

I know Satan was just as busy among some of those assembled to make false impressions, and to lead the people to arrive at false conclusions, and to misapply and wrest the Scriptures from their true meaning, as he was in the days when the Saviour was upon the

[517]

earth. Then what kind of a condition was that people in to decide what is truth?

At that meeting, in rooms where the brethren were accommodated and congregated there was not much praying, though some rooms were an exception. I was taken to one room and bade to hear the conversation of men who were in the position regarded as mouthpiece for God. I heard the jesting, the sarcastic remarks in regard to the messengers and the message—that doctrine that differed from their ideas of truth; and I was told there was a witness in every room as surely as the witness was in Belshazzar’s palace at that festival, mingled with the praise of idols and of wine. The angel on that occasion traced the characters over against the walls of the palace; so there was a witness writing in the books of heaven the unkind speeches of those who knew not what manner of spirit they were of.

There was opened to the minds precious light that should have been a blessing to them, but God could not do many mighty works in that conference because of their unbelief. There should have been at that meeting patient study of the Scriptures with fasting and earnest prayer before God that we might see eye to eye. This is the only way. There can be no safety in contention of spirit in investigating points of truth, as it must be done in the spirit John had when he said, “He must increase, but I must decrease.” More of Jesus, less of self. And as the investigation continues in the spirit of Christ it will be at last all of Jesus, none of self.

[518] There is a bracing of the mind, an opposition of the soul brought to the investigation of the Scriptures. This leaves such souls where Satan can impress them. In Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. There was evidence and there was reasoning from the word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the “old landmarks” when it was not moving a peg of the old landmarks, but they had perverted ideas of what constituted the old landmarks.

The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, "The commandments of God and the faith of Jesus." One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is all imaginary.

Now at the present time God designs a new and fresh impetus shall be given to His work. Satan sees this, and he is determined it shall be hindered. He knows that if he can deceive the people who claim to believe present truth, [and make them believe] that the work the Lord designs to do for His people is a removing of the old landmarks, something which they should, with most determined zeal, resist, then he exults over the deception he has led them to believe. The work for this time has certainly been a surprising work of various hindrances, owing to the false setting of matters before the minds of many of our people. That which is food to the churches is regarded as dangerous, and should not be given them. And this slight difference of ideas is allowed to unsettle the faith, to cause apostasy, to break up unity, to sow discord, all because they do not know what they are striving about themselves. Brethren, is it not best to be sensible? Heaven is looking upon us all, and what can they think of recent developments? While in this condition of things, building up barriers, we not only deprive ourselves of great light and precious advantages, but just now, when we so much need it, we place ourselves where light cannot be communicated from heaven that we ought to communicate to others.

[519]

The men in responsible positions have disappointed Jesus. They have refused precious blessings, and refused to be channels of light, as He wanted them to be. The knowledge they should receive of God that they might be a light and blessing to others, they refuse to accept, and thus become channels of darkness. The Spirit of God

is grieved. Never can the heart be stirred up with envy, with evil-surmising, with evil reports, but the intellect becomes unbalanced, and cannot decide correctly any controverted point. The attributes of Satan which have found entrance to the soul, cannot harmonize with truth.

## Chapter 58—To Bro. Stone

[520]

*Dear Brother Stone,*

**S-23-1890**

I have a message to bear to you from the Lord. I should have written to you during the Minneapolis meeting, but the current setting in the direction of doubt and unbelief of the Testimonies was so strong that I had no liberty to present to others the counsel of God in their case. I was bidden by the Lord to wait, for warnings and reproofs would have no effect. Only as he should lead and impress me must I speak. Our brethren had not a heart to receive anything that would humble their pride. If it were presented, they would be offended or stumble at the word; for such was the spirit that prevailed in that meeting, and under its influence many would move rashly.

More recently your case has again been presented before me. I was shown that for a long time your thoughts and feelings, your spirit and deportment, have not been of a character to give you moral solidity, to make you a man of holy influence. After the death of your wife, the weakness of your character was evinced in your attentions to young girls. Your familiarity was an injury to them, making impressions on their minds unfavorable to their spiritual advancement. The difficulty is in your heart. It was not pure. You have not had Christ abiding in you by faith. You have not kept the way of the Lord. You have not abstained from the very appearance of evil. Your own ways, your own feelings, your appetites and passions, have held sway until you have placed yourself where you are now trammled and are inclined to please yourself irrespective of the counsel of God.

## Chapter 59—Diary Entry

**Ms 25, 1890**

### Importance of Accepting and Applying God's Word; Christ's Mission, and His Method of Teaching

Battle Creek, Michigan, January 7, 1890: I arise at half past three to build my fire and make my supplications to God for His blessing. I have comfort and peace and hope through Jesus Christ.

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 opposition 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. All the arguments of men, all their opposing influence, is of no force to me. Whatever may be the position or the doctrines of these men, and however firm may have been my confidence in them heretofore, when they take false positions, all their arguments against what I know the Lord has shown me to be truth, are vain. The words spoken to me of God are as if imbedded in the rock forever. All the experiences and the wide assertions of the best and wisest men, men who have been exalted to positions of influence, cannot change or alter the ideas which God has written on my soul. Let God be true and every man a liar.

[522]

Every word spoken is in harmony with the living Oracles, and it is only by wresting the Scriptures from their true meaning, by misapplying and misinterpreting them and the testimonies which God has given me, that this can be gainsaid. Those who do this are like the impenitent Jews, who had eyes but saw not, ears had they, but they heard not, neither would they understand. Why? Lest they

should be converted and have to acknowledge that not all their ideas were correct. This they were too proud to do, and therefore persisted in rejecting God's counsel and the light and evidence which had been given. Thus they deluded their own souls and the souls of others.

This is the ground over which some of our leading brethren are traveling now, notwithstanding the example of resistance and refusal of the Jewish nation to receive the evidence plainly revealed before them, and to be convinced and yield their ideas. The warnings of the Spirit of God are received in the same spirit by many today. "What," said Robert Hall, "should we think of a person who, after accepting an invitation to a feast, and taking his place at the table, instead of partaking of the repast amused himself with speculating on the nature of the provisions, or the manner in which they were prepared, and their adaptation to the temperament of the several guests, without partaking of a single article? Such, however, is the conduct of those who hear the Word without applying it to themselves or considering the aspect it bears in their individual characters."

January 8, 1890: I must this morning trace the contemplation of my mind and the things which move my heart. Jesus suffered in a world of His own. He had not a place which He could call home. He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head" ([Matthew 8:20](#)).

[523]

He was seeking to give knowledge to the ignorant and hope to the despairing. He was working to give that wisdom to the world which would make them wise unto salvation. He was seeking to lighten the self-imposed burdens of worldly anxiety and care by inviting the people to come to Him and find rest and peace, to exchange their self-made, cumbrous, galling yoke for His yoke, which was easy; and their worldly burdens, which were heavy, for His burdens, which were light. His voice has been coming down along the line to our time with the gracious words of invitation, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" [[Matthew 11:28-30](#)]. We read that the common people heard Him gladly.

The knowledge which Jesus imparted was richer than the gold of Ophir, yet the value of the truth He presented was not appreciated.

He solicited a drink of water from a stranger, and was fully rewarded if his words of life were accepted. The tear of penitence, evidencing contrition of soul, was that which he esteemed.

[524] Christ's Manner of Instruction. January 9, 1890: Christ's teaching was simplicity itself. He taught as one having authority. The Jews looked for and claimed that the first advent of Christ should be with all the representations of glory which should attend His second advent. The great Teacher proclaimed the truth to humanity, many of whom could not be educated in the schools of the rabbis, neither in Greek philosophy. Jesus uttered truth in a plain, direct manner, giving vital force and impressiveness to all His utterances. Had He raised His voice to an unnatural key, as is customary with many preachers in this day, the pathos and melody of the human voice would have been lost, and much of the force of the truth destroyed.

The key of knowledge in Christ's day had been taken away by those who should have held it to unlock the treasure house of wisdom in the Old Testament Scriptures. The rabbis and teachers had virtually shut up the kingdom of heaven from the poor and the afflicted, and left them to perish. In His discourses Christ did not bring many things before them at once, lest He might confuse their minds. He made every point clear and distinct. He did not disdain the repetition of old and familiar truths in prophecies if they would serve His purpose to inculcate ideas.

Christ was the originator of all the ancient gems of truth. Through the work of the enemy these truths had been displaced. They had been disconnected from their true position, and placed in the framework of error. Christ's work was to readjust and establish the precious gems in the framework of truth. The principles of truth which had been given by Himself to bless the world had, through Satan's agency, been buried and had apparently become extinct. Christ rescued them from the rubbish of error, gave them a new, vital force, and commanded them to shine as previous jewels, and stand fast forever.

[525] Christ Himself could use any of these old truths without borrowing the smallest particle, for He had originated them all. He had cast them into the minds and thoughts of each generation, and when He came to our world He rearranged and vitalized the truths which had become dead, making them more forcible for the benefit of future

generations. It was Jesus Christ who had the power of rescuing the truths from the rubbish, and again giving them to the world with more than their original freshness and power.

As Christ presented these truths to minds, He broke up their accustomed train of thought as little as possible. Nevertheless a new and transforming economy of truth must be woven into their experience. He therefore aroused their minds by presenting truth through the agency of their most familiar associations. He used illustrations in His teaching which called into activity their most hallowed recollections and sympathies, that He might reach the inner temple of the soul. Identifying Himself with their interests, He drew His illustrations from the great book of nature, using objects with which they were familiar. The lily of the field, the seed sown by the sower, the springing up of the seed, and the harvesting of the grain, the birds of the air—all these figures He used from which to present divine truth, for these would remind them of His lessons whenever they should afterward look upon them.

He inculcated the idea into the minds of His disciples that the amount of divine care given any object in nature is proportionate to the rank which that object occupies in the world of God's creation, and that His higher care for them shows the higher regard He has for man formed after the divine similitude. "If God so clothe the grass of the field, which today is and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" [Matthew 6:30]. Man has not been forgotten of God. In the volume of His book the page given to man contains his whole history, even to the numbering of the hairs of his head.

[526]

Many truths necessary to be known are hidden like precious ore in mines which must be diligently and perseveringly worked in order for the precious treasure to be discovered. Truths essential for us to know lie too deeply buried to be discovered by unaided human reason. God speaks to our senses in His created works. "The heavens declare the glory of God; and the firmament showeth His handywork" [Psalm 19:1]. The soul enlightened by inspiration can see the greatness and power of God in His created works.

The Lord Jesus awakens an interest in man by encouraging him to draw nigh and become acquainted with His character. "This is life eternal, that they might know Thee the only true God, and Jesus

Christ, whom Thou hast sent” [John 17:3]. We do not contemplate as we should the character of God. “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” [John 3:16].

Although Satan has misinterpreted God’s purposes, falsified His character, and caused man to look upon God in a false light, yet through the ages God’s love for man has never ceased. Christ’s work was to reveal the Father as merciful, compassionate, full of goodness and truth. The character of Christ represented the character of God. The only begotten Son of God sweeps back the hellish shadow in which Satan has enveloped the Father, and declares, “I and My Father are one; look on Me and behold God.”

[527] Through every hour, through all ages, God’s love stands revealed as without a parallel. When the fulness of time was come, a suitable channel was prepared in Christ Jesus, through whom the streams of heavenly grace could be poured into the world. God so loved that He made a gift to the world which defies all computation. That the abundance of His grace should be revealed, he could not give less than the fulness, nor was it possible for Him to give more.—[Manuscript 25, 1890](#). (Written at Battle Creek, Michigan, January 7-9, 1890.)

White Estate

*Washington, D.C.*

**December, 1983**

## Chapter 60—To Brn. Ballenger and L. Smith

[528]

**B-53-1890**

**Battle Creek, Mich.**

**January 17, 1890**

*Dear Brethren Ballenger and Leon Smith,*

Why do you pursue the course you do in keeping away from meetings whose points of truth are investigated? If you have a position, present it in clear lines.

I have been shown that our brethren are not frank and open as the day. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." [John 5:39](#). There is great need of searching of the Scriptures.

The position that you take is very similar to that of the Scribes and Pharisees, constantly criticizing but refusing to come to the light. If you have truth, tell it; if your brethren have truth, be humble and honest before God and say it is truth.

I have been shown that there is a way to search the Scriptures. If you have truth, state it; if your brethren have ideas that are not in harmony with your ideas, come to the, Thus saith the Lord. Do not keep up a criticism and objections, in an underhanded way. You are not taking a proper course and you must see it in this light.

The Jew's manner of warfare against Christ was objectionable and condemned. If you pursue the same course that other denominations have pursued in refusing to hear evidence, refusing to investigate anything except that which they believed, you will be in the same position before God as they were. If the ideas presented before the Ministerial Institute are erroneous, come to the front like men and present candidly your Bible evidence why you cannot see the point as they do. This is your duty. Now is your opportunity to have your ideas investigated. Do not stand in the position you do as leaders in the Sabbath-school and resisting the light or views and ideas presented by men whom I know to be agents whom the Lord is using. You making of non effect as far as you can their words, and

[529]

not coming yourself to the light like Christians come to the word to investigate it together with humble hearts, not to investigate the Bible to bring it to your ideas, but bring your ideas to the Bible. It is your duty to do this.

[530] There has been a plenty of this fencing about with no real genuine desire to know every jot of evidence that can be produced upon the points where there is difference of opinion. If you work in this way, it will not be to your honor or credit. You have the example of the Jews how they treated everything that did not harmonize with their opinions of doctrines. They settled the matter that they had the truth on every subject and could be instructed in no point, and in the place of producing reasons from the Old Testament to show that Christ and His disciples were in error, they would not hear Him and condemned him, and misstated His positions and His doctrines, treated Him as a criminal and guilty of grievous wrongs. The Priests and Rulers sent men claiming to be just men for the purpose of catching Him in His words or that something would drop from His lips that would justify them in their prejudice,—words that they could present clothed in a different light that they could interpret as they choose to present to the people in their own way and make Christ appear as a deceiver, a heretic. These Jews were not doing God's work, but the work of the enemy of all righteousness.

When I see men passing over the same ground, I recognize it, and I am worried and distressed, not that truth will not appear as it is truth that for those who have no inclination to listen to evidence Priests and Rulers could watch, question, and criticize, this is easy work, but to bring Scriptural proof that shall establish ideas which they entertain, they do not venture to do.

Are we Christians or bigots? I say in the fear of God, search the Scriptures. The interpretation of some portions of Scripture may not be truth in all points, but let in all the light you can upon these points.

It is the easiest matter in the world to stand one side where God cannot impress your mind and heart, and then bring objection. If you come where you can hear, you close firmly the door so that not a crack shall be left to let light in.

Brother Leon Smith, you are a young man and you need a much deeper experience in humbly walking with God. You need to be

divested of self. You need to closely and critically examine your own heart that you will not make a mistake now, and consider your knowledge is greater than it really is. Our young men laboring in the cause of God need a thorough change of spirit, and to so humble their hearts before God that He can make them living channels of light. Jesus is waiting to open to their minds and hearts a new and living way that they have not walked in. He is waiting to open to them the riches of His glory and His divine grace in His methods of saving souls. When this shall take place, you, with other youth, will be astonished at your present ideas of what constitutes a religious life. You will see you are way above the simplicity of true godliness. You will see the meekness and lowliness of Christ has not formed an important part in your religious experience. You have yet to learn to imitate the humble example of Jesus Christ. All pride, all lofty ideas, will disappear and Christ will be revealed as the Sanctifier.

[531]

Be clothed with true humility, I now ask you like an humble disciple. Come and learn just the ideas advanced, and then in the fear of God take your Bible not other men's ideas, but with much prayer, ask God to teach you. Take on no consequential feelings, but as a learner come to the Scriptures. You know but little yet what there is to be learned out of God's word. We are to set no stakes, thus far is my boundary. Your souls are of value with God. You need to put on Christ and be clothed with humility. Remember the declarations in the word of God. "The high and lofty One who 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." [Isaiah 57:15](#).

Although heaven is His throne, and the earth His footstool, yet He says to "This man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." [Isaiah 66:2](#).

[532]

O, that the cold Phariseism that binds about souls might be broken and that there might be such revealings of God's glory that the very faces would shine.

If you young men stand in the position you do before the youth, you need the baptism of the Holy Ghost. You need every jot of light you can obtain. You need to have the closest communion with God. If you occupy the position you now do in the editorial line, you

need divine enlightenment which you do not now have. You need thorough and entire consecration and transformation of character.

I entreat you young men to seek the Lord that he may work with your efforts. “Without Me,” says Christ, ye can do nothing.” You want sound minds and a softened heart. Talk more with Jesus and less with one another. Pray until you know that you do know what is truth. Come to the front in simple, conscientious confidence with the Bible in your hands and tell your ideas of what you believe to be the truth. If you think error is being taught in the Sabbath-school, your position makes this your duty. And more, it is your duty while the opportunity and privilege is brought within your reach to grasp the blessing eagerly of learning some things you do not know. You will in attending the Ministerial school gain new ideas. You will by digging in the mines of truth be rewarded with precious [remainder missing]

## Chapter 61—Morning Talk

[533]

**February 18, 1890.**

How to Meet a Controverted Point of Doctrine [morning talk at battle creek, Mich., Jan 29, 1890.]

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By Mrs. E. G. White

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We want to understand the time in which we live. We do not half understand it. We do not half take it in. My heart trembles in me when I think of what a foe we have to meet, and how poorly we are prepared to meet him. The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again to illustrate the position of the people of God in their experience before the second coming of Christ. How the enemy sought every occasion to take control of the minds of the Jews, and today he is seeking to blind the minds of God's servants, that they may not be able to discern the precious truth.

When Christ came to our world, Satan was on the ground, and disputed every inch of advance in his path from the manger to Calvary. Satan had accused God of requiring self-denial of the angels, when he knew nothing of what it meant himself, and when he would not himself make any self-sacrifice for others. This was the accusation that Satan made against God in heaven; and after the evil one was expelled from heaven, he continually charged the Lord with exacting service which he would not render himself. Christ came to the world to meet these false accusations, and to reveal the Father. We cannot conceive of the humiliation he endured in taking our nature upon himself. Not that in itself it was a disgrace to belong to the human race, but he was the Majesty of heaven, the King of glory,

and he humbled himself to become a babe and suffer the wants and woes of mortals. He humbled himself not to the highest position, to be a man of riches and power, but though he was rich, yet for our sake he became poor, that we through his poverty might be made rich. He took step after step in humiliation. He was driven from city to city; for men would not receive the Light of the world. They were perfectly satisfied with their position.

Christ had given precious gems of truth, but men had bound them up in the rubbish of superstition and error. He had imparted to them the words of life, but they did not live by every word that proceeds out of the mouth of God. He saw that the world could not find the word of God, for it was hidden by the traditions of men. He came to place before the world the relative importance of heaven and earth, and put truth in its own place. Jesus alone could reveal the truth which it was necessary men should know in order that they might obtain salvation. He only could place it in the frame-work of truth, and it was his work to free it from error and to set it before men in its heavenly light.

Satan was roused to oppose him, for had he not put forth every effort since the fall to make light appear darkness, and darkness light? As Christ sought to place truth before the people in its proper relation to their salvation, Satan worked through the Jewish leaders, and inspired them with enmity against the Redeemer of the world. They determined to do all in their power to prevent him from making an impression upon the people.

O, how Christ longed, how his heart burned, to open to the priests the greater treasures of the truth! But their minds had been cast in such a mold that it was next to an impossibility to reveal to them the truths relating to his kingdom. The Scriptures had not been read aright. The Jews had been looking for the advent of the Messiah, but they had thought he must come in all the glory that will attend his second appearing. Because he did not come with all the majesty of a king, they utterly refused him. But it was not simply because he did not come in splendor that they refused him. It was because he was the embodiment of purity, and they were impure. He walked the earth a man of spotless integrity. Such a character in the midst of degradation and evil, was out of harmony with their desires, and he was abused and despised. His spotless life flashed light upon

the hearts of men, and discovered iniquity to them in its odious character.

The Son of God was assaulted at every step by the powers of darkness. After his baptism he was driven of the Spirit into the wilderness, and suffered temptation for forty days. Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if he had, he would have fallen under similar temptations. If he did not have man's nature, he could not be our example. If he was not a partaker of our nature, he could not have been tempted as man has been. If it were not possible for him to yield to temptation, he could not be our helper. It was a solemn reality that Christ came to fight the battles as man, in man's behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature.

In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity by being united to divinity, withstood the fiercest test of temptation in the wilderness. The prince of this world came to Christ after his long fast, when he was an hungered, and suggested to him to command the stones to become bread. But the plan of God, devised for the salvation of man, provided that Christ should know hunger, and poverty, and every phase of man's experience. He withstood the temptation, through the power that man may command. He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God. Man may become a partaker of the divine nature; not a soul lives who may not summon the aid of Heaven in temptation and trial. Christ came to reveal the Source of his power, that man might never rely on his unaided human capabilities.

Those who would overcome must put to the tax every power of their being. They must agonize on their knees before God for divine power. Christ came to be our example, and to make known to us that we may be partakers of the divine nature. How?—By having escaped the corruptions that are in the world through lust. Satan did not gain the victory over Christ. He did not put his foot upon the soul of the Redeemer. He did not touch the head though he bruised the heel. Christ, by his own example, made it evident that man may stand in integrity. Men may have a power to resist evil—a power

that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame. Divinity and humanity may be combined in them.

It was the work of Christ to present the truth in the frame-work of the gospel, and to reveal the precepts and principles that he had given to fallen man. Every idea he presented was his own. He needed not to borrow thoughts from any, for he was the originator of all truth. He could present the ideas of prophets and philosophers, and preserve his originality; for all wisdom was his; he was the source, the fountain, of all truth. He was in advance of all, and by his teaching he became the spiritual leader for all ages.

It was Christ that spoke through Melchizedek, the priest of the most high God. Melchizedek was not Christ, but he was the voice of God in the world, the representative of the Father. And all through the generations of the past, Christ has spoken; Christ has led his people, and has been the light of the world. When God chose Abraham as a representative of his truth, he took him out of his country, and away from his kindred, and set him apart. He desired to mold him after his own model. He desired to teach him according to his own plan. The mold of the world's teachers was not to be upon him. He was to be taught how to command his children and his household after him, to keep the way of the Lord, to do justice and judgment. This is the work that God would have us do. He would have us understand how to govern our families, how to control our children, how to command our households to keep the way of the Lord.

[534]

John was called to do a special work; he was to prepare the way of the Lord, to make straight his paths. The Lord did not send him to the school of the prophets and rabbis. He took him away from the assemblies of men to the desert, that he might learn of nature and nature's God. God did not desire him to have the mold of the priests and rulers. He was called to do a special work. The Lord gave him his message. Did he go to the priests and rulers and ask if he might proclaim this message?—No, God put him away from them that he might not be influenced by their spirit and teaching. He was the voice of one crying in the wilderness, "Prepare ye the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be

made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.” This is the very message that must be given to our people; we are near the end of time, and the message is, Clear the King’s highway; gather out the stones; raise up a standard for the people. The people must be awakened. It is no time now to cry peace and safety. We are exhorted to “cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.”

The light of the glory of God shone upon our Representative, and this fact says to us that the glory of God may shine upon us. With his human arm, Jesus encircled the race, and with his divine arm he grasped the throne of the Infinite, connecting man with God, and earth with heaven.

The light of the glory of God must fall upon us. We need the holy unction from on high. However intelligent, however learned a man may be, he is not qualified to teach unless he has a firm hold on the God of Israel. He who is connected with Heaven will do the works of Christ. By faith in God he will have power to move upon humanity. He will seek for the lost sheep of the house of Israel. If divine power does not combine with human effort, I would not give a straw for all that the greatest man could do. The Holy Spirit is wanting in our work. Nothing frightens me more than to see the spirit of variance manifested by our brethren. We are on dangerous ground when we cannot meet together like Christians, and courteously examine controverted points. I feel like fleeing from the place lest I receive the mold of those who cannot candidly investigate the doctrines of the Bible. Those who cannot impartially examine the evidences of a position that differs from theirs, are not fit to teach in any department of God’s cause. What we need is the baptism of the Holy Spirit. Without this, we are no more fitted to go forth to the world than were the disciples after the crucifixion of their Lord. Jesus knew their destitution, and told them to tarry in Jerusalem until they should be endowed with power from on high. Every teacher must be a learner, that his eyes may be anointed to see the evidences of the advancing truth of God. The beams of the Sun of Righteousness must shine into his own heart if he would impart light to others.

No one is able to explain the Scriptures without the aid of the Holy Spirit. But when you take up the word of God with a humble, teachable heart, the angels of God will be by your side to impress you with evidences of the truth. When the Spirit of God rests upon you, there will be no feeling of envy or jealousy in examining another's position; there will be no spirit of accusation and criticism, such as Satan inspired in the hearts of the Jewish leaders against Christ. As Christ said to Nicodemus, so I say to you, "Ye must be born again." "Except a man be born again, he cannot see the kingdom of God." You must have the divine mold before you can discern the sacred claims of the truth. Unless the teacher is a learner in the school of Christ, he is not fitted to teach others.

We should come into a position where every difference will be melted away. If I think I have light, I shall do my duty in presenting it. Suppose I consulted others concerning the message the Lord would have me give to the people, the door might be closed so that the light might not reach the ones to whom God had sent it. When Jesus rode into Jerusalem, "the whole multitude of disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord. Peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out."

The Jews tried to stop the proclamation of the message that had been predicted in the word of God; but prophecy must be fulfilled. The Lord says, "Behold, I send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." Somebody is to come in the spirit and power of Elijah, and when he appears, men may say, "You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message."

There are many who cannot distinguish between the work of God and that of man. I shall tell the truth as God gives it to me, and I say now, If you continue to find fault, to have a spirit of variance, you will never know the truth. Jesus said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." They were not in a condition to appreciate sacred and eternal things;

but Jesus promised to send the Comforter, who would teach them all things, and bring all things, to their remembrance, whatsoever he had said unto them. Brethren, we must not put our dependence in man. "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" You must hang your helpless souls upon Jesus. It does not become us to drink from the fountain of the valley, when there is a fountain in the mountain. Let us leave the lower streams; let us come to the higher springs. If there is a point of truth that you do not understand, upon which you do not agree, investigate, compare scripture with scripture, sink the shaft of truth down deep into the mine of God's word. You must lay yourselves and your opinions on the altar of God, put away your preconceived ideas, and let the Spirit of Heaven guide you into all truth.

My brother said at one time that he would not hear anything concerning the doctrine we hold, for fear he should be convinced. He would not come to the meetings, or listen to the discourses; but he afterward declared that he saw he was as guilty as if he had heard them. God had given him an opportunity to know the truth, and he would hold him responsible for this opportunity. There are many among us who are prejudiced against the doctrines that are now being discussed. They will not come to hear, they will not calmly investigate, but they put forth their objections in the dark. They are perfectly satisfied with their position. "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: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent."

This scripture applies to those who live under the sound of the message, but who will not come to hear it. How do you know but that the Lord is giving fresh evidences of his truth, placing it in a new setting, that the way of the Lord may be prepared? What plans have you been laying that new light may be infused through the ranks of God's people? What evidence have you that God has not sent light to his children? All self-sufficiency, egotism, and pride of opinion must be put away. We must come to the feet of Jesus, and learn of

him who is meek and lowly of heart. Jesus did not teach his disciples as the rabbis taught theirs. Many of the Jews came and listened as Christ revealed the mysteries of salvation, but they came not to learn they came to criticize, to catch him in some inconsistency, that they might have something with which to prejudice the people. They were content with their knowledge, but the children of God must know the voice of the true Shepherd. Is not this a time when it would be highly proper to fast and pray before God? We are in danger of variance, in danger of taking sides on a controverted point; and should we not seek God in earnestness, with humiliation of soul, that we may know what is truth?

Nathanael heard John as he pointed to the Saviour, and said, "Behold the Lamb of God, which taketh away the sin of the world!" "Nathanael looked at Jesus, but he was disappointed in the appearance of the world's Redeemer. Could he who bore the marks of toil and poverty, be the Messiah? Jesus was a worker; he had toiled with humble working-men, and Nathanael went away. But he did not form his opinion decidedly as to what the character of Jesus was. He knelt down under a fig-tree, inquiring of God if indeed this man was the Messiah. While he was there, Philip came and said, "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." But the word "Nazareth" again aroused his unbelief, and he said, "Can there any good thing come out of Nazareth?" He was full of prejudice, but Philip did not seek to combat his prejudice; he simply said, "Come and see." When Nathanael came into the presence of Jesus, Jesus said, "Behold an Israelite indeed, in whom is no guile!" Nathanael was amazed. He said, "Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee."

Would it not be well for us to go under the fig-tree to plead with God as to what is truth? Would not the eye of God be upon us as it was upon Nathanael? Nathanael believed on the Lord, and exclaimed, "Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto

you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.”

This is what we shall see if we are connected with God. God wants us to depend upon him, and not upon man. He desires us to have a new heart; he would give us revealings of light from the throne of God. We should wrestle with every difficulty, but when some controverted point is presented, are you to go to man to find out his opinion, and then shape your conclusions from his?—No, go to God. Tell him what you want; take your Bible and search as for hidden treasures.

We do not go deep enough in our search for truth. Every soul who believes present truth will be brought where he will be required to give a reason of the hope that is in him. The people of God will be called upon to stand before kings, princes, rulers, and great men of the earth, and they must know that they do know what is truth. They must be converted men and women. God can teach you more in one moment by his Holy Spirit than you could learn from the great men of the earth. The universe is looking upon the controversy that is going on upon the earth. At an infinite cost, God has provided for every man an opportunity to know that which will make him wise unto salvation. How eagerly do angels look to see who will avail himself of this opportunity! When a message is presented to God’s people, they should not rise up in opposition to it; they should go to the Bible, comparing it with the law and the testimony, and if it does not bear this test, it is not true. God wants our minds to expand. He desires to put his grace upon us. We may have a feast of good things every day; for God can open the whole treasure of heaven to us. We are to be one with Christ as he is one with the Father, and the Father will love us as he loves his Son. We may have the same help that Christ had, we may have strength for every emergency; for God will be our front guard and our rereward. He will shut us in on every side, and when we are brought before rulers, before the authorities of the earth, we need not meditate beforehand of what we shall say. God will teach us in the day of our need. Now may God help us to come to the feet of Jesus and learn of him, before we seek to become teachers of others.

[535]

## Chapter 62—Remarks at Bible School

### Responding to New Light

Remarks at the Bible School, Battle Creek, Michigan

#### **Monday, February 3, 1890**

My brethren, I am laboring most earnestly day and night. My mind is traveling. Things are constantly being revived to my mind that have been revealed in times past, all the way along. I feel such a burden pressing and urging upon me that I cannot keep my tongue silent. Now, we have talked it, and we have urged it, and we have set it before you, and begged and pleaded and prayed and wrestled with all the strength of our being, until we have felt afterward—after the occasion was over—the whole being was so feeble that my breath might stop and my life end at any time. Still on another occasion I am urged in behalf of the people. Now, why can't you do some of this? Every time our people assemble, they come, and they hear, and they go away as they came. They may have a little light, but they do not act on it. They do not take their position on the Lord's side. You do not see that they have opened up the avenues of the heart where the Spirit of God, with its illuminating power, can come right into the heart and soul, so that they will respond.

If God is working upon me in this direction, why is there not a more decided response from our brethren, and they take hold of the work too? Is it so that the burden may press upon me constantly, and yet my brethren and sisters sit as though it must always be so, and as though they had no special work to do in this matter? Now, brethren, we want to know whether we will take hold of that which is our privilege to lay hold of in Jesus Christ.

I know there have been efforts—a contrary influence—to throw back the light, the light which God has been forcing in here upon us in regard to the righteousness of Christ; but if God has ever spoken by me, it is the truth, brethren. It is the truth that every soul of you

will receive, or your soul will be left in darkness as barren as the hills of Gilboa—without dew or rain.

The question will come up, How is it? Is it by conditions that we receive salvation? Never by conditions do we come to Christ. And if we come to Christ, then what is the condition? The condition is that by living faith we lay hold wholly and entirely upon the merits of the blood of a crucified and risen Saviour. When we do that, then we work the works of righteousness. But when God is calling the sinner in our world, and inviting him, there is no condition there; he is drawn by the invitation of Christ and it is not, “Now you have got to respond in order to come to God.” The sinner comes, and as he comes and views Christ elevated upon that cross of Calvary, which God impresses upon his mind, there is a love beyond anything that is imagined that he has taken hold of. And what then? As he beholds that love, why he says that he is a sinner. Well, then, what is sin? Why at once he has to come here to find out. There is no definition given in our world but that transgression is the transgression of the law; and therefore he finds out what sin is. And there is repentance toward God; and what then?—why, faith toward our Lord and Saviour Jesus Christ that can speak pardon to the transgressor.

Christ is drawing everyone that is not past the boundary. He is drawing him to Himself today. No matter how great that sinner is, He is drawing him. If the sinner can get his arm fixed upon the cross of Calvary, then there is no conviction of sin? What is he there for? Because the law has been transgressed, and he begins to see that he is a sinner; and Christ died because the law was transgressed. And then he begins to look to the righteousness of Christ as the only thing that can cleanse the sinner from his sins and from his transgressions.

[538]

Now, we want to have an intelligent knowledge of this thing. We want to take hold of the righteousness of Jesus Christ by living faith, and know that we have not any. We may work to the very best of our ability, but we cannot make a single virtue in ourselves; it is the righteousness of Jesus Christ alone that can do it. Then, as we are clothed with the righteousness of Christ, we have a power and a strength that is imparted unto us, and we will not want to sin; we cannot do it with the righteousness of Christ, and with ourselves in a position where we shall have Christ working with us and by us. We

may make mistakes; we may make errors; but we shall hate these sins—the sins that caused the suffering of the Son of God in our behalf because we were transgressors of the law of God.

Now, I want to say, brethren, there is a door open, and no man can close it to you—no matter whether it is those in the highest position or the lowest position—they cannot close it. But you can. You can close the door of your heart that the light which God has sent you for the last year-and-a-half—or nearly that—shall not have its influence and its effect upon your life, nor be brought into your religious experience. This is what God sends His messengers for.

[539] As John went forth to proclaim his message, God gave him a work to do. He had to do that work and arouse the attention of the people. He had to cry aloud, lift up his voice like a trumpet in the wilderness, just as spoken in Isaiah: “Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins” ([Isaiah 58:1](#)). Well now, Christ had not come yet upon the stage of action as a minister. But after the ministry of Christ commenced, here was John to prepare the way for the ministry of Christ, that the minds of the people might be agitated, that their hard hearts, and principles, and customs, and practices might be all stirred up. He condemned their course, and condemned their practices, calling them a generation of vipers. Then Christ comes in with a healing balm, with a message which, with the heart broken up, the seed can fall into prepared soil.

When John’s disciples became jealous of Christ, they say, “This man, Christ, is baptizing, and all men go unto him.” And they bring it in to stir up jealousy. John tells them, “There cometh one after me who is preferred before me, whose shoe’s latchet I am not worthy to unloose” (See [John 3:26](#); [1:27](#)). Here was the very work to be done. Well, now, do you think that John had no human feelings? Of course he had! But those human feelings should not have a power over him on that occasion. No; when he sees Christ in the crowd, why he says, “Behold the lamb of God, which taketh away the sin of the world” ([John 1:29](#)). He directed the people right to Christ, and two of the disciples immediately followed Him.

God has workmen. They carry the work so far and they can carry it no further, because it is just as natural for the mold of man to be placed upon man as it is to breathe. Now, God calls upon another

workman to come right in and advance that work. The one that was working becomes circumscribed. He cannot see that the very line of work that he is working in is not to be pursued to the very close of time. There has to be more light and power infused into the work than we have had. There are workmen to come and carry that work upward and forward. That breaks up the old mold that would be an injury to them, and which would have crippled their experience and advance. But this mold has got to be taken off. The mold of man, the peculiarities of man, are stamped upon it, and it comes to be deified by all those that receive of his labor. Now there comes in another element that takes the old mold off. This work is to be carried upward and forward, and the building is to go up. Thus God has worked with His workmen; He buried the workmen, but the work progresses still. [540]

When I sat with the hand of my dying husband in my own, I knew that God was at work. While I sat there on the bed by his side, he in such feverness, it was there, like a clear chain of light presented before me: The workmen are buried, but the work shall go on. I have workmen that shall take hold of this work. Fear not; be not discouraged; it shall go forward.

It was there I understood that I was to take the work and a burden stronger than I had ever borne before. It was there that I promised the Lord that I would stand at my post of duty, and I have tried to do it. I do, as far as possible, the work that God has given me to do, with the understanding that God was to bring an element in this work that we have not had yet.

Our young men look at the older men that stand still as a stick and will not move to accept any new light that is brought in; they will laugh and ridicule what these men say and what they do as of no consequence. Who carries the burden of that laugh, and of that contempt, I ask you? Who carries it? It is the very ones that have interposed themselves between the light that God has given, that it shall not go to the people who should have it. I know what I am talking about. These things have not been revealed to me for the last forty years and I [remain] in ignorance in regard to them. [541]

Now, brethren, I say, clear the King's highway, for your soul's sake. If you have interposed between the people and the light, get out of the way, or God will move you out of the way. I tell you that

God calls for men to come up to the help of the Lord, to the help of the Lord against the mighty. They are not to pull back; they are not to put their weight against the chariot so as to pull it back; but they are to push with all the might and energy that God has given them.

Now it is just exactly as in the days of the Jews. When a message came in, why all the power of the leaders was put against it, that it should not have access to the people. Now, brethren, go to God for yourselves, and on your knees plead with God. We cannot bear that men should go away from the very center and heart of the work here with wrong impressions. I cannot bear that they should go away from here with a cloud on their minds. If God sends us light, let it come to us, and let no man close the door, or try to close it. Don't close it yourselves. Open the door of your heart and let the brilliant rays of light shine into your heart and into your mind. I pray you, let the Sun of Righteousness in.

[542] Now, if it is my work, and if God wants me to stand and oppose this matter to the end, I can. But how long before you decide you will receive my testimony? How long before it shall have any weight with you? How long before you will accept the word that has been among us from its very commencement? How long will you reject or turn from the testimony to your own feelings, and your own ideas, and your own impulses? I have stood here and fought every inch of ground that we may have the very message that this people has had, that I might work together with God. I want to know how that God will let His people deny and hedge up the way, that the light He has sent to His people cannot reach them. How long is this thing to be tampered with? How long is the grace of God to come to this people in vain? I plead with you, for Christ's sake, clear the King's highway, and trifle not with the Spirit of God.

We have traveled all through to the different places of the meetings that I might stand side by side with the messengers of God that I knew were His messengers, that I knew had a message for His people. I gave my message with them right in harmony with the very message they were bearing.

What did we see? We saw a power attending the message. In every instance we worked—and some know how hard we worked. I think it was a whole week, going early and late, at Chicago, in order that we might get these ideas in the minds of the brethren. The devil

has been working for a year to obliterate these ideas—the whole of them. And it takes hard work to change their old opinions. They think they have to trust in their own righteousness, and in their own works, and keep looking at themselves, and not appropriating the righteousness of Christ and bringing it into their life, and into their character. We worked there for one week. It was after one week had passed away before there was a break and the power of God, like a tidal wave, rolled over that congregation. I tell you, it was to set men free; it was to point them to the Lamb of God which taketh away the sins of the world.

And there at South Lancaster, the mighty movings of the Spirit of God were there. Some are here that were in that meeting. God revealed His glory, and every student in the College was brought to the door there in confession, and the movings of the Spirit of God were there. And thus [it was] from place to place. Everywhere we went we saw the movings of the Spirit of God. [543]

Do you think, like the ten lepers, I shall keep silent, that I shall not raise my voice to sing the righteousness of God and praise Him and glorify Him? I try to present it to you, that you may see the evidence that I saw, but it seems that the words go as into empty air. How long is it to be thus? How long will the people at the heart of the work hold themselves against God? How long will men here sustain them in doing this work? Get out of the way, brethren. Take your hand off the ark of God, and let the Spirit of God come in and work in mighty power. I feel to stand at my post of duty. I may fall here as my husband fell, but I need to do a work for God. I need to do a work for eternity.

What is the testimony that has been given here? Who are the men to come in and give you anything, infusing new light, and bringing you up to a higher standard? If you can show them to me, if you can show me that the work is advancing, we say amen; but we cannot see it. We want to see that God puts His impress upon the work. We want to see men that bear heavenly credentials carry this work in the very last days to its completion. God will give every man here a chance if he will accept it.

Now, brethren, I entreat of you, for Christ's sake, let us be reasonable. Let the Spirit of God have influence upon your hearts. I feel an intense interest for every soul here. Why? Because I look [544]

to Calvary, and I see the value of the price that has been paid for the soul; and therefore I do not want that soul to close the door of his heart to God. I entreat of you, brethren and sisters, that you should come near to God, that you should take hold of His power, and that you should not deprive yourselves of the very blessing that God wants you to have.—[Manuscript 9, 1890](#).

White Estate Washington, D. C.

**Chapter 63—Morning Talk (edited from  
Manuscript 9, 1890)**

[545]

The Present Message [Morning talk at battle creek, Mich., Feb. 4,  
1890.]

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By Mrs. E. G. White

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When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God. A door has been opened, and no man can close it, neither the highest powers nor the lowest; you alone can close the door of your heart, so that the Lord cannot reach you. You have been having light from heaven for the past year and a half, that the Lord would have you bring into your character and weave into your experience.

The watchmen upon the walls of Zion are to cry aloud and spare not, to lift up their voice like a trumpet, and show my people their transgressions, and the house of Jacob their sin. When John came to Jordan, it was to arouse the people, to lay the ax at the root of the tree. Christ had not yet come to reveal himself to the world, and John was to prepare the way of the Lord. He rebuked, reprovved, stirred men up to repentance, condemned their sin, and then Christ came to pour the healing balm into the prepared soul. When the disciples of John were jealous because Christ baptized more disciples than did their master, he answered, "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice;

this my joy therefore is fulfilled. He must increase, but I must decrease." Do you think that John had no human feelings?—Of course he did, but he determined that they should have no control over him. When he had seen Jesus on the banks of the Jordan, he had said, "Behold the Lamb of God, which taketh away the sin of the world!" He directed the attention of the people to Christ, and two of his disciples turned and followed Jesus. "Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, "Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day," Then they began the work of calling others.

God has his workmen to carry on his work, and no man can carry the work beyond a certain point, because man will place his own mold upon it. It is natural for men to put their fashion upon the work; but when there is danger of this, the Lord calls other men whom he has ready, to carry forward the message; for the work must not become circumscribed by the influence of man. Other workmen must be brought in, to carry the work upward and forward as God shall direct, that the mold may not appear, and that the truth may not be crippled and dwarfed by the experience of the workers. The mold of man must be taken off the work. Too often the messenger that God has used comes to be depended upon, and to be placed where God should be, by the people; then God brings in another worker. He does not set the first one aside, for his experience and capabilities are all needed for the perfection of the work; but if the men whom God has used become jealous and envious, and imagine evil, they will not fill the place, but will stand directly in the way of the advancement of the work. Then the work will move without them, and that is a great blessing.

When I held the hand of my dying husband in mine, there came a flood of light upon me as I sat there beside his bed in my feebleness and sorrow, and a voice seemed to say, "I have my workmen, and the work shall go on." I resolved then to take up my burden as I never before had taken it up. I would stand at my post of duty. I would not diminish my efforts. I trusted in God that he would bring a large measure of his Holy Spirit into the work, that would lift it to its proper place.

If our brethren were all laborers together with God, they would not doubt but that the message he has sent us during these last two years is from heaven. Our young men look to our older brethren, and as they see that they do not accept the message, but treat it as though it were of no consequence, it influences those who are ignorant of the Scriptures to reject the light. These men who refuse to receive truth, interpose themselves between the people and the light. But there is no excuse for any one's refusing the light, for it has been plainly revealed. There is no need of any one's being in ignorance. We must clear the King's highway; for God will remove hindrances out of the way. God calls you to come up to his help against the mighty. Instead of pressing your weight against the chariot of truth that is being pulled up an inclined road, you should work with all the energy you can summon to push it on. Shall we repeat the history of the Jews in our work? The leaders of the people in the time of Christ brought all their power to bear against the work of Christ, that his way might be hedged up. The people must go to God for themselves, and pray that all wrong impressions may be removed from their hearts,—pray that the word of God may not be clouded by men's interpretations.

God has set before you an open door; let not man seek to close it. Open your heart and mind, and let the Sun of Righteousness shine into your soul. How long will it be before the word of truth will have weight with you? How long will it be before you will believe the testimonies of God's Spirit? When is the truth for this time to find access to your hearts? Will you wait till Christ comes? How long will God permit the way to be hedged up? Clear the King's highway, I beseech you, and make his paths straight.

I have traveled from place to place, attending meetings where the message of the righteousness of Christ was preached. I considered it a privilege to stand by the side of my brethren, and give my testimony with the message for the time; and I saw that the power of God attended the message wherever it was spoken. You could not make the people believe in South Lancaster that it was not a message of light that came to them. The people confessed their sins, and appropriated the righteousness of Christ. God has set his hand to do this work. We labored in Chicago; it was a week before there was a break in the meetings. But like a wave of glory, the blessing

of God swept over us as we pointed men to the Lamb of God that taketh away the sin of the world. The Lord revealed his glory, and we felt the deep movings of his Spirit. Everywhere the message led to the confession of sin, and to the putting away of iniquity.

I have tried to present the message to you as I have understood it, but how long will those at the head of the work keep themselves aloof from the message of God?

We must take our hands off the ark of God. I mean to stand faithfully at my post of duty. I mean to do my work for time and for eternity. It is only those who are faithful that are great in the sight of the Lord. Suppose that you blot out the testimony that has been going during these last two years proclaiming the righteousness of Christ, who can you point to as bringing out special light for the people? This message as it has been presented, should go to every church that claims to believe the truth, and bring our people up to a higher stand-point. Where are the builders that are carrying forward the work of restoration? We want to see who have presented to the world the heavenly credentials. God gives every man a chance to take his place in the work. Let the people of God tell what they have seen and heard and handled of the word of life. Every worker [546] has his place; but God does not want any man to think that no other message is to be heard but that which he may have given. We want the past message and the fresh message. Let the Spirit of God come into the heart. O that we may realize the value of the price that has been paid for our salvation! I entreat of you to come nearer to God, that you may take hold of the message for yourselves.

## Chapter 64—Morning Talk

[547]

Open The Heart To Light.

[Morning talk at battle creek, Mich., Feb. 6, 1890.]

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By Mrs. E. G. White.

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As Jesus was on his way to Gethsemane with his disciples, he pointed them to a vine that was growing by the way. The vine was greatly admired by the Jews, and Jesus said to his disciples, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away." Here is a truth for us to study. "Every branch in me that beareth not fruit he taketh away." We now have an opportunity to be fruit-bearing branches of the True Vine; but if we are careless and indifferent, what will be our condition?—We shall be fruitless; we shall be taken away. We can do nothing without Christ; we shall have no sap or nourishment except as we get it from the living Vine. No branch can bear fruit except through a connection with Christ.

"And every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Jesus says, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." If we are branches of the living Vine, we shall be distinct branches, although united to one common parent stock. Suppose that each of the branches of the vine had a voice, would they talk to the shrubs and weeds about them, and fail to commune with the parent stock? If we are in Christ and he in us, will not our conversation, our deportment, have reference to Him whom we love? Will we not look upon him as our Master?

One of the great troubles with us has been that we have looked upon men as infallible. But no matter how high a position a man

may hold, it is no reason that he should be looked upon as incapable of making mistakes. The Lord may have given him a work to do, but unless Christ abides with him continually, unless he abides in Christ without a moment's separation, he will make mistakes and fall into error. But if men do make mistakes and fall into error, it is no reason that we should withdraw our confidence from them; for God alone is infallible. We must have the truth abiding in our hearts; we must draw nigh to God continually; for we shall have the powers of darkness to meet just as long as time shall last. We shall have to battle with the enemy of our souls until the coming of the Lord. When Christ was upon the earth, he contended with the enemy for the salvation of men, and when he left the world, he committed the conflict to his followers, to be carried forward in his name; and we are to wage this war day by day, hour by hour, minute by minute. To every soul of us belongs the battle. We do not know what God has for us to do. If we have only one talent, we should put it out to the exchangers; for if we are faithful in that which is least, in the future we shall be made ruler over many things. We should bring glory to God, and not make ourselves a center, and God will make us fruitful branches. We must center in Christ, as the branch is in the vine, and then we shall be in a position to bless all who come within the sphere of our influence.

“I am the vine, ye are the branches,” said Jesus. We do not half understand the preciousness of this lesson; we must learn more and more the significance of these words. We need our eyes anointed that we may see the light of truth. We must not think, “Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge.” The truth is an advancing truth, and we must walk in the increasing light. A brother asked, “Sister White, do you think we must understand the truth for ourselves? Why can we not take the truths that others have gathered together, and believe them because they have investigated the subjects, and then we shall be free to go on without the taxing of the powers of the mind in the investigation of all these subjects? Do you not think that these men who have brought out the truth in the past were inspired of God?” I dare not say they were not led of God, for Christ leads into all truth; but when it comes to inspiration in the fullest sense of the word, I answer, No. I believe that God has given them a work to do, but if

they are not fully consecrated to God at all times, they will weave self and their peculiar traits of character into what they are doing, and will put their mold upon the work, and fashion men in religious experience after their own pattern. It is dangerous for us to make flesh our arm. We should lean upon the arm of infinite power. God has been revealing this to us for years. We must have living faith in our hearts, and reach out for larger knowledge and more advanced light.

Do not trust to the wisdom of any man, or to the investigations of any man. Go to the Scriptures for yourselves, search the inspired word with humble hearts, lay aside your preconceived opinions; for you will obtain no benefit unless you come as children to the word of God. You should say, "If God has anything for me, I want it. If God has given evidence from his word to this or that brother that a certain thing is truth, he will give it to me. I can find that evidence if I search the Scriptures with constant prayer, and I can know that I do know what is truth." You need not preach the truth as the product of another man's mind, you must make it your own. When the woman of Samaria was convinced that Jesus was the Messiah, she hastened to tell her neighbors and townsmen. She said, "Come, see a man which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him.... And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.... And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ."

Brethren, we must sink the shaft deep in the mine of truth. You may question matters with yourselves and with one another, if you only do it in the right spirit; but too often self is large, and as soon as investigation begins, an unchristian spirit is manifested. This is just what Satan delights in, but we should come with a humble heart to know for ourselves what is truth. The time is coming when we shall be separated and scattered, and each one of us will have to stand without the privilege of communion with those of like precious faith; and how can you stand unless God is by your side, and you know that he is leading and guiding you? Whenever we come to investigate Bible truth, the Master of assemblies is with us. The

Lord does not leave the ship one moment to be steered by ignorant pilots. We may receive our orders from the Captain of our salvation.

We must be able to present the precious truth at the right time. We do not claim that in the doctrines sought out by those who have studied the word of truth, there may not be some error, for no man that lives is infallible; but if God has sent light, we want it; and God has sent light, and let every man be careful how he treats it. As the truth is proclaimed, men will say, "Be careful now, do not be too zealous, too positive; you want the truth." Of course we want the truth, and we want it as it is in Jesus.

[548] When Nathanael came to Jesus, Jesus exclaimed, "Behold an Israelite indeed, in whom is no guile!" Nathanael said, "Whence knowest thou me?" Jesus answered, "When thou wast under the fig-tree, I saw thee." And Jesus will see us also in the secret places of prayer, if we seek him for light that we may know what is truth. Our brethren should be willing to investigate in a candid way every point of controversy. If a brother is teaching error, those who are in responsible positions ought to know it; and if he is teaching truth, they ought to take their stand at his side. We should all know what is being taught among us, for if it is truth, we need to know it. The Sabbath-school teacher needs to know it, and every Sabbath-school scholar ought to understand it. We are all under obligation to God to know what he sends to us. He has given directions by which we may test every doctrine,—“To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” But if it is according to this test, do not be so full of prejudice that you cannot acknowledge a point when it is proved to you, simply because it does not agree with your ideas. Do not catch at every objection, however small, and make it as large as possible, and preserve it for future use. No one has said that we shall find perfection in any man’s investigations, but this I do know, that our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and for kindred truths.

No matter by whom light is sent, we should open our hearts to receive it in the meekness of Christ. But many do not do this. When a controverted point is presented, they pour in question after question without acknowledging, without admitting a point when it is well sustained. O may we act as men who want light! May God

give us his Spirit day by day, and let the light of his countenance shine upon us, that we may be learners in the school of Christ. -

## Chapter 65—Remarks at Bible School

Manuscript 10, 1890

### Who Will Accept the Light from Heaven?

Remarks of Mrs. E. G. White, February 6, 1890

Jesus has some very precious words I want to read to you: “Neither pray I for these alone (that is, the disciples immediately around him), but for them also which shall believe on me through their word” [John 17:20]. That is us. That means us brethren. “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” [verse 21]. The unity and the harmony.

Now, I have thought of a good many that ought to be here that are not here. Where are Leon Smith, and Brother Ballenger, and Brother Smith? Can’t they spend an hour? Will they draw off for fear that they shall be won? Why not gather these men in here? And if they do not know what they are opposing at all, they will not understand. No, brethren, where is your burden? Is it that you should get those that do not understand these things, and are all the time firing in the dark against them? We know they will not come to hear, and where the Lord can impress their hearts and their minds. Can’t you see, that is not the way for man to work?

[550] Now, brethren, let us look at these matters in the right light. If we have precious things, we want they should have it, we want they should understand where the Spirit of God is; but if they keep on the outskirts of the camp all the time, they do not know the impressions that the Lord is making upon His people. We want them to come right in with us, that we may [have] a unity in faith and in purpose, and we may understand where the Spirit of God is working. And there are a great many others that ought to be here.

Now, here is the word: “That the world may believe that thou hast sent me, And the glory which thou gavest me I have given them”

[verse 21]. That is what we are waiting for here; we want some of that glory; and it is our privilege to have it. There is darkness enough in the world, and we want the light of the glory of God to lighten our pathway and to lighten the pathway of others. We want some of that glory, that you may go forth to your labors with that glory shining upon our countenances, expressed in your words and in your testimonies, that it will make an impression on minds wherever you go.

“And the glory which thou gavest me I have given them; that they may be one, even as we are one.” Who is it that is burdened that they may get into unity? Who are they? Where are they? God help us that we may understand what spirit actuates and moves us. “I in them, and thou in me, that they may be made perfect in one” [verse 23]. Now their profit is not in seeing just how far they can keep off, and keep another mind, and their own ideas, and cherish their own ideas, and water their own ideas. No, it is that they may be made perfect in one; and they want to be made in one, and they are trying to be one, and they are trying to get where they may be in unity.

“That the world may know that thou hast sent me.” Those are the credentials they bear to the world. “And hast loved”—now, mark this. O, it is such a power with me. It has such a power for my heart; it melts and dissolves my very being as I read this. “And hast loved them, as thou hast loved me.” Why, brethren, can we comprehend this? Can we take hold of it? Can we measure it?

[551]

“Hast loved them, as thou hast loved me.” Why, that ought to bring every soul of us in gladness and joy and thankfulness and gratitude the whole time to God, that the preparation has been made that this shall be done; that God loves us as His Son. Why? Because we are united in Christ as He is united with the Father.

There is a oneness with those that are partakers of the Spirit of Christ. You may bring the horse to the water, but you never can make him drink; he has got to drink for himself. Just so it is with us; we may have a house around us, and the words of life may be presented in all their beauty and in all their clearness, and it is like the bright shining of the candle; but unless they will kindle their tapers from it, unless they are willing to get some light, they won't have any, no, indeed. Now, that is the most precious to me.

And He says, “Father, I will that they also [that thou lovest], whom thou hast given me, be with me where I am.” Why, in His kingdom they will be right around Him, right about Him. Oh, what a thought! It makes me willing—even if I die at my post—it makes me willing to make an entire sacrifice for the truth’s sake. Oh, if I can be with Him where He is! He is my love, my crown of rejoicing; He is my hope and comfort.

[552] Now what? “That they may behold my glory.” We have felt Him in the humiliation; we have felt Him in the sacrifice; we have felt Him in the trials; we have felt Him in the test; now that we may behold Him; that we may see Him as He is; that we may behold His glory; and if we behold Him we will be a partaker with Him of His glory.

“And the glory which thou gavest me I have given them.... For thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee” [verses 24, 25]. Oh, how little we know “Thee,” and we profess to be His followers. He says, “The world hath not known thee.” God forbid that it should be of those that carry the truth to those who are in darkness that Christ will say, “They do not know Thee.” How few know my Saviour!

“But I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them” [verses 25, 26]. That is His word. We have been reading it for more than the last year more distinctly. “I have declared unto them thy name”—Thy name, its goodness, its mercy, its love, its compassion, that you may gather up your forces and think, and that you may plant yourselves upon the rock Christ Jesus and believe Him. “I have declared unto them thy name, and will declare it.” That is what He came here for.

[553] “That the love wherewith thou hast loved me may be in them, and I in them.” I am so glad, brethren, I am so glad that we have the privilege. But our minds have become separated from God; and the enemy meant it should be so. He cast his hellish shadow right between us and our hope, and our strength, and our comfort, that we should not see Him; that he might eclipse Jesus, that we should [not] discern Him and what He was to us, and what He would do for

us, and what He would be to us—that he should cast this dark and gloomy shadow between us and our Saviour.

Now, we have been getting just a glimmering of faith. We have but a little of it. Yet it is so very hard for the mind that has been looking on the dark shadows, and that has been hanging memory's hall all through with disconsolate things and pictures that are draped in mourning, that it seems as though we cannot look upon anything else. But may God help to gather up the jewels of Christ. God help us that we may hang memory's hall all through with the rich promises of God, that when Satan shall come to cast his hellish shadow between us and the source of our strength we may just be armed; we have got the memorials all surrounding us—barricaded with the promises—and we can say, “Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation” [[Habakkuk 3:17, 18](#)].

And when sometimes it seems that the Word is made so hard because unbelief is planted in the hearts where faith ought to be flourishing, I repeat that text over and over and over again, and I bring myself in position where the light and the brightness of the Sun of righteousness I can perceive. I will not look at the darkness.

Brethren and sisters, I beg of you for Christ's sake, to lift Him, up—the Man of Calvary. Lift Him up, the sinner's only hope. Learn of Him, every one of you. Oh, may chapters be opened in your experience that you never have opened before in regard to the blessedness and the trust and confidence that you may have in God.

[554]

Just see what our Saviour says: “When the Son of man cometh, shall he find faith on the earth?” [[Luke 18:8](#)]. Why? Why, because the devil has put his dark mantle to enshroud the people, when we want light, light, brethren, light, precious light from the throne of God. Well, then, you want to be sure that you learn how to tell it when you go from here; you want to be so rooted and grounded in it that when you go to those that are fastened in unbelief that they shall not throw their darkness over your mind; that you shall become

so settled as to what is truth that you will not be shaken away from it; but that God can reveal to you His precious, precious light.

Now, Paul knew that he was not going to stay very long with Timothy, and he kept giving him lessons all the time; and he says, “My son, be strong in the grace that is in Christ Jesus” [2 Timothy 2:1]. That is what every one of us wants—not any of your own opinions, or smartness, or intellect, or any of these things; but be strong in the grace that is in Christ Jesus.

[555] “And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach also. Thou therefore endure hardness, as a good soldier of Jesus Christ” [verses 2, 3]. There is the very word before us. And the very men that ought to be here to feel their interest of having the truth for their positions of trust here in Battle Creek, on this missionary soil—the very men that ought to be fitting for these positions, they are not here at all; they do not come near.

Now, brethren, that is not as it ought to be. I want you to meditate over these matters. I want you to seek God in regard to it. I want you to tell the Lord to stir up these souls, that they may begin to feel that they need something more than they [have] got. Brethren, we want light, precious light from the throne of God; and in the place of quibbling, and in the place of fastening upon hooks that you can hang your doubts upon, for Christ’s sake go to your knees in prayer; for Christ’s sake see the error and mistake of the Jews; because Christ has said, “Light has come, and ye choose darkness rather than light.” [See John 3:19.] Now, this can be done right where light is shining. You meet men who say, Beware, beware; we must go careful; we must be very careful to press out the darkness, and let the light come in.

Brethren, we want to come right up as a man and obtain a living experience here in this meeting. You want light enough that you can carry it with you into eternity. That is what you want. We have not half faith enough. We are only just beginning to learn as little children. The child first takes a step, and falls; and then takes another step, and finally learns how to walk. Now, we want to learn how to exercise faith.

When the centurion came to Christ, just look at his faith. Why, he did not claim all the knowledge of the Jews; but here this centurion

came, and he says, O Lord, You need not go away down there to heal my servant; You just say it and it will be done. What kind of power did he think was in Christ? Just what was invested in him. Now, said he, You may just say the word. I say to my servant, go, and he goeth, and I say to him, do this, and he doeth. Well now, all You have to say is to command, and it will be done. [556]

What was his insight? That there were angels all around Christ; the word of Christ would go right to that sick chamber and heal that soul. The Jews saw how Christ said to him, "I have not found so great faith, no, not in Israel." Now there are those outside of us that are standing in greater favor to God than we are; and why? Because they live up to every jot of light that they have. And we have light pouring in on us, and for months we have been pleading that the people would come up and accept the light; and they do not know whether to do it or not. They do not seem to see that they can come and drink, that they can open their hearts and let the Saviour in.

My soul is agonized at times over these things. But I cannot do anything, I cannot speak to the heart; but God alone can speak to the heart. I entreat of you, as an ambassador of Jesus Christ, to bruise Satan under your feet. I beseech of you to begin to labor for yourself, labor for souls that are in darkness and unbelief. I beseech of you to spend your efforts in order to bring them where they can come where the living waters flow—where the light of heaven may come upon them, that they can stand amid the people as a light, and not as a shadow of darkness.

Well, yesterday morning I awoke about two o'clock, and I could not rest; it seemed as though there was an agony of soul upon me, and I could not say anything. I knelt right down before the Lord and I said, You know all about it; You know what the burden is. And I must have something more than this. I cannot carry this load. I feel such a responsibility when I know that men are not walking in the light, when I know that they are going contrary from what God has told me. And it seemed as though there was a light-wave came right down upon me and the peace of God came upon me; and the words, I will be with you; I will give thee My strength, came to me. And since yesterday morning I have felt that I could die for Jesus Christ. And I am not going to worry or put myself under this load; I am going to leave it right in the hands of God. Brethren, do we [557]

carry our loads there and leave them? Let us do it. Let us roll it right on the Burden-bearer; and when we have a part to act we will act it. And when you go from this place, Oh be so full of the message that it is like fire shut up in your bones, that you cannot hold your peace. It is true men will say, "You are too excited; you are making too much of this matter, and you do not think enough of the law; now, you must think more of the law; don't be all the time reaching for this righteousness of Christ, but build up the law."

Let the law take care of itself. We have been at work on the law until we get as dry as the hills of Gilboa, without dew or rain. Let us trust in the merits of Jesus Christ of Nazareth. May God help us that our eyes may be anointed with eyesalve, that we may see. God helping us, we will draw nigh to Him, and He says he will draw nigh to us. Do we believe? Will we come in God's appointed way? [558] May the Lord help us and enlighten us, that we may go forth from this place as they went forth to proclaim the truth after the day of Pentecost; and there were souls converted; they could not resist the testimony.

**Chapter 66—Christ Prayed for Unity (from  
Manuscript 10, 1890)**

[559]

Christ Prayed For Unity Among His Disciples.

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By Mrs. E. G. White.

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There are precious words in the prayer of Christ for his disciples. He said, “Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.... 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.”

The unity, the harmony, that should exist among the disciples of Christ, is described in these words: “That they may be one, as we are.” But how many there are who draw off, and seem to think that they have learned all they need to learn. Brethren, where is your burden for these? Have you been to them to invite them to come and seek God, and hear the word that has been precious to you? Are you enjoying light, and still willing to let others remain in darkness? We want all our brethren to have the same blessing that we have. Those who choose to stand on the outskirts of the camp, cannot know what is going on in the inner circle. They must come right into the inner courts, for as a people we must be united in faith and purpose. Jesus has prayed that his disciples all might 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.” It is through this unity that we are to convince the world of the mission of Christ, and bear our divine credentials to the world. “And the glory which thou gavest me I have given them; that they may be one, even as we are

one.” This is what we want. This is what we are waiting for,—more of the glory of Christ to lighten our pathway, that we may go forth with that glory shining in our countenances, that we may make an impression upon those with whom we shall come in contact.

“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.” Can we comprehend the meaning of these words? can we taken it in? Can we measure this love? The thought that God loves us as he loves his Son should bring us in gratitude and praise to him. Provision has been made whereby God can love us as he loves his Son, and it is through our oneness with Christ and with each other. We must each come to the fountain and drink for ourselves. A thousand around us may take of the stream of salvation, but we shall not be refreshed unless we drink of the healing stream ourselves. We must see the beauty, the light of God’s word for ourselves, and kindle our taper at the divine altar, that we may go to the world, holding forth the word of life as a bright, shining lamp. Those who do not come to God’s word for light for themselves, will have no light to diffuse to others.

How precious are these words! “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.” Christ wills that we should behold his glory. Where?—In the kingdom of heaven. He wills that we should be one with him. What a thought! How willing it makes me to make any and every sacrifice for his sake! He is my love, my righteousness, my comfort, my crown of rejoicing, and he wills that we should behold his glory. If we follow him in his humiliation, in his self-sacrifice, in trial and test, we shall behold him as he is, we shall see his glory; and if we see his glory, we shall be made partakers of it.

He says: “O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.” O how little we know of him! He says the world has not known the Father. God forbid that any of those who carry the truth should be destitute of a knowledge of God! O may Christ be able to say of us, “But these have known thee!”

“And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.” This is also our work—to reveal the Father, to declare his name. We have been hearing his voice more distinctly in the message that has been going for the last two years, declaring unto us the Father’s name—“The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.”

O that we might gather up our forces of faith, and plant our feet on the rock Christ Jesus! You should believe that he will keep you from falling. The reason why you do not have more faith in the promises of God, is that your minds are separated from God, and the enemy meant it should be so. He has cast his shadow between us and our Saviour, that we may not discern what Christ is to us, or what he may be. The enemy does not desire us to understand what a comfort we shall find in Christ. We have only just begun to get a little glimmering of what faith is; for it is hard for those who have been absorbed in looking at dark pictures of unbelief, to see anything else save darkness. May God help us to gather up the jewels of his promises, and deck memory’s hall with the gems of his word. We should be armed with the promises of God. Our souls should be barricaded with them. When Satan comes in with his darkness, and seeks to fill my soul with gloom, I repeat some precious promise of God. When our work grows hard because of the unbelief we have to meet in the hearts of the people, where faith should flourish, I repeat over and over, “Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation.” As I do this, the light of the glory of God fills my soul. I will not look at the darkness.

We must lift up the Man of Calvary; and may every one of you learn to exalt Christ before you leave this meeting,—before you go out to labor for others. May new chapters of experience open before you in regard to the confidence you may have in God. The Saviour asks, “When the Son of man cometh, shall he find faith on the earth?” Satan has cast his dark shadow between you and your

God; he has enshrouded the people in gross darkness. But you must have light from the throne of God; you must be rooted and grounded in the truth, so that when you come into the presence of those who cherish error, you may not be darkened by their influence, and be shaken away from the precious light.

Paul admonished Timothy, "Be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This is what we are to do. We are on missionary soil, and we should pray that God may stir up the minds of those who do not seem to feel their need of anything more than they now possess, that they may seek for light from the throne of God. We should not be found quibbling, and putting up hooks on which to hang our doubts in regard to the light which God sends us. When a point of doctrine that you do not understand comes to your attention, go to God on your knees, that you may understand what is truth, and not be found, as were the Jews, fighting against God. Light came to them, but they loved darkness rather than light. When warning men to beware, to accept nothing unless it is truth, we should also warn them not to imperil their souls by rejecting messages of light, but to press out the darkness by earnest study of the word of God. Greater caution should be exercised by all, lest we reject that which is truth.

[560] We need a living experience. In faith we are only like little children learning to walk. As a child takes its first steps, it often totters and falls; but it gets up again, and finally learns that it can walk alone. We must learn how to believe in God. We are not to look at our feelings, but to know God by living faith. Look at the centurion who came to Christ for an example of genuine faith. He came to Christ beseeching him, and saying, "Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marveled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no, not in Israel.

What kind of power did this centurion think was vested in Jesus? He knew it was the power of God. He said, "I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth." The centurion saw with the eye of faith that the angels of God were all around Jesus, and that his word would commission an angel to go to the sufferer. He knew that his word would enter the chamber, and that his servant would be healed. And how Christ commended this man's faith! He exclaimed, "I have not found so great faith, no, not in Israel."

There are many outside our people who are in the favor of God, because they have lived up to all the light that God has given them. For nearly two years we have been urging the people to come up and accept the light and the truth concerning the righteousness of Christ, and they do not know whether to come and take hold of this precious truth or not. They are bound about with their own ideas. They do not let the Saviour in. I have done what I could to present the matter. I can speak to the ear, but I cannot speak to the heart. Shall we not arise, and get out of this position of unbelief? Shall we not bruise Satan under our feet? I beseech of you, Come up where the living waters flow.

Yesterday morning I arose with an agony upon my soul, and I could only say, "Lord, thou knowest all about it. My heart is burdened, and thou knowest that I cannot bear this load. I must have more help than I yet have had. Thou knowest that when I see men taking positions contrary to thy word, I am crushed under the load, and I can do nothing without thy help." It seemed that as I prayed a wave of light fell about me, and a voice said, "I will be with thee to strengthen thee." Since then I have been resting in Jesus. I can hide in him. I am not going to carry this load any longer. I shall lay it down at the feet of my Redeemer.

Brethren, shall we not all of us leave our loads there? and when we leave this meeting, may it be with the truth burning in our souls like fire shut up in our bones. You will meet with those who will say, "You are too much excited over this matter. You are too much in earnest. You should not be reaching for the righteousness of Christ, and making so much of that. You should preach the law." As a people, we have preached the law until we are as dry as the hills of Gilboa that had neither dew nor rain. We must preach Christ in the

law, and there will be sap and nourishment in the preaching that will be as food to the famishing flock of God. We must not trust in our own merits at all, but in the merits of Jesus of Nazareth. Our eyes must be anointed with eye-salve. We must draw nigh to God, and he will draw nigh to us, if we come in his own appointed way. O that you may go forth as the disciples did after the day of Pentecost, and then your testimony will have a living ring, and souls will be converted to God.

## Chapter 67—Remarks at Bible School

[561]

Manuscript 56, 1890

### Lessons from the Vine

Remarks of Mrs. E. G. White  
at the Bible School  
February 7, 1890

I have been thinking of the lesson that Christ gave to His disciples just prior to His entering the Garden of Gethsemane, knowing it would be His last opportunity to instruct His disciples before His crucifixion. He says to them, as he points to a vine—and the vine is something that the Jews greatly prized and respected and considered very beautiful—“I am the true vine; my Father is the husbandman. Every branch in me that beareth not fruit shall be taken away.” Now, here is something for us to study. “Taken away.” We have our opportunities now to bear fruit; we have our opportunities now that we can reveal that we are fruit-bearing branches of the vine. And if we go on now in a careless and indifferent manner, then what will be our position? He tells us He will take us away, for we cannot do anything without Christ; and if we are as a dead branch and do not draw any sap and nourishment from the living vine, we shall become withered branches. He says every branch that beareth fruit, He purgeth it (pruneth it), that it may bring forth more fruit. Then He tells them that “It is My Father’s good pleasure that ye bring forth much fruit.” Are we the branches of the living vine? Now, if we are, we are distinct; we are not all blended together; there are a number of branches, but we have one parent stock. If we are in Christ, and Christ is in us, will not our conversation, our words—everything we say—our deportment—everything we do—will it not have reference to Jesus Christ?

Well, then, supposing that every branch had a voice—if they are bearing fruit they do have a voice—will they talk to every shrub,

[562] every tree, and everything that is around them, and not talk to the parent stock? Now, if we are in that parent stock, shall we not direct our conversation to that stock? Will not Christ be our center? And shall we not refer everything, and hang everything upon Him?

Where we have made a mistake, brethren, is in considering men infallible, no matter what their position, no matter how high a position they may have. It is in considering that men are infallible because the Lord has given them a work to do. Now, if these men were ever abiding in Christ, and Christ ever abiding in them, without any moment that they were separated from Christ, then we could have more dependence than we can today; but we know that frequently they make mistakes and errors. Then shall we judge them because they may make some mistakes and some errors? There is no more dependence to be placed in those than those you count infallible, because there are not any of us infallible. But I tell you what is infallible—the truth of the living God is infallible. And if we can get hold of the truth, and have the truth in us, abiding in us, we shall be sanctified through the truth, and we shall be drawing nearer and nearer to God.

And yet we have the enemy in our world to contend with. We have the powers of darkness to meet. We have to be in this conflict just as long as time shall last. Our Saviour was in the conflict with the powers of darkness, and the powers of darkness were in conflict with Him ever after He entered our world. Satan was in conflict with Him. And then just as soon as His reasoning powers were exercised, then he was in conflict with the powers of darkness. His very coming—as a babe in Bethlehem—was to set up a standard against the enemy. You can't take the whole world; you can't claim it.

[563] And when He went away, what did He do? Who is to take up the controversy? Who are the visible ones who are to take up the controversy here in this world and carry it through to the very end? They are those who are Christ's followers, every soul of them. It is not merely the delegated ministers. There is where our people make a grand mistake. They seem to think that day by day, hour by hour, minute by minute in the conflict, the ministers must take care of them. It belongs to every soul of us.

We do not know what work God has for us to do, we cannot tell, unless we begin with the very talents He has given us. If we have only the one talent and we begin to put that to the exchangers, and then we begin to work with that one talent, and God sees that we are faithful in that which is least, then He will give us another talent. And then as we use that to the glory of God, and we are all the time centering in Christ as the branch is centered in the vine, drawing our sap and our nourishment from Jesus Christ, then we are in a position to bless all who come into connection with us. And thus the talent keeps increasing and growing; and the more we put it to the exchangers the more talents we have to employ to the glory of God. Now, brethren, we do not half understand the lessons that Christ has given us—the most precious lessons—and we want to understand them more and more. We want to come to Christ and ask Him to enlighten our minds, to give us spiritual eyesight, that we may know more of the truth.

Do not any one think, that there we have got all the truth we need; we have got the main pillars of the faith, and if we are right there we have no need to trouble ourselves that we may understand the truth ourselves. One minister who has been in the work for years and years, says, “Now, Sister White, have we got to understand ourselves? There are reasons that are from the Bible in regard to the points of our faith; why can’t we take them, as others have prepared them, and then we need not take that time; and we proclaim it. We believe these to be men of God (and there was one man mentioned). Don’t you believe that he was inspired of God?” No, I do not. I do not believe any such thing. I believe that God has given him a work to do. And if there is a man or a woman who is not consecrated and devoted to God every hour, I do not care who they are, the enemy will slip in some of self—weave it right in, his peculiar traits, his peculiar ideas—and the first thing, he is molding others, he is putting his fashion upon those who are around him. It is dangerous business to exalt man, or to lean upon man, to make flesh our arm. What we want is to lean upon the arm that has been stretched out for us to lean upon, and that is the Lord God of Israel, and in Him we may trust.

[564]

Now, there is a power for this people. I know it. God has been revealing it to me for years, and the time has come. We want to

know that that living faith should be inspired in our hearts, and that we shall be reaching out for more light and more knowledge. Every individual wants to know the truth for himself.

[565] Now, here you are in this school. Brother Waggoner may present the truth before you. You may say that the matter that he presents is truth. But then what will you do? You must go to the Scriptures for yourselves. You must search them with humble hearts. If you are just full of prejudice and your own preconceived opinions, and if you entertain the idea that there is nothing for you to know, and that you know all that is worth knowing, you will not get any benefit here. But if you come like children, you want to learn all there is for you—if the God from heaven has sent anything for me, I want it. The Lord of Heaven has led the mind of man to make a specialty of studying the Scriptures, and when those Scriptures are presented, He has given me reasoning powers. I can see the evidence just as well as he can see it; I can find the evidence as he finds it. I can go out and speak the truth because I know it is the truth. And I do know that it is the truth, and therefore I can present it—not as the product of somebody else’s mind, but I can present it as the woman of Samaria, as she bore testimony that she had found the Messiah. They flocked out to hear Him, and they said, We know for ourselves, we have seen Him, we have heard Him for ourselves; and we know that this is the Christ.

Cannot you question and investigate with one another? Indeed you can. But the great trouble is that self is so large in us all that just as soon as we begin to investigate, we will do it in such an unchristian manner. It has been done here in Battle Creek; it was done in Minneapolis; it has been done in many other places. God is not in any such work as that at all; it is the devil that is in such work as that. We want to come to the Scriptures with humble hearts. If God has a work for us we are ready for it, and we want to know that it is the truth for ourselves, and thus you be driven to your Bibles. You must be driven to them.

From the light that God has given me, we shall be separated and scattered, many of us. You will have to stand in places alone. You will not have any connection with other leading minds that you can gather strength from them. You will have to stand with your own God by your side, and know that He is by your side. We want to

know that He is by our side today; that He is right with us when we come together in this house. You should remember that the Master of assemblies is here. God does not leave the ship for an ignorant pilot to steer anywhere; He just stands at the helm, and then we work under orders. Now, we want the orders, and we want the orders from the Captain of our salvation. I believe without a doubt that God has given precious truth at the right time to Brother Jones and Brother Waggoner. Do I place them as infallible? Do I say that they will not make a statement or have an idea that cannot be questioned or that cannot be error? Do I say so? No, I do not say any such thing. Nor do I say that of any man in the world. But I do say God has sent light, and do be careful how you treat it. We want the truth as it is in Jesus. We do not want to go away from the meeting and if there is a word spoken that we cannot agree with, scatter that where our brethren and sisters are. No. Go to your knees and pray that we may know what is truth. And the teachers in the Sabbath School, they need to know there are minds they are molding; and it is no light matter to stand up before the pupils and claim that you have light, when perhaps there is dangerous error mixed in with it. [566]

I spoke the other morning in regard to some coming to the meeting. That is why I wanted them to come. I mentioned Brother Ballenger's name, with Brother Smith's name—Brother Leon and Elder Smith. Now, it was not because I would give you the impression that Brother Ballenger was closing his ears to the truth; for he has been receiving it as he has had opportunity. But I speak of these men that they may know, that they may understand, what is truth; and if they will not hear, if they will keep away, just as the ministers tell the congregations, the stay-away argument, don't go to hear. Now, you want to hear everything. If he has got error we want to know it, we want to understand it, those that are in prominent positions, and then we want to investigate for ourselves. We want to know that it is truth; and if it is truth, brethren, those children in the Sabbath School want it, and every soul of them need it. This is what we want.

Those that are in responsible positions, I say you are under obligation to God to know what is going on here. And then everything that is said—right “to the law and testimony; if they speak not according to this word it is because there is no light in them.” If the [567]

light is in them, and they have it, why, I beseech you, do not be so full of prejudice.

This has given me such a sadness and grief to know that there are those who have just had their hearts filled with prejudice. And they listen for every word they can catch. Why, there, there it is; they are Perfect. Who says they are perfect? Who claims it? We claim God has given us light in the right time. And now we should receive the truth of God—receive it as of heavenly origin. When we come together to examine the Scriptures, let us have the spirit of Christ. When a point is proven, Oh, they will not acknowledge a word. Why, they see no light, but pour it in, question after question. Well, not one point is settled. They do not acknowledge they have met that point; but pour in a whole list of questions. Now, brethren, we want to know what it is to examine the Scriptures, as those who want light, and not as those who want to shut out the light. May God give us His Holy Spirit here this morning, and may He give us His spirit day by day. We want to walk humbly with God. We want to stand in the light of His countenance. We want the meekness of Christ. God help us that we may learn in the school of Christ every day.

## Chapter 68—Diary Entries

[568]

Diary.

**Battle Creek, Michigan,  
Jan 10, 1890.**

Jan. 10. The Promise of the Saviour.---In Eden the gospel of a coming Saviour was proclaimed. No sooner was the promise given that the seed of the woman should bruise the serpent's head than Christ was revealed as the Redeemer of mankind. Through Him alone could be fulfilled God's purpose to prevent heathenism and idolatry from becoming universal. The promise of His coming was the star of hope that shed its bright beams across the desert over which the church was to make her way to the consummation of her hopes.

To Abraham God said, "In thee shall all families of the earth be blessed." How was this to be? Abraham was to be a representative of Christ. Through Him and through other representative men the light of truth was to shine forth. By the work that they did was to be awakened in the minds of men the expectation that a wonderful personage was to come, to accomplish a great work.

In the sacrifices offered by the Israelites, Christ was typified. These sacrifices pointed to a better, more perfect offering, even the Lamb of God, without blemish and without spot. The service of the tabernacle was but a figure, a shadow of the coming One, to whom the gathering of the nations should be.

[569]

Gratitude should fill our hearts as we think of what God through Christ has done for us. The thought of the infinite gift made to us should refine and ennoble us. As we think of the love and goodness of God, we should banish selfishness from our hearts, asking the Lord to make us kind and compassionate. Has not God a right to our affections? Do not our powers belong to Him? What more could He have done for man than He has done? In one great gift He poured

out for us all the treasures of heaven. Why then do we not talk of His love and tell of His power.

For centuries God bore with the inhabitants of the old world. But at last guilt reached its limit. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart." He came out of His place to punish the inhabitants of the earth, and by a flood cleansed the earth of its iniquity.

[570] Notwithstanding this terrible lesson, men had no sooner begun to multiply once more, than rebellion and vice became widespread. Satan seemed to have taken control of the world. The time came that a change must be made, or the image of God would be wholly obliterated from the hearts of the beings He had created. All heaven watched the movements of God with intense interest. Would He once more manifest His wrath? Would He destroy the world by fire? The angels thought that the time had come to strike the blow of justice, when, lo, to their wondering vision was unveiled the plan of salvation. Wonder, O heavens, and be astonished, O earth! God sent His only begotten Son into the world to save the world! Amazing grace! "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

God sent not His Son into the world to condemn the world, but that the world through Him might be saved. Outraged justice might have passed speedy sentence upon man. But in love and mercy God gave Him another opportunity.

Jan. 25. Teaching for Doctrines the Commandments of Men. Today I spoke in the Tabernacle. My heart was stirred as I looked upon the large number gathered to hear the words of truth. I sought to impress on those present the need of working with singleness of purpose, keeping the glory of God ever in view. I entreated them to search the Scriptures for themselves. O how much deception prevails at this time, even among those who have been so greatly blessed with light.

[571] In the days of Christ the scribes and Pharisees searched the Old Testament Scriptures. But they interpreted what they read to sustain their traditions. They taught for doctrine the commandments of men. They failed to see the central truth of the living oracles; and

in missing this, they missed everything. When Christ came, they refused to receive Him, because He was different from their idea of what the Messiah should be. Divided on most points, they were united on one point,---opposition to Christ. And today it seems that men have united to make of no effect the message that the Lord has sent. Nevertheless, the trumpet must give a certain sound,---God's people must know the doctrine, whether it be of God.

Jan. 27. Receiving the Messages of God's Spirit. I bore my testimony in the minister's meeting, and the Lord gave me a large measure of His Spirit. I entreated my brethren standing in positions of responsibility not to grieve the Spirit of God away from their hearts by their unwillingness to receive the testimonies that God has sent them in reproof and warning. I saw that they were dishonoring God by much talking. Their hearts were not free from prejudice. I said to them, Do not receive the word of any man, but go to the Scriptures for yourselves. Do not turn away from the messages that God sends, as you did at Minneapolis. Prayerfully consider every point, with hearts open to conviction. Receive every ray of light sent you. That which has been set before you deserves candid consideration. Truths that have been buried under a mass of rubbish are to be revived, and reset in their original setting.

Jan. 28. A Faithful Witness. I attended ministers' meeting, and read important matter, which I had read at Minneapolis. I have borne my testimony faithfully, and can say as did Moses in his farewell address, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may life." [572]

Eternal life is the free gift of God to all who will patiently, humbly receive it as such, and keep His law.

Much unbelief is talked. A spirit of prejudice that will not seek for a clear understanding, but works under cover, is cherished. Men will not investigate fairly. They do not wish to know what is truth. They think that because certain ideas have long been held as truth, they are truth.

Jan. 29. Wilful Misunderstanding. I went again to ministers' meeting, and read an important article, making some remarks.

The lessons of Christ were often misunderstood, not because He did not make them plain, but because the minds of the Jews, like

the minds of many who claim to believe in this day, were filled with prejudice. Because Christ did not take sides with the Scribes and Pharisees, they hated Him, opposed Him, sought to counteract His efforts, and to make His words of no effect.

[573] Why will not men see and live the truth? Many study the Scriptures for the purpose of proving their own ideas to be correct. They change the meaning of God's Word to suit their own opinions. And thus they do also with the testimonies that He sends. They quote half a sentence, leaving out the other half, which, if quoted, would show their reasoning to be false. God has a controversy with those who wrest the Scriptures, making them conform to their preconceived ideas.

Jan. 30. *The Danger of Resisting Light.* My mind is troubled continually. I have great sorrow of heart. I know that Satan is seeking for the mastery over men. I would gladly leave the field of battle, but I will stand at my post as long as the Lord requires me to. I will not flee because of the pressure brought against me. I have been placed here, and my work is to present in clear lines the instruction given me. Some will hear, will others, even such men as Elder ----- will harden their hearts, lest they shall see and be converted. There are those who are looking to Elder -----, thinking that a man who has been given such great light will be able to see when good cometh, and will acknowledge the truth. But I have been shown that in Elder ----- character there is a pride and stubbornness that has never been fully brought into subjection to the Spirit of God. Again and again his religious experience has been marred by his determination not to confess his wrongs, but to pass along and forget them. Men may cherish this sin until there is no forgiveness for them.

[574] Jan. 31. *A Work of Importance.* I attended ministers' meeting, and bore a very decided testimony. I also attended canvassers' meeting, reading an article that I had written in October, 1885. I am pleading with the Lord for strength and grace and power to bear the testimony that He has given me to bear.

I fear and tremble for many. I know that the Lord has wrought upon my mind in a remarkable manner. I know that He has given me instruction, and I can not forbear giving it to others. I know that the hearts that are open to receive the light will be strengthened and blessed, and will bear a living testimony to those in darkness.

There is a work of sacred importance for ministers and people to do. They are to study the history of the cause and people of God. They are not to forget the past dealing of God with His people. They are to revive and recount the truths that have come to seem of little value to those who do not know by personal experience of the power and brightness that accompanied them when they were first seen and understood. In all their original freshness and power these truths are to be given to the world.

Feb. 1. The Secret of Success. Elder Olsen spoke in the morning, and I spoke in the afternoon. On both occasions the house was crowded.

O how I long to see the church aroused from her feeble, listless condition. There are a few who carry the burden, a few who pray much and talk little, a few who always bear their testimony. But there are many, many who are mere spectators. Why are not those who hear the word doers of the word? Why do they not arise and shine, because their light has come, and the glory of the Lord has risen upon them? Christ will not accept the highest profession, the most eloquent words, unaccompanied by a faithful practice of the truth. Men may have talent and education, but of what avail is this if the love of God does not abide in their hearts, if they are not clothed with His righteousness. The watchmen must catch the words from the lips of Christ, and give the trumpet a certain sound. Their message must bear the divine credentials, and God must give it efficiency, else they will be false guides. [575]

Feb. 3. Our Need.---I spoke in the ministers' meeting. The Lord gave me strength to bear my message with power and clearness.

We need so much a deeper piety. We need to receive the holy oil from the two olive branches, "which through the two golden pipes empty the golden oil out of themselves." We need to understand the work that is going forward in heaven. In this the great antitypical day of atonement, we need to be in perfect harmony with the work being carried forward in heaven. We need to repent, and confess our sins. "Confess your faults one to another, and pray for one another, that ye may be healed." It is too late for us to stand on our dignity. There are those who while they think that it is perfectly proper for others to confess their mistakes, think that their position makes it impossible for them to confess their mistakes. My brethren, if you [576]

expect your sins to be blotted out by the blood of Christ, you must confess them. If your brethren have a knowledge of your errors, if your position has given wideness to your influence, it is all the more necessary that you make a full confession. "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let our sins go beforehand to judgment, that they may be blotted out when the times of refreshing shall come from the presence of the Lord.

[577] Feb. 3. The Hearts of the Fathers to Their Children.—I did not attend morning meeting. In the early hours, while the others in the house were sleeping, I wrote to Elder Lindsay and to his erring son. I see the necessity of parents dealing in the wisdom of Christ with their erring children. Their hearts should be filled with the longsuffering of the Saviour, that they may draw their children to Him, not drive them away from Him. The father is to be a tender shepherd, drawing his children to Christ with the words of love, laboring untiringly for the erring. It is the unpromising ones who need the greatest patience and kindness, the most tender sympathy. But many parents reveal a cold, un pitying spirit, which will never lead the erring to repentance. Let the hearts of parents be softened by the grace of Christ, and His love will find a way to the heart. Then will come a Pentecostal outpouring of the Holy Spirit.

[578] Feb. 4. "Show us a Miracle, and We will Believe." Today I have written a little on the Life of Christ but I was obliged to spend the greater part of the time entertaining visitors. I now take up my diary to write out some things that are occupying my mind. I am burdened day and night by the thought of the condition of the Battle Creek church. Some have backslidden from God because they have not accepted the messages sent them from time to time. They show that they are spiritually blind. They know not what spirit they are of. They say, Show us by working miracles that you are of God. But in this very age they have seen miracles wrought by God. After the Minneapolis meeting how wonderfully the Spirit of God wrought; Men confessed that they had robbed God by withholding tithes and offerings. Many souls were converted. Thousands of dollars were

brought into the treasury. Rich experiences were related by those whose hearts were aglow with the love of God. And yet from the lips of some who have attempted to preach the truth comes the cry, "What miracle dost thou work? Show us a miracle, and we will believe." God has been present in the meetings that have been held. What greater evidence could men be given than they have had? What more could the Lord do than He has already done. Is not the conversion of the human heart the greatest miracle that can be wrought? This miracle has been wrought, but upon some hard hearts it has left no impression.

Feb. 5. A Faithful Witness.---I attended the early morning meeting. We had a good social meeting, and I then bore a decided testimony. How earnestly I am moved by the Spirit of God. Before I stand on my feet, I have no thought of speaking as plainly as I do. But the Spirit of God rests upon me with power, and I can not but speak the words given me. I dare not withhold one word of the testimony. If the solemn call to repentance is not heeded, if false statements are made in regard to it, I may be cast down, I may feel sad, but I have no retraction to make. I speak the words given me by a power higher than human power, and I can not, if I would, recall one sentence. In the night season the Lord gives me instruction in symbols, and then explains their meaning. He gives me the word, and I dare not refuse to give it to the people. The love of Christ, and, I venture to add, the love of souls, constrains me, and I can not hold my peace. If evil is done by the word spoken, it is because those to whom the message is given have no place in their hearts for the word of God.

[579]

Feb. 8, "He Shall Teach you All Things." I spoke twice on Sabbath, and again this afternoon. For three weeks I have spoken every day, with one or two exceptions. Some of the meetings that I have attended have called for earnest labor. My powers have been taxed to the utmost limit of endurance. At times I think that I have said all that is necessary, and then the burden rolls upon me, and I confer not with flesh and blood, but in the name of the Lord speak the words He gives me, leaving the consequences with Him.

Sometimes the Lord speaks with me in the night season. Sometimes He speaks to me when I am standing on my feet, opening before me the sins of which some have been guilty. The Holy Spirit

flashes light before me, giving me instruction to give to the people. This makes me glad; because I know that some will receive the light, and because I know that God, in infinite love and compassion, is still calling His people.

In many hearts the messages I bear find no response. In some hearts they arouse a determined resistance, like the resistance that the work of Christ aroused in the hearts of the Jews.

[580] Sometimes the thought arises, Is it the will of God for me to stand almost alone, as it were, with those who ought to be standing with me and sustaining me, working in various ways to counteract the testimonies given me by God? These reflections are extremely painful, but when I stand before the people, the power of God comes upon me, and I am strengthened to speak the word of reproof and warning. And the promise is fulfilled, "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

The Lord will strengthen the memory of the one who is speaking in His name. He will bring to the mind the words necessary for the occasion, that portion of His word which will be meat in due season for the people. To His faithful servants God will be tongue and utterance. The Holy Spirit will make the word effective, to convict and convert souls. The seed sown will fall into good ground, and will spring up to bring forth fruit unto life eternal.

[581] March 1. Unsanctified Confederacies.---I have been shown that love for Christ and for God has well-nigh died out of our churches. And because we do not love God, we are lacking in love for one another. A cold, iron-like spirit separates believers from God and from one another. Some show special attention to a few favorites, who uphold and sustain them. Men are binding themselves together in unsanctified confederacies. Their union is displeasing to the Lord. They have united to carry out plans that are not in harmony with the plans of God. The Lord can and will break up these selfish confederacies. They are a snare of Satan, to weaken the cause of present truth, to bring about a condition of things that will separate God's people from Him.

Men have been trusting to their own wisdom. In this wisdom they have framed resolutions and laid plans that do not bear the

endorsement of God. This has gone on until the many resolutions made have become a hindrance rather than a help to the work of God.

*The Need of More Personal Effort.*

Too much time is given to sermonizing. There are many Christless sermons preached. I have been instructed that if less time were spent in preaching and more in personal effort, talking and praying with souls, a great deal more good would be accomplished. Our ministers need to become acquainted with those to whom they preach, that they may learn their spiritual needs and how to help them. Work of this kind is of far more value than discourses. Let our workers come into close touch with those for whom they labor. Let them advise the wealthy to lay up treasure in heaven; for where their treasure is, there will their hearts be also. Let them advise the poor to give something to the cause of God. No matter how small their offering, it will be accepted. Let them do what they can cheerfully and willingly, and God will bless them. [582]

“He that taketh not up His cross and followeth after Me, is not worthy of Me.” “He that findeth his life shall lose it.” He who shuns self-denial and self-sacrifice will lose his soul. He who in his ministry is true and faithful may lose his life in this world, but he will find it in the kingdom of God. When Christ comes, he will receive eternal life.

*“All Things Whatsoever I Have Commanded.”*

Christ commissioned His disciples to teach and preach all things that He had commanded them. Let every messenger for God speak the words of Christ; for these words have weight and power. Could the eyes of those who speak the words of Christ be opened, they would see heavenly agencies moving with divine power upon the hearts of the hearers.

When the seventy returned from their missionary tour, they said with astonishment and joy, “Even the devils are subject unto us through Thy name.” They had spoken the words of Christ, and the result was a glorious manifestation of His power.

Let God’s servants preach a “Thus saith the Lord.” Let them become acquainted with His instructions, reading and studying every sentence, every word, with softened, subdued hearts drawing near to God, that the Comforter may teach them. Christ’s teachings are our [583]

lessons for today, our lessons for tomorrow. The more frequently they are studied, the better will they be understood.

The Need of Spiritual Training.

“Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.”

Here is represented the need of spiritual exercise, the training of mind and heart. This is even more essential than physical training. It is by the training of the heart and mind that spiritual strength is gained, that weak points of character are made strong.

## Chapter 69—To M. Larson

[584]

**L-18d-1890**

**March 6, 1890.**

*Dear Brother Larson,*

Since our conversation I have felt urged by the Spirit of the Lord to write to you. I had hoped that I should not be compelled to give any personal testimony in this meeting, but that the Lord would require me only to dwell upon general principles. In the interview with you, I sought to say nothing that would agitate or stir up your mind, and I had hoped that the words addressed to those assembled in the ministers' meeting would have a different result than they have had. I now see that your call upon me, was to utter complaint against me. You say, "While I shall accept your explanation that you intended nothing against me, the manner in which you spoke to me, and the response you made, when I explained to you why I was smiling, i.e. that if the illustration fits you, take it' seems to have left the impression that I had done something that I ought not to have done, and this made it necessary that you should give me a public rebuke, and in a rather keen manner upon the minds of those who were present."

I had hoped when you left this meeting you would be in an entirely different spirit than that which you brought to it. I bore my testimony in regard to things which transpired in Minneapolis. This I did because it was urged upon me by the Spirit of the Lord. But what influence did the words and reading of the manuscript have upon your mind? What effect did it have?---Not that which it should have had, by any means. 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

[585]

made in that talk all the way through. It is not in me to wish to hurt the feelings of my brethren---not the least of the greatest. I had a word for you, and I wanted you to explain the demonstrations that you made. I asked you to do so, and when you explained that it was because you appreciated the remarks, the Spirit of God brought that answer to my lips. You needed those words or they would not have been spoken. From the lines you have traced to me, I am thoroughly convinced that you needed those words.

I see that you regard my work and my mission as on a level with your own work. It is now evident to me that the demonstration that you made in effect was, "Now, this is what you need my brethren, this applies to you. But to make an application of the word spoken to yourself was the farthest thing from your mind. When I stand before the people I do not stand in my own spirit. My words are not mine, but His who sent me, and has given me a message to bear. If you consider the words a rebuke, take them; for the Lord meant them to you as such. The Lord has not left me in ignorance of the spirit which some of my brethren have brought to this meeting. It savors not of the Spirit of God.

[586]

I have no explanation to make, no apologies to make. I have spoken to you the words of the Lord; I stand before the people bearing a testimony which is not premeditated, and which I do not manufacture. You have now opened the way so distinctly, that I can not forbear to further make known the word of the Lord for you. Unless you humble your heart as a little child, and are willing to receive the lessons which the Lord has for you in His school,---lessons of humility of mind, meekness, and lowliness of heart,---you will not see the kingdom of God.

I hoped not to be compelled to give you a personal testimony, and shall not now, further than the Spirit of the Lord urges me; but in His name who has sent me and given me words to speak to the people as they need it, I speak to you. Humble yourself under the hand of God, "seek 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, let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon. I say unto you in the name of the Lord, You will never come to a knowledge of the truth as it is in Jesus, until you put away the

spirit which has controlled you at this meeting, and has led you to take the place of teacher rather than that of a learner.

I will not to you refer to others who have had the same spirit; but now say to you, my Brother Larson, that you are not fitted to teach the truth to your brethren, until you have the transforming grace of Christ upon your own heart? Then you will sit at the feet of Jesus, and learn lessons from Him that will be of the highest consequence to you in this life, and in the future immortal life. You need to come to the searching of the Scriptures with a heart softened and subdued by the Spirit of God; you need to talk far less, and to pray far more than you do. You get such lofty ideas of yourself that the Lord's voice is not heard. How few of those who claim to believe the truth carry it out practically in their characters. He who possesses the Christlike spirit will possess the child-like faith. God's blessing is on those who hear and those who recognize the light which He sends, who behold the traces of His footsteps and hear His voice. Of yourself you can do nothing. Yet in God's hands, and in the name of Jesus, when commissioned of divine authority, you can do all things, God Himself being your strength. [587]

You who have not spiritual enlightenment may ask, Why do ye so? Why do you speak these words? Men may want to put words in my mouth which would save them from any embarrassment, but God is my shield; I lift up my head in the storm, for He, the Lord, whose I am and whom I serve, will not allow the billows to go over me. If God strengthens me as He did on the last Sabbath and every day since then, I shall feel myself strengthened with a courageous and joyful spirit; for I experience within me a divine power by which and through which I can accomplish the work He has given me to do. Satan's work has been to erect barriers against me and my work that would keep my message from coming to the people. He would rejoice to have me in weakness, and to see me trembling at the sight of dangers which surround me and mountains of difficulties which rise before me. My nature shrinks, but notwithstanding I advance with holy boldness to meet one difficulty after another which arises to obstruct my way; yet I move forward in the name of the Lord in simple faith to meet them, relying upon Him who is eternally near, and who will go with me, and who will, when it is for His [588]

name's glory, rebuke with a word the ocean's wave, and thresh the mountains that they shall become a plain.

Again, my brother, I tell you that you know not what manner of spirit you are of. You have great zeal, but it is not a zeal that God imparts. The Great I AM speaks to you, Know thyself. The spirit you have brought to the investigation of Scriptures is the very same spirit the Jews possessed in the days of Christ. They thought they knew it all; they thought they were wise and could learn nothing. Christ said, "Ye have ears, but ye hear not; ye have eyes but ye see not." The prejudice, the self-esteem, the pride of heart which you now possess, unless it is removed by the spirit of God, will cause you to walk in the sparks of your own kindling, and lie down in sorrow. There can be no calamity greater that could come to our conferences, than for men to go to the different churches with such a blind zeal, and such a lofty self-sufficient spirit as some have carried through this meeting. Ourselves being one of them, I tell you in the name of the Lord to search your own heart. Humble yourself under the mighty hand of God, else He will humble you. Seek the Lord; break your heart by falling on the Rock, Christ Jesus.

[589] Many things I might say to you, but I stop right here, and again I say, Do not leave this place till you are fitted up for the work. You can be a blessing for the cause of God, or you can be a curse. Which will you be? I have to refer you to One mighty in counsel, who gave to the Laodicean church a message which is wholly applicable to this time. I am willing you should show this letter to anyone and everyone you choose. I hope it will be received in a different spirit than the words spoken to you Tuesday morning.

The Lord casts down all who dare present themselves before Him on their own footing, according to their own ideas, and who behold Him and serve Him in their own way, and in their own strength or lift up their heads before Him in their own righteousness. But to the contrite and penitent and humble He says, Lift thyself up; stand before Me; behold My face with comfort and assurance and with joy; be not afraid. He who would lift himself up in His presence must first prostrate himself at the foot of the cross of Calvary. Then can men be reconciled to God in Christ Jesus, and be clothed with Christ's righteousness. What is it to stand before the Lord? It means to desire His way above all things, that the will of the Lord many

be at all time plainly manifested to us, and that we may do nothing from moment to moment but what shall please him and promote His glory. Self is put out of sight; we are to watch for any tokens from the Lord, listen attentively with our mind and heart to hear His voice, His directions and His reproofs and commands, that we may know the way of His commandments. This is walking with God, and this is standing before the Lord. Let self die in you; have humble ideas of yourself; you are not fit to be a teacher, unless you are daily a learner in the cause and works of the Master.

**W-80-1890**

**Battle Creek, Mich.,**

**March 7, 1890**

*Dear Willie,*

I received your letter this noon and O, how glad I was to get it. I am so thankful that you are with your dear family and that Mary is no worse. I called to see Reba this morning. She thinks she feels better every day. She says she is certainly growing stronger. She says her appetite is good, her courage good and she has, she says, everything she wants in the line of food.

I took her a shawl and my woolen knit slippers and bought her a pair of warm, soft kid shoes, lined with flannel. She has plenty of company, is not lonesome at all. She is taken out to ride in the wheelchair every pleasant day. She enjoys her rides.

It has been quite cold, but sunny. The evenings are very pleasant. There is some ice now, which is causing great rejoicing.

Last Sabbath, I spoke in forenoon upon Christ's riding into Jerusalem. It made a solemn impression upon the full house. In the afternoon I spoke about one hour and I said just as straight things as God ever gave me to speak, then called them forward. The front seats back to the post were all occupied. Then the side seats, many of them, were filled. A number of backsliders came forward, some making a start for the first time. Leon Smith came forward, Robert Sawyer and many youth. We then prayed and then those who came forward bore their testimony. Robert Sawyer has started again to try, not, he says, in his own strength, but in the strength of Jesus, to be a Christian. This meeting made a very decided impression.

[591]

From this time I went into the morning meetings. I had a talk with Larson, then with Porter, but their minds are cloudy. The Lord gave me great strength, freedom and power to speak in the morning meetings.

Tuesday morning, I saw as I was making an illustration very pointed, Larson on the broad grin. I said, "What is it, Bro. Larson? Have (I) spoken anything that is improper?" I asked twice the reason of such demonstrations. He finally said it was because he appreciated the illustration.

"Very well," I said, "If it fits you, take it and I hope all will do this."

Next morning he was not present. Wednesday, Thursday, he was present. The Lord gave me great clearness and power in speaking. What was my surprise to receive a letter from Larson in which he asks me (to) set him right before the people, because of my sharp rebuke—that is, confess I had wronged him. This matter sunk my heart like lead. What to say to these men, how to treat their strong spirits was a difficult problem to solve. I knew not what to do. I (left) it all to Jesus and in the morning I arose and wrote eight pages to Brother Larson, but could not use it. This morning, Friday, when I arose to speak I then told the class, yes, a roomful, of the words that I had spoken two mornings before and I think I never spoke more decidedly than on that occasion.

I have just received a good letter from Brother Watt. He says he was one who came full of opposition to the meeting, but he takes the testimony which I bore and he wants to confess to Elder Waggoner and to the class the first opportunity. I am sure the Spirit of the Lord is at work. What the strong spirits will do, I cannot tell.

Larson called to see me a few minutes ago. I was altogether too busy to see him. What he wants to say I know not, but I feel that they want to get me to say something they can make a handle of and I want to be wise as a serpent and harmless as a dove. The Lord greatly blessed me upon the Sabbath and I have been blessed every time I have spoken. My trust is in the Lord God of Israel. [592]

I shall speak every morning now. The first morning there were but very few in the morning meeting. Now the room is well filled.

We had to come to just the same decision as in your letter in regard to appointments. John and J. E. Waggoner searched the matter up and your plans are all right. I will come too, then.

Edson has gone to Indiana, will be away two weeks. I do not know as I can tell you any news. Brother Olsen came back from the

east. He had very cheering reports of which he will, I think, write soon.

I had an interview with Brother S. H. Lane. He is of good courage, but they have, he says, only two ministers left in New York State.

I have just received a letter from A. T. Jones in response to the letter you sent him. You have a copy of the same. He says he has sent one to you. I am quite tired and will close.

Mother

## Chapter 71—Sermon

[593]

Manuscript 4, 1890.

Sermon by Mrs. E. G. White, March 8, 1890.

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Yesterday morning before I went into the ministers' meeting my soul was greatly distressed. I can not tell you how hard the pressure was. It seemed to amount to an agony, and in the night season it was an agony. I did not know what to expect, or how long this thing was going to persevere. I stood before our people after I came from Minneapolis in the church. I told them what God had presented to me. I stood before them in this room, when the Committee was here. I told them that every one of them that laid that hardness into their hearts when they were at Minneapolis, and that pursued the course they did, they never would see a ray of light till they confessed it. It has not had any influence on Brother Smith, but he stood just as strong to push back. I have had to stand all the time to push, and when I have felt that I could not do it, then the words have come, "I am back of you to push with you." And the light that came to me night before last laid it all open again before me, just the influence that was at work, and just where it would lead. I want to tell you, brethren, whoever you are, I want to tell you, that you are just going over the very same ground that they went over in the days of Christ. You have had their experience; But God deliver us from having the come-out of it as they had. But notwithstanding you have heard my testimony, notwithstanding it was the testimony of the Spirit of God, you have braced yourselves,—a few of you, strong men of determined will,—to carry it out on your line, to fight it out on your line. May God have mercy upon your souls, because you need it. You have stood right in the way of God. The earth is to be lighted

[594]

You have said it now in your actions, in your attitudes, that it is the spirit of the devil. You have said it thus, and you will say it when the crisis will come. And while praying here on my knees, I have had the evidence that there would be a break. The Spirit of God has come upon me, the light of heaven has shown into my heart, and his comforting grace is upon me. My mind is just as clear as a sunbeam; I rejoice in God my Saviour today. I thank God that I have not been discouraged to death; I thank God that I have clung to the arm of infinite power to stand all but alone. The ones that ought to have stood with me, that God would have to stand with me to receive the blessings, have stood to hedge up my way in every step. I want to tell you, brethren, there are debaters among us. I warned them in Minneapolis never to put a minister in a Conference by the side of a debater. For the last twenty years the light has shown upon me in regard to debaters. They will turn light into darkness. That is just what Brother Matthew Larson will do. He has an education, but unless the Holy Ghost shall come upon him, he will never go through with this cause to its close. What is the matter? I am afraid of Brother Larson; I am afraid of Brother Larson. I will not converse with you unless you are with other men. You will take my words. You will put a false interpretation upon them, and you will make them mean this or that other than they shall. And those that stand [595] criticizing, let me tell you, you are walking in the sparks of your own kindling, and you are right down in darkness. It is the word of God. God presented the case before me. I told it to Brother Morrison when we were in Des Moines. Said I: "If you don't come out as Elder Canright, it is because you will be a converted man; but every soul that is connected with you that you have educated and trained as a debater, you will wish that work was undone." Brethren, we are not here for this work. We are not here to study infidel authors, to open our minds to the suggestions of the devil. We are here to get ready for the judgment, and we are right on the borders of the eternal world. Here are many that are to go forth to their fields of labor to strengthen the things that are ready to die, or to be powers of darkness. Now what are you going to do in this matter?

Now I beseech of you that are here today, that have cherished sins, whatever they may be, clear it out of the way. God help you to be converted. Oh, I see the smiles of Jesus today. I am so grateful.

I know that God will help us if we will clear the King's highway. I hoped, Brother Porter, when you were at Kansas, and the Spirit of the Lord came upon you, I hoped you might be in the light; but you are not in the light. Do not be surprised if I, when you are in the darkness, refuse to have an interview with any of you. I have told you over and over again. Christ said: "Why do you not hear my words?" I would say, "Why do you not hear the words of Christ that are presented to you? Why will you have darkness? They are so afraid to see that there is another ray of light. They will build up every conceivable barrier against it. You are working just as the Jews were. Do not hang on to Brother Smith. In the name of God, I tell you, he is not in the light. He has not been in the light since he was at Minneapolis. You have gathered together, you have built up yourselves, and you have tried in every way to resist the Spirit of God. May God have compassion on your souls.

[596]

Now, brethren, I beseech of you that have been seeking for light, that have not filled your souls with the passion of prejudices, I beseech of you right here to lose sight of every man; I beseech of you to seek God. Do not let them mystify you, don't let them turn light into darkness. But I beseech of you to press to the mark of the prize of the high calling in Christ Jesus. It is the Holy Spirit you need, the conviction of sin; and may God let it rest upon you today. I thank Him for His light and for His Spirit. I thank Him for His grace, and I mean to hang my helpless soul upon Him. I stand nearly alone; but the God of Israel alone can work.

But if Jesus, when He was upon earth, with all His power and miracles could not break down that prejudice that was in the heart of the people, what can we do? Brethren, pray. Don't argue, but pray before God, and let every soul hang himself upon God. Let us seek God now that we may find him. Let the truth of God come into your hearts; open the door. Now I tell you here before God, that the covenant question, as it has been presented, is the truth. It is the light. In clear lines it has been laid before me. And those that have been resisting the light, I ask you whether they have been working for God, or for the devil. It is the clear light of heaven, and it means much to us. It means to show us that you can not depend upon your own smartness and your criticisms, but you must hang your helpless soul upon Jesus Christ, and upon Him alone. God help you to see.

[597]

God help you to understand. The angels of God will be round about us, if we will only cling to the right. Wherever Christ is, there are angels. Wherever Christ abides there are angels to communicate the power and the grace and the glory. I honor my Lord and my Master. I want to carry the banner of truth to the very close of this message. And when the message shall triumph, I want to triumph with it. No more will my lips be sealed. I have been watching to see what course these men would take, how much light would come into their souls. I have been watching to see. I told Brother Dan Jones, I will not tell you my opinion; my faith. Dig in the Bible. Sink the shaft of truth to find out what is truth. But I tell you today, while I have been keeping in silence, the Lord has been revealing night after night, the position of individual cases before me. The converting power of God is needed in our midst. He will work through our ministers as he did in Bethlehem. He will shed his light and his glory upon us if we will only give him a chance. But when you begin to talk with them they will make your words mean something else. The Devil is at their side. He is just as much at their side as he was at the side of those men of Nazareth when Christ proclaimed that he was the anointed one. The power of God, the Holy Ghost, the great Convictor, said it was so, and they said right out it was so. But the Devil said, Think of this; why, His mother and his brethren are right here with us. Well, then, Satan followed up the track, and what next? They were ready to pitch him over the precipice. It is not best to set the feet an inch in the powers of darkness. But God help us right here on this ground to surrender to Him. I have born testimony after testimony, but it has not had any weight. They have rejected everything but their own ideas. May God help you to not close your hearts and minds to this testimony. May God help you to accept and receive it as truth.

[598]

## Chapter 72—To U. Smith

[599]

Battle Creek, Mich. March 8, 1890

S-59-1890

Brother Smith:

Although my letter sent to you seemed to have not the influence I hoped it would have, still I do not, I will not let you go.

Night before last, the Lord opened many things to my mind. It was plainly revealed what your influence has been, what it was in Minneapolis. I knew for day by day the Lord revealed this to me, and ever since that meeting I have known that you were deceived and deceiving others that you will not only have in the day of final accounts to meet your own course of action but the result of your influence upon other minds. You have refused my testimonies given me for you from the Lord just as much have you labored to make them of none effect as did Korah, Dathan and Abiram. You have done this and thus it is charged against you in the books of heaven.

You have strengthened the hands and minds of such men as Larson, Porter, Dan Jones, Eldridge and Morrison and Nicola and a vast number through them. All quote you, and the enemy of righteousness looks on pleased.

I was warned of this state of things in 1882. I was shown that which would be if you did not make thorough work out of the difficulty you were in. Have you ever made confession to Prof. Bell in regard to the position and work done at that time? Have you let this sin go before hand to judgment that (it) may be blotted out when the time of refreshing shall come and He shall send Jesus.

[600]

I have had some things clearly opened to me night before last. How much better position would you be in today had you believed the words that God gave me for you at Minneapolis and how much you might have done to stop the tide of unbelief that was flowing so swiftly at that meeting. I presented before you the things which

the Lord had presented before me while in Switzerland as well as in 1882.

You strengthened the hands of evil doers. Consider how many joined Korah, Dathan and Abiram. Two hundred and fifty princes, men of renown in the tribes of Israel. They made as firm a stand as you have made. They worked as you have worked. The people believed in Korah, Dathan and Abiram because they set things before them in a perverted light. They honestly thought these men were right. They had heard so many false representations and that Moses and Aaron were all wrong, but the result testified who were right and who were wrong. Korah, Dathan and Abiram had done a similar work as you have been doing.

I have had a plain testimony to bear to Elder Rogers to Elder Larson, to Dan Jones, but these add to impressions already that bewilders and entangles your mind for they are all sharp pickers, especially Larson and Porter. Larson is an educated debater. His training, the mold upon him, must be obliterated and Christ's image take its place, or his soul is lost.

[601] Now your position has given strength to elements that exist in this meeting that has compelled me to bear a testimony that I faintly would be excused from bearing, but I dare not hold my peace. But the inexperienced ones, Larson, Porter and Dan Jones and others who have had no experience with me and with my work will be comparatively guiltless while you who have known it from your youth up will bear the weight of responsibility. You have made no account of the light which God has given me. You have in your attitude and the course you have pursued made of none effect that testimony and influence which should live and be strengthened by you, by your voice, your pen and adherence to them. But this you have not done and the result of this you must bear.

I have testimonies that I have borne to different ones and still shall bear, notwithstanding your course is directly of a character to say the testimonies cannot be relied upon, and you set such men as Larson who has studied infidel books as has Elder Morrison, to meet opponents in arguments. Your influence, I have been shown, will be received, their unbelief confirmed and when God speaks to them in reproof, they will do as you have done, thrown in my face, something somebody has said or done or some inconsistently think

they can see in my course which authorizes them to turn from the testimonies, to walk as you have done away from all the influence God would bring to bear upon them and plead you as their excuse for so doing; and next you will find the ones whose eyesight spiritually you have acted your part to pervert, will accept Satan's sophistry rather than the pure unadulterated truth and they are ensnared and taken, at whose door will their sin be charged. You set their minds [602] against the testimony of the Spirit of God. You led their feet in a path where God was not leading you. The spiritually blind has been leading those whom he might have led in a path of faith and confidence and peace.

I tell you in the name of the Lord God of Israel both you and they will fall into the ditch. You know not what work is coming forth from your hands, but it will appear to you one day as it really is. You have evidence of the work God has given me which these men have not. I cannot harmonize with you or with the spirit Elder Butler has manifested. I tell you it is not of God, it is another spirit. And again, I beseech of you to fall on the Rock and be broken, if God has ever spoken by you. You are in the greatest danger and others who believe they must see as you see, believe as you believe, are imperiling their souls. They have light but will not see it. They have evidence, but will not acknowledge it.

I cannot endure the thought of you being left as were Korah, Dathan and Abiram. Whoever may join themselves with you and walk not in the light of the Lord, but in the sparks of their own kindling will lie down in darkness.

I feel the tenderest compassion for you. I would give my life to the torture and death if it would save your soul. But you have the experience of others who have walked in the same pathway where you have set your feet. You have traced their history who have despised counsel and made of none effect the testimonies. Why not change this order of things before it is too late, everlasting too late. [603] You cannot make right wrong or truth error, neither can you make error truth and wrong right.

You are by your influence doing what other men have done before you, closing the door to your own soul where if God should send light from heaven, not one ray would penetrate to your soul because you closed the door so it should not find access there.

The perils of the last days (are) upon us and at a time when we are to look for light and power and grace and glory, at a time when we need to be more closely connected with heaven that beams of light shall be sent from the throne of God, when heavenly angels who minister unto those who shall be heirs of salvation.

We need more than at any other time to compass our path. They are driven away because of unbelief, want of spiritual discernment to distinguish them to be the messengers of God, and amid the perils which thicken about our pathway, when we need to depend less and less on human wisdom and human sophistry and cleave more closely to the only power which can be to us a refuge from and close the door that the power of Christ will not reach us any more than it reached the Jews.

Will you be one who will strengthen (the) gainsayer? Will you be found among the Korah's, Dathan's and Abiram's at such a time as this? Christ asks, "When the Son of man cometh, shall he find faith on the earth?" [Luke 18:8](#).

[604] After your course of action has unsettled the minds and faith in the testimonies, what have you gained? If you should recover your faith, how can you remove the impressions of unbelief you have sown in other minds?

Do not labor so hard to do the very work Satan is doing. This work was done in Minneapolis. Satan triumphed. This work has been done here.

Night before last I was shown that evidences in regard to the covenants were clear and convincing. Yourself, Brother Dan Jones, Brother Porter and others are spending your investigative powers for naught to produce a position on the covenants to vary from the position that Brother Waggoner has presented, When you had 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 and know Brother Smith, Porter, Jones or any one will never be prepared to receive light, either to establish or refute their position until every one of you are men truly converted before God. [605]

I would not now after the manner you have, all of you, treated the light God has given you, depend upon your knowledge or interpretation of the Scriptures, believing you to be under the control of the Spirit of God, unless you should fall upon the Rock and be broken. If you turn from one ray of light fearing it will necessitate an acceptance of positions you do not wish to receive, that light becomes to you darkness, that if you were in error, you would honestly assert it to be truth. I speak the things I know.

## Chapter 73—Sermon (incomplete)

Manuscript 2, 1890

### The Spirit of Discernment

Sermon by Mrs. E. G. White, March 9, 1890  
(Re Minneapolis Meeting)

I want to read a few words from the first chapter of Acts—[the] eighth verse: “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” Now we read in the second chapter [verses 1-4], “And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

Now, brethren, the blessing that is here spoken of we may receive when we come to God with our whole heart, when we empty it of every kind of prejudice and all this doubting and unbelief; then we can expect the Spirit of God. But it is the case as I presented before you one morning in regard to the presentation of Christ in the temple. The priest took Him in his arms, but he could see nothing there. God did not speak to him and say, “This is the consolation of Israel.” But just as soon as Simeon came in, the Spirit of God led him, and because he was under His influence, the Holy Ghost being upon [607] him, he sees there that little Infant in His mother’s arms and every indication of the little family being in poverty, but the moment he beholds that, God says to him, “This is the consolation of Israel.”

Now we have two distinct characters. The priest that was there officiating did not know Him; but here was one who recognized Him

because he was where he could discern spiritual things. He was living in close relation with God. He was living in connection with the future eternal interest, and therefore he recognized the Spirit of God.

And how is it with us individually? We know that the Spirit of God has been with us. We know that it has been with us time and again in the meetings. We have not a doubt but that the Lord was with Elder Waggoner as he spoke yesterday. We have not a doubt of that. I have not a doubt that the power of God in rich measure was hanging over us, and everything was light in the Lord to me yesterday afternoon in the minister's meeting. Now, if there had been a throwing open the door of the heart and letting Jesus in, we would have had a precious season there yesterday. I have not a doubt of it.

It makes every difference to us in what kind of spirit we come to the investigation of the Scriptures. If we come with a teachable spirit, ready to learn, with our hearts emptied of our prejudices, not seeking to bring the Scriptures to our ideas but to bring our ideas to the Scriptures, then we shall know of the doctrine. We shall understand it. But let me tell you, brethren, if you have discernment you can understand where God is working. You do not need wonderful miracles to testify of this, because you see the miracles did not do any good to the Jews. They had it right in their sight but it did not do any good to them.

The woman of Samaria who came and listened to Christ—she accepted Him without miracles at all, because she believed His word. She was glad for the light and went and published it to her neighbors. Here were the very ones who were hated of the Jews. The Samaritans were receiving the light. When Christ came to the Jews with all the power of His majesty, all His grace manifested in mighty healings and in the mighty out-pouring of His Spirit, they would not recognize that. Well, why? Because the very same prejudices that had been in their hearts reigned there, and the most mighty miracles that He could do would have no effect on their hearts at all.

If we place ourselves in a position that we will not recognize the light God sends or His messages to us, then we are in danger of sinning against the Holy Ghost. Then for us to turn and see if we can find some little thing that is done that we can hang some of our

[608]

doubts upon and begin to question! The question is, has God sent the truth? Has God raised up these men to proclaim the truth? I say, yes, God has sent men to bring us the truth that we should not have had unless God had sent somebody to bring it to us. God has let me have a light of what His Spirit is, and therefore I accept it, and I no more dare to lift my hand against these persons, because it would be against Jesus Christ, who is to be recognized in His messengers.

[609] Now, I want you to be careful, every one of you, what position you take, whether you enshroud yourselves in the clouds of unbelief because you see imperfections; you see a word or a little item, perhaps, that may take place, and judge them from that. You are to see what God is doing with them. You are to see whether God is working with them, and then you are to acknowledge the Spirit of God that is revealed in them. And if you choose to resist it you will be acting just as the Jews acted. You have all the light and all the evidences that they had. They rejected the light notwithstanding the mighty miracles of God were there. Their hearts were so filled with prejudice that they said at last, Oh, He does miracles by the power of Beelzebub, the prince of devils; that is how He does His miracles.

Now, brethren, God wants us to take our position with the man that carries the lantern; we want to take our position where the light is, and where God has given the trumpet a certain sound. We want to give the trumpet a certain sound. We have been in perplexity, and we have been in doubt, and the churches are ready to die. But now here we read: “And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird” [[Revelation 18:1, 2](#)].

Well now, how are we going to know anything about that message if we are not in a position to recognize anything of the light of heaven when it comes to us? And we will just as soon pick up the darkest deception when it comes to us from somebody that agrees with us, when we have not a particle of evidence that the Spirit of God has sent them. Christ said, “I come in the name of my Father, but ye will not receive me” [see [John 5:43](#)]. Now, that is just the work that has been going on here ever since the meeting at Minneapolis.

Because God sends a message in his name that does not agree with your ideas, therefore [you conclude] it cannot be a message from God. How dare you run the risk of trying in the least to shut

[610]

Cherishing Faith, Not Doubt

Sermon by Mrs. E. G. White, March 16, 1890, Battle Creek, Michigan

I want to say a few words in reference to faith. I want to say, brethren and sisters, it is not natural for us to believe, but it is very natural for us to foster unbelief. This is the besetting sin, and has been the besetting sin of God's people. It has not been natural for me to believe for myself, and I have had very severe lessons on this point until I know that it is not safe for me to cherish for one moment any doubt. I never doubted the truth, but to cherish doubt in regard to myself and my work.

Now, I have great sorrow of heart—I have had nearly ever since the Minneapolis meeting—and I will tell you why. Because God has been speaking to me as He has done for the last forty-five years, and I have presented these matters, and the brethren have known and have seen the fruits, and yet unbelief has come right in. But why? They will take the testimony of somebody else, and they will all be credulous in regard to that. Now, when it comes to the manifest movement of the Spirit of God, if the Spirit was in their hearts they would recognize it in a moment. But the trouble is, the Spirit is not in them. And they never will search these things to see if they are so.

The reason why I felt so at Minneapolis was that I have seen that everyone who has taken a position similar to the one they took in Minneapolis would go into the darkest unbelief. Have we not seen it acted over and over again? Then when we see just how Christ was tried, when He came upon earth; when we see the hardness of the hearts; when we see what the enemy can do with human nature, putting unbelief into the heart, I should think it would be such a terror to our souls that we would not dare to open the heart to the miseries of unbelief and dwell in that atmosphere, such as there has been since we were in Minneapolis.

[611]

Well, we wonder why Christ prayed with such an agony. It was not for His own sake, but it was because of the hardness of hearts, that notwithstanding He was the Way, the Truth, and the Life, yet people were so hardened that they could not see it and accept it. And as you took their steps, here was my trouble. As they took their steps in the path of unbelief that day, others are taking the same steps this day, and my grief is the same as Christ's was. They are placing themselves where there is no reserve power that God has to reach them with. Every arrow in His quiver is exhausted.

Now, I feel this in every meeting where I have been. I have felt that there is a pressure of unbelief. It is just as evident as it ever has been. I can go among the unbelieving (just as Christ spoke to the Samaritan woman, and the Samaritans came out and heard); I can go among those that have never heard of the truth, and their hearts are more susceptible than those that have been in the truth and had the evidences of the work of God. But they excuse it all. "Why, we did not know that some things were so and so." When we get the Spirit of God in our hearts, He will speak to us. There is the trouble. When they see that God is working in a certain line, they commence with all the power of brain, and all the power of thought, and all the power of talk, as it has been the case here, to stay the work of God. Let me tell you, the testimony will be this: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes" [[Matthew 11:21](#)].

Now, I know what I am talking about, and as I do not expect to have many opportunities to speak to you, I will say again: "Fall on the Rock." I have no hope for you unless you do. I am glad—yes, I am so thankful—that some are beginning to see that there is light for us. If we want to stay in the cellar, we can do it; but the only way for anyone of us is to fight the good fight of faith. It is not anything that is going to come naturally; but we have got to fight the good fight of faith instead of absorbing all the filth of unbelief. If it is a suggestion of unbelief, credence is given to that at once.

You will never have greater light and evidence than you have had here; if you wait till the judgment, what you have had here will condemn you. But God has been speaking and His power has been in our midst, and if you have not evidences enough to show you where

and how God is working, you never will have it. You will have to gather up the rays of light that you have had, and not question so.

“But there are some things that are not explained.” Well, what if everything is not explained? Where is the weight of evidence? God will balance the mind if it is susceptible to the influence of the Spirit of God; if it is not, then it will decide on the other side. They will come just exactly where Judas came; they will sell their Lord for thirty pieces of silver or something else. They will sacrifice everything to unbelief.

I will tell you why it makes my heart so sad. It is because every such mind that is susceptible to unbelief and the say-so of this one and that one, and that works against the light and the evidences that have been presented since the Minneapolis meeting—I tell you, brethren, I am terribly afraid that they will fall at last. I am terribly afraid that they will never overcome. But the blood of the Lamb and the testimony of the Lamb must be on the right side of the question. When God is working—and they have got no light to know that he is working, and they just place themselves right under the enemy’s power and work right in that line—then they make excuses and say, they did not know. “Oh,” said Christ, “if they had known that it was the Prince of light, they would not have crucified Him.” Well, why did they not know? Well, if they had only known that these objections that we have been fighting were no objections, then they would not have done it. Well, is that any excuse? Why did they not know? They had the evidences of the Spirit, and it was only the false reasoning, perversion of words and positions, and the misunderstanding, that has led them to this position of danger.

[613]

Now, I tell you, God will not be trifled with. God is a jealous God, and when He manifests His power as He has manifested it, it is very nigh unto the sin of the Holy Ghost to disbelieve it. The revealings of God’s power have not had any effect to move and to stir persons from their position of doubting and unbelief. God help us that we may remove ourselves out of the snares of the devil! If ever a people needed to be removed, it is those that took their position in Minneapolis at that time on the wrong side.

It is a true saying that we cannot do anything against the truth, but for it. The precious truth of God will triumph; it has the triumph in it, and it is not going to fall to the ground, but somebody will

[614]

fall, just as in the days of Christ. They have their boundaries and lines, and God has got to work in their line. God disappoints people a good deal. He works right contrary to what they expect. The Jews expected, of course, they were going to be blessed with a Messiah. You see, there was no place for Christ. He had to make new bottles in order to put His new wine of the kingdom in. Just so He will here. The crown is there in the hands of Christ, but many will lose it, and why? Because they have not run the race.

Now, I have seen how the enemy works. He doesn't want to let go of the people here. But, oh, let no soul go out from here with darkness, for he will be a body of darkness wherever he goes. He scatters the seeds of darkness everywhere. He carries all these seeds and he begins to sow them, and it unsettles the confidence of the people in the very truths that God wants to come to His people. I have told our brethren here again and again that God has shown me that He raised up men here to carry the truth to His people, and that this is the truth. Well, what effect did it have on them? They were just the same; so that it should not be made of any account. What is the matter? Brethren, I say again, Fall on the Rock and be broken! Don't try to begin to make excuses. Well, here Christ says when they should bring their offerings and make confession of their sins, if afterward they found that other things came to their remembrance, notwithstanding but one, they should come and make an offering for that.

[615] Now, brethren, we want to have the simplicity of Christ. I know that He has a blessing for us. He had it at Minneapolis, and He had it for us at the time of the General Conference here. But there was no reception. Some received the light for the people, and rejoiced in it. Then there were others that stood right back, and their position has given confidence to others to talk unbelief, and cherish it. Now, brethren, if you expect that every difficulty is going to be laid out in clear lines before you, and you wait until it is, then you will have to wait until the judgment, and you will be weighed in the balances and found wanting.

Now, brethren, can there not be some means insured by which we can have a season of prayer? My strength is about exhausted. If it is possible, I want to get away before the last atom of strength shall be gone here. Brethren, why not pray to God? why not get

in such a position that you can lay right hold of the hands of God? Why wait for God to humble us? Now God has been waiting for those men that have stood in the way, to humble themselves; but the word has come to me, "If they do not humble themselves, I will humble them." Now, God will work. He will have the work prepared for His Spirit. There is to be a preparation for the last great day, and we want to come into a position where we can work unitedly with intense earnestness and courage for God.

I want that some of these shall assemble again, and then I want those that have been standing here and questioning, and been just about ready to give up the Testimonies—we want to know why; and if anything can be taken out of the way, God help us to do it! We want to know why the enemy is having such power upon human minds as he has here. It is something beyond anything I ever saw in all my experience since I first started in the work. The people of God who have had light and evidences have stood where God would not let His blessing fall upon them. [616]

In the chapel hall the power of God was all ready to fall upon us. I felt for a little time as though I could look right into glory; but the spirit that was there drove it away. We want to understand how we are working. I speak these plain things because I know that there is nothing else that will do. We have tried to encourage in regard to faith.

One brother thinks that Sister White doesn't understand her own testimonies. Heard that in Minneapolis. Why? Because the brethren did not agree with them. Well, there are some things that I understand. I understand enough to acknowledge the Spirit of God and to follow the voice of the Shepherd. I understand that much.

## Chapter 74—To W. C. White and wife

**W-82-1890**

**Battle Creek, Michigan,**

**March 9, 1890**

*Dear Willie and Mary,*

Yesterday E. J. Waggoner gave a most powerful discourse. I have heard from many who were present, and their testimony was unanimous that God spoke through him. Elder Smith was present, and, they said, listened attentively.

In the afternoon we met in the office chapel. There was a large number present. Elders Olsen and Waggoner led the meeting. The Lord gave me a spirit of prayer. The blessing of God came upon me, and all knew that the Spirit and power of God were upon me, and many were greatly blessed. I spoke with earnestness and decision and many bore testimony and some confessions were made; but the break was not complete, and we did not have that complete victory I desired.

This morning we met in the east room of the tabernacle. A number of spirited prayers were offered, and many excellent testimonies borne. Then I spoke again. I was full, and poured out my testimony in warnings, reproof, and encouragement. There is a breaking away. We have meetings now that hold from half past seven until nine o'clock a.m. for prayer and social meeting.

Brother Olsen's testimonies are sharpening up. We believe we shall see the salvation of God. Brother and Sister Prescott were present this morning.

I have no brakes to put on now. I stand in perfect freedom, calling light, light, and darkness, darkness. I told them yesterday that the position of the covenants I believed as presented in my Volume I [*Patriarchs and Prophets*]. If that was Dr. Waggoner's position then he had the truth. We hope in God.

There is a matter I wish to bring before you. Brother Waggoner is almost persuaded to go to Texas and go on in company with Sara and me to Fresno. I think it would be well for him to do this, for he may not have another opportunity so convenient and with so little expense. Write me what you think of this plan. I think it to be a good one unless you see some reason why it should not be carried out.

Write me if you think Sister McOmber would be wanted to be with Mary. She is, she writes me, coming to our house this week to take her sister to the sanitarium for a surgical operation. Write me as often as you can. I do not know what to set Mary Steward about. Brother Eldridge thought there was no place or work for Sister Clay, for they have more than they can use now. I let her stay here for her board and keep, working on my writings. Captain Eldridge thinks this is the best thing that I can do, even if there was a place for her to take right hold of the class of work she intends to do. She is a woman I respect.

I think we can keep Edna at work in copying for Fannie. If she does not do this it will not be best to keep her, for we shall have no work for her to do. Now Mary, you sent me a dress in the telescope from Colorado. I thought I had a yard of the goods just like the dress in the box with the fruit. I designed to make new sleeves of this piece of cloth, for my sack sleeves are distressingly small. If you see such a piece of goods, please send it to me by mail, and I will have the sleeves made from it. There was a hole burned in the goods by a hot brick. I felt quite certain it was in the box with the dress, but it may not be.

Reba rides out every day and says she is growing stronger. She is always cheerful—makes no complaints. [619]

Much love to you, my children, to the little grandchildren much love, and to Mother Kelsey and Mary.

Mother

## Chapter 75—To W. A. Colcord (incomplete)

**C-60-1890**

**Battle Creek, Michigan**

**March 10, 1890**

*Dear Brother Colcord,*

I have been so very much pressed with labor, speaking and writing, that I have had no time to write. Your question I will answer as best I can. I take no credit of ability in myself to write the articles in the paper or to write the books which I publish. Certainly I could not originate them. I have been receiving light for the last forty-five years and I have been communicating the light given me of Heaven to our people as well as to all whom I could reach. I am seeking to do the will of my heavenly Father.

I have never passed through such a scene of conflict, such determined resistance to the truth—the light that God has been pleased to give me—as since the Minneapolis meeting. I have again and again felt that I must make a decided move out of this determined opposing element, but every time the Lord has made known to me I must stand at my post of duty and He would stand by me.

This has been the hardest, long and persistent resistance I have ever had. There is now a settled purpose with me to write my experience in full as soon as I can get the time to do so, that these events shall be recorded as they have occurred. Thank God that victory has come.

Elder Butler and Elder Smith are men who, had they been where God would have had them, would have stood by my side to help me in place of hindering me in the work which the Lord has given me to do. Those who have not had the experience and the light that these men have had are only accountable for the light which God has given them.

But the attitude of these two brethren, their words and their influence, have created for me labor, one hundredfold more taxing

than it would have been if they had stood in the counsel of God. But they have not done this.

## Chapter 76—To W. C. White and wife

**W-30-1890**

**Battle Creek, Michigan**

**Monday, March 10, 1890.**

*Dear Children Willie and Mary,*

I have just come from the meeting. The room was full, the three apartments were in one. The Lord again poured upon me the spirit of supplication. Faith did take hold of the arm of infinite power. We did have the blessing of God. I spoke about thirty minutes. The Lord gave me power to speak before those present.

Some confessions were made and quite a number who had been in darkness made confessions of their finding Jesus and being free in the Lord. Elder D. T. Bourdeau spoke to the point. Brother Porter spoke, but his was not like the testimonies that had been borne. It was no light to the meeting, but in marked contrast to that which had been said.

There is more and more freedom coming to the meeting. The darkness is no longer a controlling element. We are expecting more of God's Spirit, and longing and hoping and believing that the Lord will give special blessings. How I long to see these ministers free in the Lord and joyful in their God.

I shall not leave for Chicago if it seems necessary to remain to help; but if it is best, shall go to Chicago one week from next Friday. I am so thankful that the current is changing, and that the Lord is at work for His ministers. Many of them will return to the field of their labor with much light, a deeper experience, and with more courage in the Lord. My health is quite good, but I am very tired; but the blessing of the Lord is of great value to me. I believe that I shall have the blessing of God. I feared I should leave this place in depression and discouragement, but the Lord is giving us tokens for good, and He will bring His people where they can praise His holy name.

I think of you much, I want to see you all. We pray for you, that the blessing of the Lord may rest upon you, and I believe the Lord will answer our prayer.

I learn Brother Jones has come home this afternoon.

I am much pleased to learn that Professor Prescott is giving the same lessons in his class to the students that Brother 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.

I am inclined to think Brother Prescott receives the testimony, although he was not present when I made this statement. I thought it time to take my position, and I am glad that the Lord urged me to give the testimony that I did.

Brother Larson has not opened his lips. I do not know how he feels. I thought he appeared some affected, but he keeps so far back I cannot tell. Many seem to be getting the blessing of faith and pardon. I called Brother Olds' name and gave him a pointed testimony. He confessed Sabbath afternoon. This morning he talked in a very humble and broken way. Brother Binghouse said he was never so blessed in his life as he has been in the last few days. Brother Warren reveals the blessing of God in his face, for it looks as if the Sun of Righteousness was beaming upon him. He bore a testimony that he never felt the blessing of God to so great a degree in his heart before. Brother Fero has humbled his heart, and he says he is free in the Lord and is wonderfully blessed. Brother Watt talked again this morning and he says he is gaining a deep and rich experience in the knowledge of our Lord and Saviour Jesus Christ. He seems to be altogether a different man, and many whose names I do not know are coming into the light. Oh, I hope and pray that this work may move forward in great power. We must have the blessing of God deep and rich and full. Brother Olsen stands well, firm and free, and boldly on the right side. What course D. L. Jones may take now, and what course Porter and Larson will take who have been so actively engaged in sowing unbelief and prejudice, I cannot imagine. I hope that they will be born again.

I no more carry a load because of the fact that I cannot express myself. I am free and I talk as the Spirit of God giveth me utterance, and the word spoken is fully received by the largest number present. The men who have held things have no power now. There is a strong current setting heavenward, and if we wait on the Lord we shall surely see of His salvation. He will work in our behalf. He will not let this ministerial institute break up in confusion and darkness.

Nearly all who speak have made confession that they felt tried because they could not have the privilege of listening to Elder Waggoner's teaching without so much interruption. They felt distressed and impatient over it, and with tears confessed that it was not the right spirit, so those men who have done their work of shedding darkness on the class see that they have not received much thanks for the pains they have taken to ventilate their ideas.

[625] Brother Prescott will stand by the testimonies I am sure, as will all, with few exceptions. Brother Breed, I think, will come out all sound. Well, I think I will hold this letter till after the morning meeting tomorrow.

March 11. Dear Children: My heart is filled with thanksgiving and praise to God. The Lord has poured upon us His blessing. The backbone of the rebellion is broken in those who have come in from other places. This morning the room was full. We first had prayer, then Brother Olsen spoke; I followed in the same line in which I have been laboring since one week ago last Sabbath. The Lord put words into my mouth to speak, and Elder Bourdeau spoke well. Elder Waggoner spoke very humbly. Brother Steward spoke with much feeling and humility. Brother Fero spoke well. Brother Larson then spoke and confessed that his feeling had not been right. I responded and he took his position on the testimonies.

Brother Porter was on his feet, all broken up so that he could say nothing for a few moments; then he said that when I had spoken to him personally, before those assembled in the office chapel, he rose up against it, but he felt now that it was just what he needed, and he thanked the Lord for the reproof. He confessed the wrong that he had done me and Elder Waggoner, and humbly asked us to forgive him. He said he could not see clearly on all points in regard to the covenants, but that he would walk humbly before God, follow Jesus and seek light all the time. He said that he had been disbelieving the

testimonies, but he said, "I believe them now. God has spoken to us through Sister White this morning. I believe every word; I accept the testimony as from God. I take my stand upon them, for I believe that to be the Lord's side."

Brother Dan Jones was present. He kept his head bowed upon the seat all the time. Did not lift it up once till the meeting closed. He only returned yesterday afternoon. Captain Eldridge was present. The whole room was sobbing and praising God for there was a revealing of His power. He drew graciously near. I hear nothing of Elder Smith, but we hope the gracious influence of the Spirit of God may rest upon him, and he will find his way out of the darkness. We are full of hope and courage since these men, so strong and high-headed, have begun to feel that they are working against the Spirit of God. [626]

My talk was reported. When I get it I will send it to you. I think that there will be a different state of things than there has been, and the work done in Battle Creek will help them here. Brother Prescott talked well and plainly; told them that were assembled that God had spoken to us through Sister White this morning. "Let us," he said, "take heed to these words." He wept like a baby when Brother L. and P. were making their confessions. Brother Olsen is so glad and feels so relieved, he scarcely knows what to do with himself. Brother Waggoner feels so thankful.

I hurry this off so that you may get it.

## Chapter 77—To W. C. White and wife

**W - 83 - 1890**

**Battle Creek, Michigan**

**March 13, 1890.**

*Dear Children, Willie and Mary,*

Yesterday [Wednesday] I called a meeting of the prominent ones, Elders U. Smith, Leon Smith, Olsen, Fero, Watt, Prescott, Waggoner, McCoy, Larson, Porter, Colcord, Ballenger, Webber, Dan Jones, Wakeham, G. Amadon, Eldridge, Breed, and Prof. Miller. After prayer by Brother Smith, I said that Brother Waggoner had some things to say which I wished them to hear, which would disabuse some minds. He then took up the Sabbath School lessons, explaining the last lessons and the imputation that rested upon him as though it was done designedly. This, with Brother Jones' explanations, took about one hour. All had liberty to speak as they saw fit, asking any questions. All these things seemed to be satisfactory.

Then I commenced giving my experience in California with certain ones, and the ever-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." I told the outcome of the matter. I told of my labors to get the messengers and message to have a fair chance in Minneapolis. I told freely of the interviews I had with the [Review and Herald?] Board, of the prejudice existing in minds, of the talk in the houses, of the words spoken that angels had registered in the books of heaven, of the lightness and trifling of Brother Rupert in the room which Brother Smith occupied. I spoke of Brother Smith having no interview with me, not coming to me to find out where I stood, what I believed or did not believe, the unwillingness to unite in seasons of prayer.

The power resting upon me when I spoke to the people, was abundant evidence that God was with me. But the old spirit, such as that of the Pharisees, possessed them and blinded their eyes and

confused their judgment. They knew not any more than the Jews what manner of spirit they were of.

I spoke of the meetings here in Battle Creek since the conference—that my testimony had been made of none effect.

Waggoner spoke well. I know that a favorable impression was left upon minds, and there was no rising up, no spirit of opposition. I inquired, “How could you, Brother Smith, treat me as you did? How could you stand directly in the way of the work of God?”

It was finally simmered down to this—that a letter had come from California to Brother Butler, telling them that plans were all made to drive the law in Galatians. Then this was met and explained, that there were no plans laid. You can see how these explanations must have looked to those present. I told Brother Smith he ought to be the last one to hedge up my way, and by his own attitude give strength to doubts and unbelief in the testimonies. He had abundance of evidence that my testimonies had not changed in character, in influence, since he had become acquainted with me. He knew more about them and the place they should fill in the work than any other man living. He had been connected with my husband and myself from his youth and therefore he was more responsible than any other one.

March 16 [Sunday]. I have learned that the meeting we held last Wednesday was very much a success. I think those who have made so much out of so very little, were much surprised at the outcome or showing up of the matter by E. J. Waggoner and myself. At the Thursday morning meeting, Brother Larson spoke, getting a little nearer the light. Brother Porter spoke but there was a holding back—nothing free and clear. [629]

I was almost hopeless in reference to expecting a general breaking up of the soul under the influence of the Spirit and power of God. I was weary, O so weary. Thursday I was sick. Did not sit up much. I was unnerved, and could not do any writing. Friday morning I was sick; did not attend meeting in the morning. I was exhausted all day. I was asked to speak Sabbath but had not the strength. I sent word for Brother [Dan] Jones to invite Elder Waggoner to speak. There seemed to be a little reluctance, but finally he was invited and gave a most precious discourse on the message to the Laodicean

church,—just what was needed. This was another rich blessing to the church.

In the afternoon another meeting was held in the office chapel. I was not able, but Brother Olsen seemed anxious for me to be present and I consented to do so. I spoke three times,—very short twice, once a little longer. Elder Olsen talked well. He has been giving excellent talks. They are right to the point. Brother Porter talked, but was not free. Brother Eldridge spoke of the meeting held a few days before to investigate some things, as being excellent. He said that it was thought they had something to fight, but it was only a man of straw. He was relieved, for he was happily disappointed. Larson spoke well. Brother Porter spoke, but not as clearly and to the point as we might have expected. Oh, how hard for these men to die!

Brother Dan Jones then spoke. He stated that he had been tempted to give up the testimonies; but if he did this, he knew he should yield everything, for we had regarded the testimonies as interwoven with the third angel's message; and he spoke of terrible scenes of temptations. I really pitied the man.

[630] After a while I arose and said some words to the point. "Now," I said, "I have heard your words, and if you have been, my brethren, so sorely tried on the testimonies, there should be something that you can clearly define in me, my work, or in the testimonies themselves, that has caused you all this doubt and unbelief. Can it be possible that men of sensible, critical minds will be so credulous as to receive the sayings of men and their suppositions, gather up reports and place so great confidence in imaginings, and withstand all the evidence that God has been pleased to give them, at and ever since the Minneapolis meeting, to confirm their faith in the testimonies on Bible grounds, applying the test Christ has given them—"By their fruits ye shall know them;"—a corrupt tree cannot bring forth good fruit, neither can a good tree bring forth corrupt fruit,—and yet know not in regard to the testimonies, whether they are of heaven or hell?

"Will you thinking men please to put your thoughts upon these matters for a time, and then consider what spirit is actuating you, and has been moving you at and since the Minneapolis meeting? Your questioning would certainly be sensible if directed to the very things you might well question, and your faith become strong in these things you might safely believe. If you have not had evidence that

the testimonies bear the divine credentials, will you tell me what will the Lord give you in the gifts to His church that do bear the stamp of heaven? Will you please let your reasoning criticize some of these matters and settle them satisfactorily to your own minds? Will you not be obliged, as candid men, to say you have been working in the dark, away from light and evidence and truth? This spirit does not bear the marks of the divine, but of the power and subtlety of the enemy of God and of man. I say it is from beneath and not in harmony with the Spirit of God, or with the message He has given His servants to bear at the present time. When the Lord sends us light and food that all the churches need, we may well expect that the enemy of all righteousness will do his utmost to prevent that light coming in its native heavenly bearings to the people. He lays hold of minds full of unbelief and doubts to wheel into his service, to serve his purpose, to intercept the light that God means shall come to His chosen ones.”

[631]

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.

“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

[632]

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.

“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. Their own interpretations of Scripture were not correct, yet the Jews would receive no evidence from the revelation of the Spirit of God, but would, when their ideas were contradicted, even murder the Son of God.

[633] “These things will bear your consideration. Jesus found no place for the precious lessons He came to the world to give to those who would receive them. He represented the situation of the Scribes and Pharisees by old, dried-up skin bottles, that could not hold the new wine of His kingdom; and He had to make the bottles into which he could put the new wine. He found a place for His truth in the heart of a Samaritan woman, and she a sinner. He made a bottle for the wine of His kingdom when He called Matthew, the publican;

He made bottles into which He could pour the new wine when He called the fishermen.”

Brother Dan Jones spoke in the Sunday morning meeting, after I had said things as above, and he looked as if he had had a spell of sickness as he made some acknowledgements and took his position on the testimonies. Brother Porter spoke to the point. He made humble confession with tears and broken utterance, and he regretted the course he had pursued. He said, “Sister White, be assured our prayers shall go with you. We will sustain you as you go forth to your trying work. We believe that your work is of God.” Here we saw that the Lord was moving upon hearts. We were gaining victories and we praised the Lord.

Monday, March 17. This morning meeting seemed to be solemn and the work deepening. Howard and Madison Miller were both present. Brother Olsen spoke as if inspired of God. The Lord helped me to say some important things. I then mentioned the names of Brother Madison and Howard Miller. Madison arose and with much weeping said he saw himself as miserable, wretched, blind, and naked. He said he had been watching to see the work and those who were engaged in it. He saw that those who opposed their spirit to the spirit of the message that had come to us for more than a year, had not the spirit of labor, but were sinking down into darkness. He was not fit to labor himself until he was altogether a different man. His testimony was fully as much to the point as that of any who had spoken in the line of confession. [634]

We expect Brother A.T. Jones tonight or tomorrow morning. We thought it best to make as thorough work as possible, that the laborers may go forth with the accompaniment of the divine Spirit. The Lord is at work, and we rejoice. When Brother Jones shall come, we shall have another select meeting to call forth all the objections that have been created, and we will get these snags out of the way and make those who have talked of these things bury them if possible, never to be resurrected.

I write you these particulars because I know that you have a special interest in them. We mean, the Lord helping us, to have the plowshare of truth go deep and thorough this time. I believe the Lord will work in power. I have spoken every day since one week ago last Sabbath, and sometimes twice each day.

Dear children, I expect to leave next Thursday, unless the work forbids it. If it is best I will leave Thursday. If it seems necessary to remain, I will not leave until Sunday.

Emma and I went to see Reba last night. She was in bed. Said she had slept quietly most of the day. I had been unable to call on her for a few days. She is very cheerful. Has no pain, has good appetite. She rides out every day in rolling chair, when not too cold and stormy. She says her grandpa says she looks much better than she did.

I read your letters—Mary's, Willie's and Sister Kelsey's. I do not think Mary had better tax herself to write. She wants to be at rest as much as possible. I had a good season of prayer with Reba. I am glad she is so cheerful and contented and all her wants are supplied.

[635] And now, I have just read your letter in which is contained the advice in regard to Sister Clay. I will think of these things and try to move wisely. The money from Boulder came safely and I am glad that matter is no more to be a worriment to me. I hope you will not keep under the high pressure plan. I hope you will be exercising all that is possible in the open air, Willie. There is need that we jealously guard our strength and that we do not work imprudently, and I believe the Lord will help us from His abundant mercy. I have not been able to do much writing for a few days. I have been too heavily burdened, but the Lord is good and greatly to be praised.

Afternoon. Sister McOmer came today with her sister to take treatment. She is in good health, but I think she would not feel like going far from home, as her parents are aged and she feels she should be nearby. She and Emma are now visiting Reba.

I think the change in Volume I will be well. I can see great advantages in this and it pleases me, although there will necessarily be a delay.

I am convinced that Satan saw that there was very much at stake here, and he did not want to lose his hold on our ministering brethren. And if the full victory comes, there will go forth from this meeting many ministers with an experience of the highest value. We hope and pray.

Love to you all. I think of you and pray for you every day. May the Lord bless you abundantly is my prayer.

I have this afternoon received a letter in response to the one written to Smouse, that we could have the use of the money loaned to me for one year longer, but as it was given for only one year, I had better renew the notes. He would let me have the money for seven percent although he could get more, but as it is to be used in the cause he was satisfied with it; and he says at the end of another year, he can extend the time, he thinks, if I wish.

Mother.

## Chapter 78—Sermon

### Manuscript 2, 1890

Sermon By Mrs. E. G. White

March 16th, 1890,

Battle Creek, Michigan

I want to say a few words in reference to faith. I want to say, brethren and sisters, it is not natural for us to believe, but it is very natural for us to foster unbelief. This is the besetting sin, and has been the besetting sin of God's people. It has not been natural for me to believe for myself, and I have had very severe lessons on this point until I know that it is not safe for me to cherish for one moment any doubt. I never doubted the truth; but to cherish doubt in regard to myself and my work.

Now I have great sorrow of heart—I have had nearly ever since the Minneapolis meeting—and I will tell you why. Because God has been speaking to me as He has done for the last forty-five years, and I have presented these matters, and the brethren have known and have seen the fruits, and yet unbelief has come right in. But why? They will take the testimony of somebody else, and they will all be credulous in regard to that. Now when it comes to the manifest movement of the Spirit of God, if the Spirit was in their hearts they would recognize it in a moment. But the trouble is, the Spirit is not in them. And they never will search these things to see if they are so. The reason why I felt so at Minneapolis was that I have seen that everyone that has taken a position similar to the one they took in Minneapolis would go into the darkest unbelief. Have we not seen it acted over and over again? Then when we see just how Christ was tried, when He came upon earth; when we see the hardness of the hearts; when we see what the enemy can do with human nature, putting unbelief into the heart, I should think it would be such a terror to our souls that we would not dare to open the heart to the miseries of unbelief and dwell in that atmosphere, such as there has been since we were in Minneapolis.

Well, we wonder why Christ prayed with such an agony. It was not for His own sake, but it was because of the hardness of hearts, that notwithstanding He was the way, the truth, and the life, yet people were so hardened that they could not see it and accept it. And as you took their steps, here was my trouble. As they took their steps in the path of unbelief that day, others are taking the same steps this day, and my grief is the same as Christ's was. They are placing themselves where there is no reserve power that God has to reach them with. Every arrow in His quiver is exhausted.

Now I feel this in every meeting where I have been. I have felt that there is a pressure of unbelief. It is just as evident as it ever has been. I can go among the unbelieving (just as Christ spoke to the Samaritan woman, and the Samaritans came out and heard); I can go among those that have never heard of the truth, and their hearts are more susceptible than those that have been in the truth and had the evidences of the work of God. But they excuse it all. "Why, we did not know that some things were so and so." When we get the Spirit of God in our hearts, He will speak to us. There is the trouble. When they see that God is working in a certain line, they commence with all the power of brain, and all the power of thought, and all the power of talk, as it has been the case here, to stay the work of God. Let me tell you, the testimony will be this: "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes."

Now I know what I am talking about, and as I do not expect to have many opportunities to speak to you, I will say again: "Fall on the Rock." I have no hope for you unless you do. I am glad; yes, I am so thankful that some are beginning to see that there is light for them. I was glad to hear Brother Larson's testimony yesterday. Now there is light for us. If we want to stay in the cellar, we can do it; but the only way for anyone of us is to fight the good fight of faith. It is not anything that is going to come naturally; but we have got to fight the good fight of faith instead of absorbing all the filth of unbelief. If it is a suggestion of unbelief, credence is given to that at once. You will never have greater light and evidence than you have had here; if you wait till the judgment, what you have had here will condemn you. But God has been speaking and His power has been in our

midst, and if you have not evidences enough to show you where and how God is working, you never will have it. You will have to gather up the rays of light that you have had, and not question so. "But there are some things that are not explained." Well, what if everything is not explained? Where is the weight of evidence? God will balance the mind if it is susceptible for the influence of the Spirit of God; if it is not, then it will decide on the other side. They will come just exactly where Judas came; they will sell their Lord for thirty pieces of silver or something else. They will sacrifice everything to unbelief.

[639] I will tell you why it makes my heart so sad. It is because every such mind that is susceptible to unbelief and the say-so of this one and that one, and that works against the light and the evidences that have been presented since the Minneapolis meeting—I tell you, brethren, I am terribly afraid that they will fall at last. I am terribly afraid that they will never overcome. But the blood of the Lamb and the testimony of the Lamb must be on the right side of the question. When God is working, and they have got no light to know that He is working, and they just place themselves right under the enemy's power and work right in that line, then they make excuses and say, they did not know. "Oh," said Christ, "if they had known that it was the Prince of light, they would not have crucified Him." Well, why did they not know? Well, if they had only known that these objections that we have been fighting were no objections, then they would not have done it. Well, is that any excuse? Why did they not know? They had the evidences of the Spirit, and it was only the false reasoning, perversion of words and positions, and the misunderstanding, that has lead them to this position of danger.

Now I tell you God will not be trifled with. God is a jealous God, and when He manifests His power as He has manifested it, it is very nigh unto the sin of the Holy Ghost to disbelieve it. The revealings of God's power have not had any effect to move and to stir persons from their position of doubting and unbelief. God help us that we may remove ourselves out of the snares of the devil! If ever a people needed to be removed, it is those that took their position in Minneapolis at that time on the wrong side. It is a true saying that we cannot do anything against the truth, but for it. The precious truth of God will triumph; it has the triumph in it, and it is not going

to fall to the ground, but somebody will fall, just as in the days of Christ. They have their boundaries and lines, and God has got to work in their line. God disappoints people a good deal. He works right contrary to what they expect. The Jews expected, of course, they were going to be blessed with a Messiah. You see there was no place for Christ. He had to make new bottles in order to put His new wine of the kingdom in. Just so He will here. The crown is there in the hands of Christ but many will lose it, and why? Because they have not run the race.

Now I have seen how the enemy works. He doesn't want to let go of the people here. But oh, let no soul go out from here with darkness, for he will be a body of darkness wherever he goes. He scatters the seeds of darkness

everywhere. He carries all these seeds and he begins to sow them, and it unsettles the confidence of the people in the very truths that God wants to come to His people. I have told our brethren here again and again that God has shown me that He raised up men here to carry the truth to His people, and that this is the truth. Well, what effect did it have on them? They were just the same; so that it should not be made of any account. What is the matter? Brethren, I say again, Fall on the Rock and be broken! Don't try to begin to make excuses. Well, here Christ says when they should bring their offerings and make confession of their sins, if afterwards they found that other things came to their remembrance, notwithstanding but one, they should come and make an offering for that. [640]

Now brethren, we want to have the simplicity of Christ. I know that He has a blessing for us. He had it at Minneapolis, and He had it for us at the time of the General Conference here. But there was no reception. Some received the light for the people, and rejoiced in it. Then there were others that stood right back, and their position has given confidence to others to talk unbelief, and cherish it. Now, brethren, if you expect that every difficulty is going to be laid out in clear lines before you, and you wait until it is, then you will have to wait until the judgment, and you will be weighed in the balances and found wanting. Now, brethren, can there not be some means insured by which we can have a season of prayer? My strength is about exhausted. If it is possible, I want to get away before the last atom

[641]

of strength shall be gone here. Brethren, why not pray to God? Why not get in such a position that you can lay right hold of the hand of God? Why wait for God to humble us? Now God has been waiting for those men that have stood in the way, to humble themselves; but the word has come to me, "If they do not humble themselves, I will humble them." Now, God will work. He will have the work prepared for His Spirit. There is to be a preparation for the last great day, and we want to come into a position where we can work unitedly with intense earnestness and courage for God.

I want that some of these shall assemble again, and then I want those that have been standing here and questioning, and been just about ready to give up the Testimonies,—we want to know why; and if anything can be taken out of the way, God help us to do it! We want to know why the enemy is having such power upon human minds as he has here. It is something beyond anything I ever saw in all my experience since I first started in the work. The people of God who have had light and evidences have stood where God would not let His blessing fall upon them.

In the chapel hall the power of God was all ready to fall upon us. I felt for a little time as though I could look right into glory; but the Spirit that was there drove it away. We want to understand how we are working. I speak these plain things because I know that there is nothing else that will do. We have tried to encourage in regard to faith.

One brother thinks that Sister White doesn't understand her own testimonies. Heard that in Minneapolis. Why? Because the brethren did not agree with them. Well, there are some things that I understand. I understand enough to acknowledge the Spirit of God and to follow the voice of the Shepherd. I understand that much.

## Chapter 79—To W. C. and wife

[642]

**W - 84 - 1890**

**Battle Creek, Michigan**

**March 19, 1890**

*Dear Children Willie and Mary White,*

Attended morning meeting and listened to what others had to say but did not talk myself. Many excellent testimonies were borne, but some whom we longed to hear from did not talk. I was so thoroughly exhausted I wanted the luxury of quiet, but could not get it. One after another must see me a few moments, and my time was so broken into I could not do much.

A.T. Jones was present and spoke short and to the point. We thought best to appoint a meeting in the afternoon of the same character as the one we had held Wednesday evening, the week past. Brother Eldridge had quite a long talk with me upon various things—books and writers and the present condition of things. He thought it would be best to have a second meeting, and deplored that these meetings of explanation could not have been held long ago. The same has been stated by others; but I explained that the state of their impressions and feelings was of such a character that we could not reach them, for they had ears, but they were dull of hearing; hearts had they, but they were hard and unimpressible.

We had our meeting. Brother Jones talked very plainly, yet tenderly in regard to their crediting hearsay and not, in brotherly love, taking the matter to the one talked about and asking him if the report were true.

Willie, I talked as they had never heard me talk before. I went over again the transactions at Minneapolis and since that time, and I addressed plain remarks to Elder Smith. I told him that it was not so surprising that my brethren who had known but little of the work the Lord had given me to do, should have temptations, but Elder Smith was not excusable. He had been acquainted with me and the character of my mission from his youth up, and he

[643]

had seen my work, and it had been tested and proved by him for years; and that there should suddenly come a period of time when without any reason except the imagination of his own darkened, perverted understanding, he should so deliberately and coolly treat the Testimonies in a manner to make them of no effect, was a marvel to me.

I had reason to expect my brethren would act like sensible men, weigh evidence, give credence to evidence, and not turn aside from light and facts of truth and give credence to tidbits of hearsay and suppositions; wonderfully cautious in regard to matters of testimony which they had not any reason to question, and open mind and heart to greedily accept and publish to others the mere words born of prejudice and envy and jealousy.

I said to them that Brother Smith ought to have been the man to be standing and saying the very things I was saying, because they were truth, equity and judgment. He had not a particle of reason or foundation for his prejudice. Well, it was as solemn a meeting as I have ever seen. It made a deep impression. Suffice it to say the whole atmosphere is changed. There is now joy with Brother Dan Jones that I held to the point. He says he has made a fool of himself. Brother Eldridge says he feels subdued, like a whipped man, that all this maneuvering has been going on to meet obstacles that never had an existence. But I will write more.

I am writing in Chicago about March 22 in the same room I occupied when the meetings were in session.

Brother Dan Jones says it would have been lamentable to leave Battle Creek without these two special meetings and the definite explanations made. He is a changed man. The Lord is at work. How Brother Smith will come out remains to be seen.

[644] A few days since Sister Butler was stricken down with paralysis and was unconscious for days. Yesterday a letter came that she is conscious, yet helpless. One-half of her is helpless. She cannot yet talk. Elder Butler must be passing through severe trials, I pity him from my heart.

I now ride out with Brother Starr and wife to see lots of land.

Mother.

Love to Mary and children and household.

***Mother.***

## Chapter 80—To O. A. Olsen

**O-46-1890**

Crystal Springs

**St. Helena, California**

**May 8, 1890**

**Elder O.A. Olsen:**

*Dear Brother Olsen,*

I received a letter from Willie White suggesting that Elder Waggoner be called to the east to attend the Ministerial Institutes, and to teach the school. I think it would be in the order of God for the President of the General Conference to visit this part of the moral vineyard and take in the situation of things, for there is a condition of things in California that is certainly deplorable. I will send you a copy of a letter handed me from M.J. Church while I was at the camp meeting in Fresno. There is great need of different kinds of gifts being brought in here than that which they now have. But don't send Elder Farnsworth, for he is settled nowhere. He is inclined to think and believe with the last man he is with. I put no dependence on him, and the less we have of such workers the better it will be for the vineyard of the Lord. Elder Farnsworth does not know what it is to walk with God, to move in harmony with the mind of God. He feels fully competent and self-sufficient, but oh, he carries a cheap influence out of the desk. His words, his manners, his conversation are not what should be cultivated by a minister of Jesus Christ. There has come in to our gatherings or convocation meetings a cheap, commonness in association not after the order of devout worshipers, but of the festivals and idolatrous worship. God would have all these things pass away and Christ's manner of teaching brought in and the heavenly model be copied.

[646] We find here on the Pacific Coast scarcely a man who carries a weight of influence. We find a spirit of criticism at work to tear

down, to make the worst appear, to dwell on the little, objectionable things which are talked of till molehills become mountains of difficulty. The Missions established at much expense must be broken up for trivial reasons. There are so few at work standing shoulder to shoulder, warring against principalities and powers and spiritual wickedness in high places, that the enemy's forces seem to be constantly strengthening and those claiming to believe the truth are the mediums Satan uses to discourage and dishearten the things that remain.

To question, and doubt, and talk against the testimonies and the ministers seems to be the atmosphere that prevails. Several times I have been shown that there was great danger of sending off our men upon whom we depend to keep the churches and home missions in a healthful condition, to foreign missions and leaving the home missions to languish. It can be represented as killing the goose that laid the golden egg. Satan watches his chances when he can come in and bear sway over unconsecrated elements.

Some ministers like Edwin Jones can never take a position and hold it sensibly. He will regard matters in an intense light. He will gather up little points of seeming difference and act as though he would stake his soul upon their verity and strength. He cannot discern that he can serve God with power and purpose too in dwelling on the large treasures of subjects in God's storehouse and feed the flock of God. All must stand shoulder to shoulder and step by step, keeping rank and file in perfect order. When there is no real variance in ideas, his naturally extravagant ideas, his fruitful imagination places things of difference in the strongest light which he can put them in, and he leads minds to miscalculate, and carry things in so strong a manner that he does positive harm. He confuses minds, he buries the simplest and most essential truths by his strong expressions, his extravagant imaginations so that his labors on this Coast are really a failure. They do more harm than they can possibly do good. Now what to do with cases of this character is a question. I believe him to be perfectly honest, but there is such a strength of imagination, such wonderfully strong expressions that his brethren are really afraid to put him to labor anywhere.

[647]

Brother McClure is not a speaker, but a good counsellor, a good worker. Elder Loughborough has worked hard but there is a strong

feeling against him not altogether just, and he has but little influence with a large number in the conference. I believe he has tried to follow the Lord and do His will, but if he cannot carry the churches with him then he cannot do them much good.

When A.T. Jones went east, then Dr. Waggoner and Charlie Jones, it was too much to take away at one time. Now could Elder Loughborough use his talent in Michigan for a time, and in other states, his firm position on the testimonies would revive the faith of those who have been misled by the doubts and unbelief of those who have weakened the faith and confidence of churches in them.

[648] Certainly there must be a change. A president must be put in at the next General Conference who will command more respect and whose work will be more respected. M.J. Church and many others are constantly talking, picking flaws and looking with contempt upon the management of Elder Loughborough. There must be help brought to California at once. At Fresno they need help all the time. They would accept St. John, but he cannot stay there. Many they refuse. I hated to leave things in Fresno just as we did, but what could be done? I shall not consent to take another laborer from California. There are men you can have and welcome, and I think you can find fields where there can be some one whom they respect, to have an oversight of them. I think there ought to be some one who will see and understand the necessities of these fields, especially in California, and send good help, the very best kind, men who are anchored, men who can be depended on. I can see no wisdom in stripping the field of our home missionaries and then expect everything to thrive.

I do not expect to be at your General Conference. I would rather run the other way. I wish Dr. Waggoner could be teacher in the ministerial institute, and think that is his place, but could you see the pitiful condition of things here! I hoped to do something, but to my great sorrow I seem to be in a helpless condition. My brethren, who thought they were doing God service in discouraging my heart, in obstructing my way, in opposing themselves to all that I was in the fear of God trying to do, could they look upon me, would see something of their work. They made my work fifty-fold harder than it would otherwise have been. I wonder if these earnest, zealous men who were engaged in sowing questionings and doubts and resistance,

and stubbornness in rejecting the counsel of God against themselves have thought of these words? “Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty” ([Judges 5:23](#)).

We have had entrusted to us a message to bear to God’s people. We have had arrayed against that work, Satan, his host and traitors, and evil men. We have need of the help which every one should have been prepared to give to us. We fight not against flesh and blood, but against principalities and powers and spiritual wickedness in high places. But when men who claim to be faithful and true, to all purposes engage with the enemy of God to hinder and confuse and perplex minds, and keep them on the side of the enemy as has been the case since I left Europe and stepped on American soil, how can the Lord look upon these things that so many have not worked on God’s side of the question? How could the burden but be of crushing weight to my soul when God was opening before me the messages He would have come before the people? Under whose leadership were these professed soldiers of Jesus Christ doing service? These things have grieved the Spirit of God and the words to Meroz were applicable to them. [649]

I have a message to the people. Urgent calls are coming to me from all directions, but I am lying crushed, a cart beneath sheaves and I can but feel deeply over these things. “It seems so strange that Sister White is laid upon a bed of suffering; why doesn’t the Lord raise her to health?” is the question. I look with astonishment to the strength that has been imparted to me, and should the Lord place me again in working order I hope to do my duty. I have just that confidence in my brethren that those who have had every evidence God saw fit to give them, that His spirit and power was with me, and yet turned from it all to walk in the sparks of their own kindling, and have shown a wonderful blindness, want of perception and knowing the things that be of God, and in their resistance to light and evidence in their choosing the darkness rather than the light, have virtually said, “We do not want God’s ways, but we want our own ways.”

Should circumstances shape in a similar manner as they have in the past, they would be easier subjects to Satan’s temptations than they were in the first place. They would work on the same line, [650]

act over the same things, confederate to resist, to criticize, to press their whole weight against God's work for this time unless they are entirely transformed, unless their Phariseeism is seen as God has shown it to me, and unless they remove by every effort possible on their part the stumbling blocks and do the work God wanted them to do in the beginning, come up to the help of the Lord, to the help of the Lord against the mighty.

Well, here I am sick in bed with malaria and rheumatism which first attacked the heart and has now spread over my entire body. I do not feel any burden of my own case. I am too thoroughly sick to try to get up my will power or to present my case to God in faith. I simply do not care. I long for rest. I have wrestled for the victory until I have fallen wounded and bruised and crippled, not by the weapons of the enemy, but those of my own brethren. Perhaps some think, Well, if Sister White was really doing the work of the Lord He would have sustained her. But if they would look, a little and reason from cause to effect, they would feel the rebuke of God upon them for joining the enemy's efforts, stirred from a power from beneath. They did the very work Satan wanted them to do; now let me rest. I have no burden of anxiety to recover. I am a suffering invalid. Just let me be. If I receive strength I will try and do something here in California. But I do hope you will visit California yourself. I hope that you will see that there must be a different set of gifts brought in here, and I hope it will not be long before we shall see help coming.

*Ellen G. White*

## Chapter 81—To Brethren

[651]

**B-1-1890**

**St. Helena, Calif.,**

**May 14, 1890**

*Dear Brethren,*

I have been deeply burdened in regard to the manner in which Vol. IV, "The Great Controversy," has been treated by our canvassers, because it has so long been kept from the field. It is nearly two years since the new edition was completed, and but little has been done to bring it before the people.

I was moved by the Spirit of the Lord to write that book, and while working upon it, I felt a great burden upon my soul. I knew that time was short, that the scenes which are soon to crowd upon us would at the last come very suddenly and swiftly, as represented in the words of Scripture; "The day of the Lord so cometh as a thief in the night."

The Lord has set before me matters which are of urgent importance for the present time, and which reach into the future. The words have been spoken in a charge to me, "Write in a book the things which thou hast seen and heard, and let it go to all people; for the time is at hand when past history will be repeated." I have been aroused at one, two, or three o'clock in the morning, with some point forcibly impressed upon my mind, as if spoken by the voice of God. I was shown that many of our own people were asleep in their sins, and although they claimed to be Christians, they would perish unless they were converted.

The solemn impressions made upon my mind as the truth was laid out in clear lines before me, I tried to bring before others, that each might feel the necessity of having a religious experience for himself, of having a knowledge of the Saviour for himself of seeking repentance, faith, love, hope, and holiness for himself. I was assured that there was no time to lose. The appeals and warnings must be given, our churches must be aroused, must be instructed, that they

[652]

may give the warning to all whom they can possibly reach, declaring that the sword is coming, that the Lord's anger upon a profligate world will not long be deferred. I was shown that many would listen to the warning. Their minds would be prepared to discern the very things that it pointed out to them.

I was shown that much of my time had been occupied in speaking to the people, when it was more essential that I should devote myself to writing out the important matters for Vol. IV; that the warning must go where the living messenger could not go, and that it would call the attention of many to the important events to occur in the closing scenes of this world's history.

As the condition of the church and the world was open before me, and I beheld the fearful scenes that lie just before us, I was alarmed at the outlook; and night after night, while all in the house were sleeping, I wrote out the things given me of God. I was shown the heresies which are to arise, the delusions that will prevail, the miracle-working power of Satan—the false Christs that will appear—that will deceive the greater part even of the religious world, and that would, if it were possible, draw away even the elect.

[653] Is this work of the Lord? I know that it is, and our people also profess to believe it. The warning and instruction of this book are needed by all who profess to believe the present truth, and the book is adapted to go also to the world, calling their attention to the solemn scenes just before us.

You, my brethren, took the responsibility of seeing that it was put in circulation, but about the time when the new edition of Vol. IV came from the press, the new work "Bible Readings" was introduced. This book has had a great sale, and has been permitted to swallow up every other interest. Canvassers found it an easy book to handle, and Vol. IV was kept out of the field. I felt that this was not right; I know that it was not right, because it was not in harmony with the light which God had given me. I talked with Capt. Eldridge, and with Frank Belden while he was engaged in training canvassers, but the only response I could get was, "We cannot do anything in this matter until Bible Readings has had its run. Then we will take hold of Vol. IV, and give it the field." Last fall I was promised that in the spring a special effort should be made to push Vol. IV. My answer was, "Brethren, I dare not wait so long." I could not understand why

such delay was necessary. The reasons given were of no weight to me. I felt that if my brethren understood and appreciated the subject matter which the Lord had presented before me and bidden me to write, their excuses would have appeared very small to their own minds.

They said that the canvassers were unwilling to take Vol. IV, because they could sell Bible Readings so much more readily and hence could do better financially. I answered, "Brethren, I cannot understand why, if this matter is set before our canvassers in the right light, they would not work for the book which ought to come before the world.

[654]

I groaned in spirit, for I knew, from the conversation I had had, that my brethren in positions of trust at the office of publication had no sense of the real perils which are soon to break upon us. While many are, in spirit and action, saying, "Peace and safety," sudden destruction will come upon them.

For nearly two years the book containing warnings and instruction from the Lord, given especially for this time, has been lying in our publishing houses, and no one feels the necessity or importance of bringing it before the people. Brethren, how long am I to wait for you to get the burden? Now Vol. I, or "Patriarchs and Prophets," is ready for circulation; but even for this book I will not allow Vol. IV to remain longer as a light under a bushel. I am in sore distress of mind, but who of my brethren cares for this?

Has the Lord moved upon my mind to prepare this work to be sent everywhere, and is he moving upon my brethren to devise plans which shall bar the way, so that the light which he has given me shall be hid in our publishing houses instead of shining forth to enlighten all who will receive it?

It is now urged that only one book at a time should have a place in the canvassing field, - that all the canvassers should work for the same book. I do not see the force or propriety of this. If the Lord has light for his people, who shall venture to put up barriers so that the light shall not reach them? One book is published at little expense, and is therefore sold cheaply; other works that present truths essential at this time, have involved greater expense; shall they therefore be kept from the people? Bible Readings is a good book to occupy its own place, but should not be permitted to crowd

[655]

out other important works, which the people need. The presidents of our conferences have a duty to do, our board of directors should have something to say in this matter, that the different branches of the work of God may receive equal attention.

If our canvassers are controlled by the prospect of financial gain; if they circulate the book on which they can make the most money, to the neglect of others that the people need, I ask, in what sense is theirs a missionary work? Where is the missionary spirit, - the spirit of self sacrifice?

The work of the intelligent, God-fearing canvasser has been represented as equal to that of the gospel minister. Then should the canvasser any more than the minister, feel at liberty to act from selfish motives? Should he turn his back on all the principles of missionary work, and handle the book—placed before him, shall I say, as a temptation?—on which he can make the most money? Shall he have no interest to circulate any book but that which brings him the greatest financial gain? How is the missionary spirit revealed here? Has not the canvassing work ceased to be what it ought to be? How is it that no voice is raised to correct this state of things?

[656] If there are reasons back of all this, if the publishing houses exert an influence to favor this state of things because they receive greater financial benefit thereby, this should be searched out. I have carried the burden as long as I can; it is wearing away my life.

Many have asked me if I was not getting rich by the sale of my books. Far from it. I invested about 3000 dollars in the new edition of Vol. IV. I own the plates, and it was agreed that I should receive fifteen cents a copy on the books. Then the publishers represented to me how little the publishing houses made in handling the books, and I finally consented to accept twelve and a half cents, being assured that they would throw their interest and energy into circulating the book, and that the large editions sold would bring me back all that I had invested, and much more, to help pay the expense of publishing other works, which were in preparation. But soon after I consented to take twelve and a half cents, Bible Readings came from the press, and it was decided to carry that book almost exclusively, until the market was supplied. Thus instead of giving Vol. IV an equal chance with Bible Readings, the managers allowed it no place at all.

During my stay in Europe I spent freely my own means to advance the various interests of the cause. Since my return to America I have invested \$1600 in various branches of the work, expecting that the sale of my books would supply the necessary means, but instead of this I have been obliged to borrow the money and to pay interest upon it. If I publish new books, I must have money to pay my helpers, who assist in preparing the matter for the press. Then there is the cost of type-setting, making plates, illustrations, etc., etc. All these things require money. Now what am I to do? Shall I dismiss my helpers? stop publishing? [657]

The managers of the Review and Herald could not be ignorant of my financial situation, but what interest have they shown to change this order of things? I thank them for permitting me to draw money to carry on the work. But their course in regard to the circulation of my books has made it a necessity for me to speak. I cannot be clear and keep silent. I cannot have confidence to leave these matters, which to me involves so much, to their discretionary power, when I am brought into constant embarrassment. I have less confidence in their management than I have had, for I cannot believe that the Lord leads them to pursue the course they have taken.

Letters have come to me with such questions and statements as the following:-

Sr. White; why is every canvasser working for Bible Readings? I was canvassing for Vol. IV. but the president of our conference advised me to take Bible Readings. I received a rich blessing in canvassing for Vol. IV. I had success, and thought I would throw my whole energy into the work of bringing that book before the people. Every one who bought it was pleased with it, and some purchased a second copy to give to their friends. But I was told that all the canvassers were working for Bible Readings, and as this seemed to be the order of things, I took that book. Would it not be pleasing to the Lord for me again to take up Vol. IV?

I certainly mistake our canvassers, if with proper instruction—having the matter set before them in its true bearings— they would choose to give the field entirely to Bible Readings, to the neglect of Vol. IV. If it should prove that they will not receive counsel, if they are unwilling to do the work so essential at this time,—to bring before the people the very books that the world should have,—then [658]

there is only [one] course left for me; that is, to raise and train a company of canvassers for this special work,—men and women who shall work not merely to please themselves, not merely for gain, but to do the work of God, to bring before the people the warnings of God to them. This I proposed to do some time since, but was urged to wait a little. Some of the leaders in the canvassing work felt that it would not be the right thing for me to have a separate canvassing company organized, that it would throw things into confusion. Then the promise was given that last spring the canvass for Vol. IV should be pushed as that for Bible Readings had been. I believe that our brethren meant to do just as they said; but why did they not do it? I waited, but nothing has been done. Now if the leading brethren give it as a hopeless task, I will wait no longer for them to turn the tide. I still believe that those who are working in the canvassing field will see their duty when the situation is fairly placed before them.

[659] I speak to you who are engaged in the canvassing work. Have you read Vol. IV? Do you know what it contains? Have you any appreciation of the subject matter? Do you not see that the people need the light therein given? If you have not already done so, I entreat you to read carefully these solemn warnings and appeals. I am sure that the Lord would have this work carried into all the high-ways and by-ways, where are souls to be warned of the danger so soon to come.

I spoke before our Gen. Conf. in regard to this matter. I spoke before the canvassing class, but as there was no one to take up the matter and carry it forward, nothing has been done. How long my brethren at head quarters at Battle Creek will deem it best to wait before doing anything I cannot tell. But I appeal to our brethren everywhere to spread abroad the light which God has given to his people.

When I think of the end so near, and think that the light given me of God is not permitted to come before the people, I am in great distress of mind. When I awake at any hour of the night my heart is filled with such grief that I cannot close my eyes to sleep. A feeling of anxiety, of remorse, has pressed upon me, as though this delay in the circulation of Vol. IV. was due to some neglect on my part. And my burden does not decrease in the least as time passes and nothing is done.

I seem to be bound about by rules or customs or something which I cannot define, so that I am powerless to do anything; and those who are in responsible positions are themselves taking no burden of the matter.

Brethren, you are urging me to come to your campmeetings. I must tell you plainly that the course pursued toward me and my work since the Gen. Conf. at Minneapolis—your resistance of the light and warnings that God has given through me—has made my labor fifty times harder than it would otherwise have been. I find that my words have far less influence upon the minds of our people than upon unbelievers whose hearts have not been hardened by rejecting the light. I have no word from the Lord to labor for you in the camp meetings, to repeat to you, little by little, that which, at great cost and labor I have published for your benefit. As you feel no burden to obtain and circulate the books, I feel that my oral testimony would make no lasting impression. I have no courage to meet you in campmeeting. It seems to me that you have cast aside the word of the Lord as unworthy of your notice.

[660]

The course pursued toward Vol. IV. has confirmed the word of the Lord which has been given me, that men were occupying responsible positions who were not working where God was working; that the testimony of the spirit of God had no special sacredness to them unless it sanctioned their ideas and actions. Anything not in harmony with their ideas, they did not receive. Had they realized the importance of the light given me of God, would they have let the message of appeal and warning lie buried in the office of publication while they only expressed regret, and did nothing to change the order of things? Brethren, you may think that your course in this matter does not justify me in speaking plainly as I do, but the time has come for me to speak, and I refuse to keep silent longer. I cannot but feel that the enemy has warped your conscience and beclouded your minds. My oral testimony will do you no good while you stand where you now are.

I have been shown that men in responsible positions should be men who are not controlled by impulse, men whose conscience is quickened by habitual communion with Christ, men who bow in reverence to the divine standard of righteousness. Pure and undefiled religion should preside over their practice; they should honor God

[661]

by honoring the light he sends them, by practicing the principles laid before them, and shunning everything unfair and unjust. Such men will not neglect important interests which are under their guardianship, and whose success or failure depends on their management. They will not, for the sake of immediate financial advantage, let the light given of heaven be excluded from the people. They will be braced for duty by the truth of God, and no influence from any source, no entreaties or favor, can induce them to turn from the work which they know to be just and consistent.

I tell you in the fear of God, I have held my peace as long as I dare to do so. I shall no longer trust in your hands important interests which means so much to me, if you continue to treat them with such indifference as you have manifested.

If you did not intend to work to get Vol. IV. before the people, why did you not say at the outset, "Sr, White, we do not regard the books you have written as of any great importance. We will handle books that bring more money to the publishing house, and will allow you to bring your books before the people the best way you can. We do not see any special need of hurry in getting them before the world." If you had done this, you would have dealt more honorably with me. You know I needed the money which the sale of my books would bring. You undertook to manage the sale for me, and if I have been justly dealt with I have yet to do this.

[662] I have now several works which will soon be ready for sale, but what reason have I to hope that you will feel any more burden to circulate them than you have manifested for Vol. IV.

I know that God has moved upon me to write, and now if it is left for me to take up the burden of bringing these books to the attention of the people, I can do this, though I know that the work ought to rest upon others. Now I ask my brethren, are matters to continue as they have been for the last two years? I wish to know now, because I shall feel it my duty at once to take up the book you manifest no interest in. If I had only understood, at the outset, the turn that was to be given to Bible Readings, I could have taken my work into my own hands, and thus have saved this long delay. My children have counseled me to wait a while longer before speaking out, but I dare not do so. I have looked and waited for some one to place Vol. IV in the position it should be, until hope has died out of my heart.

After carrying the burden of writing the book, and getting it through the press, I trusted that I could then lay it in the hands of my brethren,—that they would understand and appreciate its importance, and would take up their part of the work without any urging from me. But if I alone have been made to feel the sacred, solemn importance of scattering the rays of light for this time of peril, may the Lord strengthen me for the work. I will delay no longer, but will look to the Captain of my salvation and promptly obey.

I ask the presidents of the several conferences if they will have some interest to correct the wrong tendencies manifest in our canvassing work. Show the canvassers that they should not carry things to extremes; that they should not drop the very books that the people are in suffering need of, and push a new work, which can fill only a limited sphere, thus shutting away from the people the special warnings which God has sent to them for this time. [663]

I have evidence that the Lord impresses the hearts of those who read what is written in Vol. IV concerning those scenes of thrilling interest,—the things that are, and that shall be. And if those who claim to believe the third angel's message would carefully and prayerfully read the important, solemn truths that relate to this time, as presented in Vol. IV and would give heed to them, they would be led to search the Scriptures more earnestly and prayerfully, and would better comprehend the word of God, and the trying scenes just before us.

Ellen G. White.

As I have seen the course that has been taken for the last two years, I have waited and prayed, and said to my soul. The Lord will set this matter right. But I know that our brethren are not doing their duty. What courage have I to attend camp meetings? What reason have I to hope that my testimony will now be received and respected any more than Vol. IV has been? My experience since the conference at Minneapolis has not been very assuring. I have asked the Lord for wisdom daily, and that I may not be utterly disheartened, and go down to the grave broken-hearted, as did my husband. [664]

Ellen G. White.

[665]

## Chapter 82—Jesus, Our Redeemer and Ruler

MS - 24 - 1890

Jesus, Our Redeemer and Ruler

**May 18, 1890.**

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made...And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.” “For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: be that cometh to me shall never hunger; and he that believeth on me shall never thirst.”

My prayer is, O Lord, take the load of my mind, control my judgment, imbue me with Thy Spirit. In my very weakness I would glorify God. I would put my trust in Him; I would have sincere faith that works by love, and purifies the soul. We need to cultivate faith and love, for our churches are becoming leavened with unbelief, and with hardness of heart. We need to pray for the Lord to give them hearts of flesh.

Jesus, in communicating with John the Revelator, says, “Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name’s sake hast labored, and hast not fainted.” Here is presented a high state of advancement in spiritual knowledge. “Nevertheless,” saith the True Witness, “I have somewhat against thee, because thou

hast left thy first love. 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.... 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.”

Will our churches have an ear to hear? Will they take heed? Will they by faith secure the heavenly anointing, the oil of grace which keeps the lamps burning that they may discern their defects, their destitution of the love of God? Certain it is that the love, earnest, vital love for Jesus has been dying out of our churches. Will every member of the church arouse? Will they put on Jesus Christ? And will they heed His positive requirements? “Remember therefore from whence thou art fallen, and repent, and do the first works.” The first works, when the love of God was pervading the soul with its energizing, transforming power—how simple was the faith, how trustful the confidence in the Lord, how precious the name of Jesus! His love melted and subdued the proud heart. The knocking of Jesus at the door of the heart met a heart’s response in opening and welcoming the heavenly Guest.

“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.” Thus the world’s Redeemer illustrates the work of the Holy Spirit upon the human heart. The living agent, by an act of faith of his own, places himself in the hands of the Lord for Him to work in him His good pleasure in His time. Well then, there must be a continual exercise of faith to be in Christ, and keep in Christ, abiding by faith in Him. This is a training process, a constant discipline of the mind and heart, that Christ shall work His great work in human hearts. Self, the old natural self, dies, and Christ’s will is our will, His way is our way, and the human agent becomes, with heart, mind, and intellect, an instrument in the hands of God to work no more wickedness, but the righteousness of Christ.

[667]

The man works and co-operates with God; the grace of God is constantly at work with the consent of the agent to perfect a Christlike character. In the divine arrangement, God does nothing without the co-operation of man. He compels no man’s will. That must be given to the Lord completely, also the Lord is not able to

accomplish His divine work that He would do through the human agency. Jesus declared that in a certain place He could not do many mighty works among the people because of their unbelief. He wanted to do for them in that place just what He knew that they needed to have done, but He could not because unbelief barred the way. The potter cannot mold and fashion unto honor that which has never been placed in his hands. The Christian life is one of daily surrender, submission and continual overcoming, gaining fresh victories every day. This is the growing up into Christ, fashioning the life into the divine model.

[668] Christ says of the church, "I have somewhat against thee, because thou hast left thy first love." This is represented as a fallen condition spiritually. "Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come quickly, and will remove thy candlestick out of his place, except thou repent." The first new love that pervaded the heart manifested itself not only in ardent love to God, but in love to all men formed in His image. There was a soft heavenly light shining in the soul. It did not remain there, shut up as under a bushel, but it was diffused, for it was the practical working out of God's will. There was lively living, a sanctified, lively love, sanctified in Christ Jesus.

Said the apostle Paul, "Know ye not that the unrighteous shall not inherit the kingdom of God? And such were some of you; but ye are washed, but ye are sanctified, and ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Devotion, piety, and sanctification of the entire man comes through Jesus Christ our Righteousness. The love of God needs to be constantly cultivated. Oh, how my heart cries out to the living God for the mind of Jesus Christ! I want to lose sight of self. I want to work with all the powers I am capable of exercising to save souls for whom Christ has made the infinite sacrifice of His own precious life. I must seek wisdom daily to know how to deal with souls that are entrapped in Satan's snares. There are many erring, well-beloved souls that, if imbued with the Spirit of Christ, we may win back to God. Notwithstanding their sins and follies, the Lord loves them; He gave His only beloved Son to save them; and it was because He loved them that He sent His Son into the world that whosoever believeth in Him, should not perish but have everlasting life. We must

ever keep close to Jesus Christ that we may be constantly partaking of the divine nature, having a deep personal interest in others who have once been our best friends but in time of temptation have lifted up the heel against us. The love of Christ must not be extinguished in the soul.

But the prejudice against me cannot make me what they think I am, and I shall not feel hard toward them; but when I see my own brethren in the faith, responsible men, working in darkness, my heart aches. They have not injured me, but the Lord Jesus who has delegated me to bear His message to them. And now I can but weep as I think of the suffering, stubborn natures who will not yield to evidence. They wear an appearance of unconcern, but it is not true. Gladly would they change their relation to me, and those whom they have deeply wronged by thoughts, words, and influence, if they could avoid the humiliation of saying, "I have committed an error; I confess my faults; will you forgive me?" The haughty, stubborn will evade the very points they will have to face, if their souls are converted. Oh, will they never break the spell of Satan that is upon them? Will they cherish their pride to the last? How my heart longs to see them free, and not in the strong deceptions of Satan. [669]

While one class pervert the doctrine of justification by faith, and neglect to comply with the conditions laid down in the Word of God, "If ye love me, keep my commandments," there is fully as great an error on the part of those who claim to believe and obey the commandments of God, who place themselves in opposition to the precious rays of light (new to them) reflected from the cross of Calvary. They do not see the wondrous things in the law of God. To all who are doers of the word, with every injunction to obedience, there is a promise the most positive underlying the command. And we have lost very much in that we have not opened the eyes of our understanding to discern the wondrous things in the law of God. On the one hand the religionist generally has divorced the law and the gospel, while we have on the other hand almost done the same from another standpoint. We have not held up before the people the righteousness of Christ and the full significance of His great plan of redemption. We have left out Christ and His matchless love, and brought in the theories and reasonings, preached arguments.

[670] Unconverted men have stood in the pulpits sermonizing; their own hearts have never experienced the sweet evidence, through a living, clinging trusting faith of the forgiveness of their sins. How then can they preach the love, the sympathy, the forgiveness of God for all their sins? "Look and live." Looking at the cross of Calvary you will have a desire to bear the cross. A world's Redeemer hung upon the cross of Calvary. Behold the Saviour of the world, in whom dwelt all the fulness of the Godhead bodily. Can any look and behold the sacrifice of God's dear Son and their hearts not be melted and broken, ready to surrender to God, heart and soul?

Let this point be fully settled in every mind: If we accept Christ as a Redeemer we must accept Him as a Ruler. We cannot have the assurance, the perfect confiding trust in Christ as our Saviour until we acknowledge Him and are obedient to His commandments. Thus we evidence our allegiance to God. We have then the genuine ring in our faith. It works by love. Speak it from your heart, "Lord, I believe Thou hast died to redeem my soul. If Thou hast placed such a value upon my soul to give Thy life for mine, I give my life and all its possibilities in all my weakness into Thy keeping." The will must be brought into complete harmony with the will of God. When this is done every ray of light that will shine into the heart and chambers of the mind will not be resisted, and the soul barricaded with prejudice, calling light darkness, and darkness light. The light from heaven is welcomed as light filling all the chambers of the soul, and this is making melody to God. How much do we believe from the heart, "Draw nigh to God, and God will draw nigh to you"? This means to be much with the Lord in prayer.

[671] Those who have educated themselves in skepticism and cherished unbelief, weaving questions and doubts into their experience, when under conviction of the Spirit of God they see it to be their personal duty to confess their unbelief and open their hearts to accept of the light sent them, stepping by faith over the line from wrong to right, from doubt to faith, and consecrate themselves unreservedly to God, to follow His light in the place of the sparks of their own kindling. As they maintain their consecration they will see increased light, and the light will continue to grow brighter and brighter unto the perfect day. The unbelief which is cherished in the soul has a bewitching power; the seed which it has been sowing will produce its

harvest. But they must continue to dig up every root of unbelief, and these poisonous plants will cease to grow for want of nourishment in word and action, and the soul must have the precious plants of faith and love put in the soil of the heart and cultivated and cherished there.

Let not anyone be afraid of going to extremes while he is a close student of the Word, humbling the soul at every step. Christ must dwell in him by faith. He, their Exemplar, was self-possessed. He walked in humility. He had true dignity. He had patience. If we individually possess these traits of character, who accept justification by faith, there will be no extremists. Christ never erred in His judgment of men and of truth. He was never deceived by appearances. He never raised a question but what was clearly appropriate. He never gave an answer but what was fitting and right to the point. He silenced the voice of the cavilling, shrewd, and cunning priests by penetrating through the surface and reaching the heart, flashing light into their consciences, which annoyed them, but they would not yield to conviction. Christ never went to extremes, never lost self-control, or the balance of mind under any excitement. He never violated the law of good taste and discernment when to speak and when to keep silent. Then if all who claim to see the precious golden rays of the light of the Sun of Righteousness will follow the example of Christ, there will be no extremists.

The example of Christ is before us, ever to keep the law and the gospel closely connected. They cannot be separated. Let calmness and self-possession be cultivated and perseveringly maintained, for this was the character of Christ, while We hear the vehement expressions of false religionists who make bold pretensions, who talk loud and long, saying, "I am holy, I am sinless," when they have not the least foundation for their faith. We hear no noisy protestations of faith, nor do we see tremendous bodily contortions and exercises in the Author of all truth.

[672]

Remember in Him dwelt all the fullness of the Godhead bodily. If Christ is abiding in our hearts by faith, we shall, by beholding the manner of his life, seek to be like Jesus, pure, peaceable, and undefiled. We shall reveal Christ in our character. We will not only receive and absorb light but will also diffuse it. We will have more clear and distinct views of what Jesus is to us. The symmetry,

loveliness, and benevolence that were in the life of Jesus Christ will be shining forth in our lives.

## Chapter 83—Living Channels of Light

[673]

**Battle Creek, Mich.,  
May 27, 1890**

Living Channels of Light.

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By Mrs. E. G. White.

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The Lord has a people for whom he prays that they may be one with him as he is one with the Father. If we are, as Christians, doers of the word, we shall practice in our lives that for which Christ prayed; for by his Holy Spirit Jesus can bind heart to heart. We are living amid the perils of the last days; evil times are upon us; gross darkness has covered the land. Satan seeks to intercept his hellish shadow between us and God, so as to obscure the light of Heaven by every device at his command; but all who claim to be Christians, if they are Christlike, will follow closely in the footsteps of Jesus. They will have the mind which was in Christ Jesus.

We are standing in the presence of the Lord God of Israel, and no one can stand before God in his own strength. Those only who stand in Christ's righteousness have a sure foundation. Those who attempt to stand before him in their own righteousness, he will humble in the dust. Those who walk in humility will feel their own utter unworthiness. To such the Lord says, "Let not your heart be troubled, neither let it be afraid. Noah preached the righteousness of God; Jonah called the city of Nineveh to repentance, and there is a similar work to be done today. There are now more than one Noah to do the work, and more than one Jonah to proclaim the word of the Lord. While discord and strife, crime and blood-shed are in the land, let God's people love one another. Plagues and pestilence, fire

and flood, disaster by land and by sea, horrible murders, and every conceivable crime exist in the world, and does it not now become us who claim to have large light to be true to God, to love him supremely and our neighbor as ourselves?

Shall not every soul who has light and truth now come before God in humility and with earnest prayer, that God may kindle a purer flame in our souls, and give us a higher, better love, a love pure and undefiled, a love for the truth as it is in Jesus, a respect and jealousy for the honor of God, and an intense desire for the salvation of our fellow-men? We have no time for the indulgence of pride. We must keep the way of the Lord, and speak and act as standing in his sight, living by every word that proceedeth out of the mouth of God, that no strange fire shall mingle with that which is holy. Light and darkness cannot be mingled and harmonize. Many act partly as children of time, and partly as children of eternity, and this course God abhors. "If the Lord be God, follow him; but if Baal, then follow him." If you believe the word of God, submit your ways to its guidance in all things, even though your own inclinations are crossed. Believe the truth heartily. Do not stand as many of you have done, apparently wavering between dependence upon the righteousness of Christ, and dependence upon your own righteousness. Deception has come upon some minds until they have thought that their own merits were of considerable value. Their minds are confused and perplexed where all is clear and plain. The end is near! We have no time to halt between two opinions.

What has not the Lord God of Israel done for his people? He has given them his word; he has followed them with his testimonies, which have warned, reprov'd, rebuked, encouraged; he has given signs; he has given precious promises; and how few give him praise or glory! Many think if they tolerate the movings and workings of God in their behalf, they ought to be commended. Oh, how few really know God and Jesus Christ whom he has sent! He has spoken by prophets and apostles of what will be in the future. He has given living testimonies of himself in these last days when he spake unto us by his Son, and yet it is a truth that pains my soul, that the Lord is grieved with hard hearts and unteachable minds. How few believe and repent! to how few is the arm of the Lord revealed! "And go, get thee...unto the children of thy people, and speak unto them, and tell

them, Thus saith the Lord God; whether they will hear, or whether they will forbear." All will come to a decision to declare wholly for God or for Baal. God has sent to his people testimonies of truth and righteousness, and they are called to lift up Jesus, and to exalt his righteousness.

Those whom God has sent with a message are only men, but what is the character of the message which they bear? Will you dare to turn from, or make light of, the warnings, because God did not consult you as to what would be preferred? God calls men who will speak, who will cry aloud and spare not. God has raised up his messengers to do his work for this time. Some have turned from the message of the righteousness of Christ to criticize the men and their imperfections, because they do not speak the message of truth with all the grace and polish desirable. They have too much zeal, are too much in earnest, speak with too much positiveness, and the message that would bring healing and life and comfort to many weary and oppressed souls, is, in a measure, excluded for just in proportion as men of influence close their own hearts and set up their own wills in opposition to what God has said, will they seek to take away the ray of light from those who have been longing and praying for light and for vivifying power. Christ has registered all the hard, proud, sneering speeches spoken against his servants as against himself.

The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory. The work that might have been done, will be left undone by the rejecters of truth, because of their unbelief. We entreat of you who oppose the light of truth, to stand out of the way of God's people. Let Heaven-sent light shine forth upon them in clear and steady rays. God holds you to whom this light has come, responsible for the use you make of it. Those who will not hear will be held responsible; for the truth has been brought within their reach, but they despised their opportunities and privileges. Messages bearing the divine credentials have been sent to God's people; the glory, the majesty, the righteousness of Christ, full of goodness and truth, have been presented; the fullness of the Godhead in Jesus Christ has been set forth among us with beauty and loveliness, to charm all whose hearts were not closed with prejudice. We know that God has wrought among us. We have

seen souls turn from sin to righteousness. We have seen faith revived in the hearts of the contrite ones. Shall we be like the lepers that were cleansed who went on their way, and only one returned to give glory to God? Let us rather tell of his goodness, and praise God with heart, with pen, and with voice.

[674] The work of every ambassador of Christ is to bear witness to the light. He is not to take Christ's place, but to reveal Christ to the world, to show forth the praises of Him who hath called us out of darkness into his marvelous light. God has sent his ministers out as his standard-bearers. They are to point to Jesus who taketh away the sin of the world. They are not to awaken the sympathy of the people for themselves, but to carry their sympathies above themselves to the precious object of their praise and reverence, that they may lead the people to love Christ and him crucified. If, through the grace of Christ, you have caught some beams of the light of truth as it is in Jesus, do not place yourself upon the pinnacle; do not think that you have caught all the rays of light, and that there is no increased illumination to come to our world.

We are to be constantly receiving and giving. We are to be living channels of light. The transforming grace of Christ must come to every minister that he may sanctify himself, that others also may be sanctified. There should be earnest effort put forth to wake up an ease-loving, sleepy Church that has great light and knowledge, but not corresponding faith and works. There must be a living testimony borne, pointing out the necessity of the outpouring of the Holy Spirit of God upon every church-member, that light may shine forth to others that are in darkness. There is altogether too little done in ministerial labors. There is plenty of surface plowing, and the result is manifest—there is scarcity of fruit-bearing Christians.

There should be deep searching of the Scriptures that the ministers of God may declare the whole counsel of God. The relation of Christ to the law is but faintly comprehended. Some preach the law, and feel that their brethren are not doing their whole duty if they do not present the subject in the very same way in which they do. These brethren shrink from the presentation of justification by faith, but just as soon as Christ is discovered in his true position in relation to the law, the misconception that has existed on this important matter will be removed. The law and the gospel are so blended that the truth

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cannot be presented as it is in Jesus, without blending these subjects in perfect agreement. The law is the gospel of Christ veiled; the gospel of Jesus is nothing more or less than the law defined, showing its far-reaching principles. "Search the Scriptures," is the injunction of our Lord. Search to find out what is truth. God has given us a test whereby to prove doctrine: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Search the Scriptures diligently, earnestly, unweariedly, to find out what God has revealed concerning yourself, your duties, your work, your responsibilities, your future, that you may make no mistake in seeking for eternal life. You may, in searching the Scriptures, know the mind and the will of God; and although the truth does not coincide with your ideas, you may have grace to lay down every prejudice in favor of your own customs and practices, and see what is truth, pure and unadulterated. Here is the word of the Lord. Obey it from the heart. Christ is full of pitying tenderness to all who repent. He will pardon the transgressor.

## Chapter 84—To O. A. Olsen

**O-115-1890**

**Battle Creek, Michigan**

**June 21, 1890**

*Dear Brother Olsen,*

I just returned from an eight-mile ride in the country. Your letter was found on my table. Thank you for writing to me. We answered the telegram from Nashua that Willie's wife sleeps, that the funeral will be next Tuesday. But it cannot be before Wednesday. They leave Boulder today, June 21, and cannot get there before Tuesday. You see at once that I could not leave at this time. After the funeral it is possible for me to go Thursday and be with you over Sabbath and Sunday. But I would have to have an attendant, and would it not be a needless expense?

WCW is desirous I should be here at the meeting of the ministers' council in July. So you see I would have to come directly back over the ground again. I have decided it would not pay to attend the meeting at so great expense, and it might be very wearisome to me.

I expect a letter from Willie with particulars, what arrangements to make for Mary's funeral. I thought it is the least we can do to show as much respect as possible for the faithful one.

I question whether I could bear the taxation of any camp meetings this season. That notice was put in the Review without one word spoken to me, without one word of encouragement from me. I made no statement from which inference could be drawn that I would attend one meeting this summer. My whole burden is to get my writings in shape for publication. I have not spared myself, but I have labored, I may say, day and night without periods of rest. I have been so burdened that I could not sleep. The Lord was setting things before me and He strengthened me to meet the different issues that were arising. When the meeting closed at Battle Creek I should have had complete rest if I could find it, for I had labored early and late,

writing out important matters to meet and correct the prejudice, the misconstruing of things, the misinterpretation of matters.

I will ask no pay of the conference for the remainder of the year, for I am not in a fit condition to travel and labor. I fear without special direction from the Lord bidding me to go and bear my testimony I shall be presumptuous. I know that Jesus is my Restorer, but [I shall be presumptuous] if I do as I have done, carrying the burdens I have carried without change or rest, and going wherever invited because I fear I should show want of faith if I do not go. Thus I have worked ever since I stepped from the steamer upon American soil, and Satan had worked up matters so that my burdens and labors would be fifty-fold greater than there was any need of these being. Brother Butler has been at the foundation of it all, but he makes no confession and writes in the papers as though he were all right.

Now unless the Lord bids me, I shall not address the church here in Battle Creek until Elder Smith and those who have been in harmony with him show their colors. I set no stakes in this but I will know that the Lord bids me before I get the burden on my soul for the ones for whom I have labored so hard without the least acknowledgment or response or retraction on their part. I have had to vindicate myself and my brethren, press with all my powers against the prejudice, unbelief, false statements and misrepresentations until it almost gives me a nervous chill to think of the blindness and unreasonable Phariseeism that has been adjusted as a garment about men in prominent positions. If they have changed their course of criticism and scattering the seeds of doubt and unsettling the confidence of the churches in the testimonies, I ask, who is the wiser for it? What confession and restitution and restoring of confidence have they done? Will the past be blotted out of the books of heaven where they are registered without one humiliation on their part for wounding and bruising the souls of God's people by their jealousies, evil surmisings and opposition to that which is pure Bible truth, just because they were unwilling it should come from the source which the Lord chose to send it? [677]

Well, Brother Olsen, I do not, cannot, believe it is duty for you to work on the high pressure plan. You may do this, and the more you do, the more it is considered you can do, and the lesser burdens other bear. Hold on, Bro. Olsen, put down the brakes, give yourself

periods of rest and you will go forth fresh to endure another strain. But work less. For the sake of Christ who has bought you, work less. You have no right to draw from the bank until the last farthing is withdrawn. Leave a deposit, my brother. If the example of the men you mention, laborers for God who are going down into the grave, is not a sufficient rebuke to you and to me and others, please tell me what greater evidence we can have that it is duty to unload and to be careful to walk circumspectly and not presumptuously. Unload, Brother Olsen. Freshen up with periods of rest.

You are attending too many camp meetings. Your presence is desirable and will be claimed, but it is duty for you to learn to say, "No, brethren, I will give you all the labor I can consistently and not imperil my health. If I should be laid upon a sick bed as is my brother, which will probably prove his dying bed, then my work ceases forever. I cannot give you either counsel or encouragement. Please then, brethren, I will do all I can and not abuse the powers God has entrusted to me to use wisely. May the Lord help me to do this."

[678]

My whole soul is grieved beyond expression as I see the dearth of laborers. I tell you, something is wrong. We want to see where we are making mistakes. Our conferences are not strengthening and growing in the knowledge of God and working as missionaries to create a missionary spirit, not merely for foreign fields, but they can look right about them and see the fields all white, ready for the sickle. Home missions have been sadly neglected. May the Lord work mightily upon human hearts and correct existing evils is my prayer. Elder Olsen, you complain of not being able to do one half of what you ought to do. Is not this because there are so few doing anything?

I have just received a letter from Sara giving the first account we have heard of Mary's death. She died praising the Lord. Mary bade farewell with cheerfulness. Her children especially received her attention. Then Ella went upstairs weeping and she said, "I feel very sad, but somehow my heart is happy. It will be only a little while and I shall meet my dear mother and I mean to so live that I can meet her in heaven." Ella is nine years old the seventeenth of next January. Mabel, four the first of November next. Poor little motherless lambs! But the Lord will gently lead the lambs of the

flock. Poor Willie is indeed bereaved. He never is demonstrative, therefore he will mourn alone and feel it deeper. My heart is sore and sad. They will be at Battle Creek Tuesday afternoon. I have received no news when the funeral will be. Suppose it will be Wednesday.

I have just received a letter from the president of the Ohio Conference making an earnest plea for me to be at the camp meeting. Now that the notice was put in the paper I expect to receive many such pleading letters. But the way my testimonies have been treated by those who should have sustained me has made my most earnest labors with them and others whom they influenced of none effect. Let them now substitute that which they suppose is a better, safer thing than the labors of Sister White. Let these good brethren come in and strengthen the things that are ready to die. Brother Irwin says that spirituality is at a very low ebb all through the conference.

Will those who have withstood my labors and made of none effect the light given of God for the people now take this responsibility and labor to bring in a better state of things? I am troubled deeply, but I have no light to attend any camp meetings. I do not see what use it is for me to bear my testimony and the ministers that hear it feel it their privilege to receive or reject it as best pleases them. Let them work until they shall be convinced that God is in earnest with them.

[679]

Well, I am praying for strength. My heart is weak and I am pained for the outlook which you mention. But do not kill yourself, for then we will have one less laborer who is enthused by the Spirit of God to work.

Will you present to the camp meeting the necessity of handling Vol. 4? It contains warnings and the prophecy of future events which will come. All should be informed that they may know how to meet these things—trials, deceptions, delusions of the devil. Here again Satan has wrought to keep from the people the very light needed for the present time. And no pen or voice is raised to set this thing before our people in its true bearing. I invested \$3000 to enlarge Vol. 4, and have only received twelve cents and a half per copy. I own the plates and pay for the publishing of the book myself and then our people shoved in the Bible Readings, a cheap book easily handled, and nearly every canvasser dropped Vol. 4 to handle that book.

[680]

Those educating the canvassers could, if they saw the necessity of this work, handle the matter in such a way that Bible Readings will not be all absorbing and be carried to the neglect of the very books containing the knowledge which the people need now. With proper instruction, the relative importance of the books handled could be set before the canvassers. But the understanding is blunted in this line as well as in other respects, that the light God has given to guard and instruct His people should be made of little or no account. The door is closed by their own course of action. The instruction given to me and bidden me give to the people that all may be enlightened is made of no importance. This has burdened me beyond expression. I must take my pen and lift my voice in urging the work or books that the Lord has signified to me must be brought before the people without delay. But who of our brethren has felt a burden to carry out the mind and will of God in this matter?

There lie the books scarcely touched on the shelves. They fall dead from the press and my money to reproduce books is tied up in these books unhandled. I thought I would have means coming in on the strength of large sales which were held up before me. I donated some fifteen hundred dollars the first year of labor in America after leaving Europe. All the money to meet these donations I hired at seven percent interest. I do not regret the donations because they were really needed. I have had to work every way to pay my helpers making books. I am going deeper and deeper in debt, and if this is the way the matters are to go I shall have to take my books in my own hands and see that the people have what God designs they shall have. I have given away copies of Vol. 4 that amount to above \$100. I cannot go on in this way much longer. I must stop working in getting out books unless there is a different principle that moves our brethren to circulate them.

Vol. 1 is coming out nearly completed, after a long tedious delay for want of corrections. But I shall be driven to do something. Now the talk is, Vol. 1 is out, and Vol. 4 must lie over unhandled another year. I will not consent to it. If the system of canvassing is such that both books cannot be handled, one by one set of canvassers, another by another set of canvassers, then let Vol. 1 remain still and Vol. 4 be circulated.

I have to confess that I have not felt that my work has been understood or appreciated. If God has given light for His people in these last days what does it mean for brethren to let everything else come in and close the door to the very special light for this very time? How long shall this thing continue and I keep silent? If the machinery of canvassing has to run in this way, that they must have the whole control of the book selling, and in their work drop out the very works God has signified should come to the people, shall my hands be bound that I can do nothing? Shall I not make every effort in my power to get these books before as many as possible? [681]

I have thought of having boxes of books shipped to camp meetings, selling Vol. 4 myself. It need not pass through the hands of canvassers if they are so reluctant to handle them, and I receive the profits after all expense is met.

I have come to the positive necessity to plan and devise, and then change my plans and devise again to get means to meet running expenses. I refuse to live in this way any longer. If my brethren allow me to carry this burden longer in this way I will certainly know that God does not lead them and me. One of us is not moving in God's order. I think it time to call a halt and see what powers are moving us.

Every Sabbath-keeping family should have Vol. 4. But have they? No, indeed. And then the world should have all that can be got before them, for it bears witness to the truth. I am not satisfied. I can but plan and devise some means day and night to carry out the purpose of God made known to me. I have waited for my brethren to act as long as I can afford to do this. Now in the name of the Lord, I shall do something. My children hold their peace because they fear they will be charged with having selfish interest. The Lord looks on to see who has any burden, while Satan is moved from beneath to thwart the work of God with his hellish deceptions at this time.

The Lord presented the matter before me and said, "Write all the things thou hast seen, and bear faithful witness to the people and prepare the way of the Lord." Who has the responsibility of preventing this work from being done? Have I done all I should do is the thought that worries me and robs me of sleep. [682]

Well, I will say no more on this point. But be assured I shall not much longer wait for my brethren in positions of trust to do their

duty. If they see no need of doing anything, if they remain silent, then I shall not let the matter rest as it has done for more than one year. If their pens and voices have nothing to say, then God will hold me responsible to whom He has given light and said, "Write the things that thou hast seen and let the light go to all nations, tongues and people, into all the byways and highways. My angels shall prepare the way." But Satan will work with masterly power not only among unbelievers, but believers, to close the door that the very special light shall not do its work. What am I to do, Elder Olsen? I have no rest day nor night in spirit.

Much love to Sister Olsen.

*Ellen G. White*

**W - 97 - 1890**

**Petoskey, Mich.**

**July 27, 1890.**

*Dear Son Willie,*

I told you our next meeting would be doubled, and it was. We had the small Baptist church, which was about full-seventy in all present; six were outsiders, the rest Sabbathkeepers. Quite a number were from Battle Creek. Elder Corliss opened the meeting and I spoke from the first chapter of [1 Peter 2-9](#). The Lord gave me strength and freedom and it was easy talking to these souls that are hungering for the bread of life. Elder Corliss occupied a few minutes speaking to the point. Dr. Lay spoke well a few minutes, then thirty-seven excellent testimonies were borne and all expressed their gratitude for the meeting. The next Sabbath there will be more for they now know I will speak every Sabbath. We had a good meeting.

I cannot see why this place has received no more attention. If there is a place in Michigan where there should be a mission both summer and winter, it is in Petoskey. There are places of resort within easy reach of this place and many guests are entertained. If something had been started years ago, at this time there would have been a flourishing church and mission. There are those who reside here who are friendly and who are really convinced of the Sabbath but there have been no meetings in Petoskey since last fall. But since we came there is an awakening among all the scattered Sabbathkeepers at the thought that they are not to be left and neglected. Dr. Lay and Dr. Douse and myself are talking together and planning. Dr. Lay has no help, as you well known, in his wife or in his children.

Dr. Douse told me the conversation that went on between Lizzie Lay herself and some of the Sabbathkeepers who do not know me. She stated that their family did not place any particular faith now in Sister White's testimony. She said Elder Smith, Elder Butler, Elder Canright, and mentioned other names of the elders, did not any

longer regard the testimonies as they once did but they considered Sister White's work and influence was a thing of the past. We had got beyond the need of the testimonies. She claimed to know that she had good authority for her statements. She said a reproof was given to their family which was not true. Dr. Lay heard what his wife and girls said and he told Sister Douse not to let their words have any influence upon them. He said he was embarrassed to make the statement that his wife and children were not in a clear spiritual state, and he wished her to understand that he believed every word of the testimonies and those referring to their family he knew to be true, every word of them.

This statement is what I meet everywhere in regard to Brother Smith, Elder Butler, Wm. Gage, and several others whose names I cannot remember. I felt sad to have such impressions going out. Those who have been reproofed fasten upon this doubting, unbelieving position of our leading men and feel at liberty to say the testimonies given for them were not true. Dr. Douse was a Seventh-day Baptist and but a short time in the faith. She told them that it was the testimonies of Sister White that were the means of her conversion to present truth, and when she gave up the testimonies she should give up all the rest, for the testimonies have their place in the third angel's message.

[685] The people assembled Sabbath. Some came by boat from across the lake, others by cars from six and ten miles out in the country. A wealthy farmer and his wife living about one mile out came in. Once he kept the Sabbath. He spoke in our meeting well. We are going to see him the first of this week. Dr. Lay has been to see him a number of times. Dr. Lay says that there are several more keeping the Sabbath whom they could not well notify, but will get word to them before next Sabbath.

Well, you may inquire, How did the people look? They were nice looking, well dressed, an intelligent appearing company. We are now trying to see what can be done in securing meetinghouses. The Methodists are building them a new house. Their old one is for sale, but they have built the new very close to the old and they may object to Sabbathkeepers worshipping in this house so close to them. The Methodist house is much larger than the little Baptist church. But the Baptist location is good, two lots, room enough to build a

parsonage and to add to the building. It will have to be enlarged, if purchased, at once, for there could not be seated more than one hundred or a few more in the Baptist church. I am hoping that the Lord will open the way for something to be done in this place. Help should be given to this place and why our people do not take in the openings of such places as Petoskey is beyond my comprehension.

We should hold a position at Bayview. Here we can be exerting an influence when the assembly meet here for a couple of months in the summer. Then another class meet. The hay fever afflicted ones come in about as many in number as the assembly that was conveyed at Bayview. This class should have attention. There should be those who will visit them and give Bible readings to them. Well, I am much stronger than I was.

July 28. I have not been able to sleep after three this morning and I arise to write. Yesterday Dr. Douse came with her horse and carriage to take me for a ride. We were out several hours. We went up the west side of the town. The Salisbury cottage is on the east side of town. We saw some very beautiful places for summer residences.

As we were returning we stopped at a house to make inquiry in regard to the owner of a maple grove. A man with dark complexion but a most benevolent countenance came out, and his wife—a motherly, intelligent looking woman—followed him to the carriage. I asked how long they had lived in the place they occupied and he answered, only in the hot seasons. He was from Vermontville. His name was Henan. He came to Petoskey at this season of the year to find relief from the asthma.

Dr. Douse introduced me as Mrs. White. Then what an exclamation! “Why, we know Mrs. White. We are old acquaintances through her writings. We have her books.” “And,” said the woman, “I believe that way very much myself.” How my heart longed to see these people embracing the truth!

I must have a horse and carriage, but to pay out twenty dollars for the use of a horse and carriage for four weeks, one half a day at most, is rather steep, and yet I am beginning to think I cannot do better. One more trial is to be made and if I cannot succeed then I must accept the first chance for I must ride. I wish I had shipped my horse here, and if I do not attend any camp meetings I will do it. But I shall, I think, attend the Ohio meeting and the Illinois meeting.

[686]

[687]

I find that there is plenty to do here, but our people have not done what they ought to have done in this place. It is a capital chance to sow the seeds of truth and we must not lose the opportunity. There are people from all parts east of the Rocky Mountains. There ought to be men and women of good address appointed as canvassers. I am glad I came here, for I see and sense what is needed. I am so sorry I have not, in such places, any means at my command to lead out and to say, I will invest so much, and try to get even the poor here to do something; but they cannot do much. I shall get a horse and carriage to go visit a well-to-do farmer. He was at the meeting last Sabbath. He lives about one mile out of the business part of the town. The place is growing, buildings are going up all the time, summer residences and also fine buildings for summer and winter. I am much pleased with the climate and this will become a place of considerable importance.

## Chapter 86—To W. C. White

[688]

**W - 103 - 1890**

**Petoskey, Mich.**

**August 19, 1890.**

*Dear Son Willie,*

Your letter was received yesterday morning. I was glad that you expressed your mind in regard to California. I suppose you read the letters that came from California. You read, doubtless, the letter from Elder Fulton desirous for me to come to the camp meeting. You mentioned you thought it might be duty for me to spend the winter in California. I thought if this was my duty it must certainly be the best thing to be at the camp meeting where I could reach the most people at once and would accomplish more than to have matters drag all through the winter, and I think so still, but I am not very well settled to go to California under existing circumstances.

It seems to me as you present the situation in California it is a poor time to make the change in California, transferring Elder Loughborough to another conference. As to Elder Haskell, to have merely a figurehead to manage in California is not doing much for California. I would advise no changes be made until there is some one who will do better than Elder Loughborough. I know that Elder Loughborough has had a hard time and his health is poor, that changes should be made; and if Underwood is still in his opposition state, at war in feelings against A. T. Jones and E. J. Waggoner, keep him east; do not let him have a wide territory where he can circulate and sow broadcast the seed of envy, jealousy, and rebellion. I had hoped he had become more humble and that the Lord would use him, but if there is no one who can be trusted to manage California do not make it worse for California by taking away Elder Loughborough. I know it to be where he will have less responsibility and more to stand by him and not work against him.

[689]

How long before Elder Haskell will go to California and do the work the conference demands? I suggest that there be no moves

made until you know for certainty that you are helping California and not robbing the conference of the help they so much need. To take away Elder Loughborough and leave nothing in addition is not, it appears to me, just the way to work. I do not care to go to California unless it is my duty to do so. You will be in the East and to stand there against existing elements with no one who has sufficient influence to back me is poor policy. I believe I have had enough of it. If the Lord has a work for me to do He is willing I should have the assistance of my children. They should help me, else it is my duty to cease traveling.

I would come back to Battle Creek now if I thought it was best, but Marian shows in her complexion signs of malaria. I want she should stay here long enough to get rid of this yellow skin. If the weather keeps as cool as now we shall have to strike our tents and go to Battle Creek, for this house cannot accommodate us all and we do any writing.

I think now I shall take advantage of the matched flooring in the tent and the boards connected with it and board up a shanty. The tent is a poor, leaky, cold concern. When it rains and the wind blows it is no sure protection. How is the weather there in Battle Creek? If I thought it was healthful I would return with my workers, but it is more healthful here and I want to run no risks. I shall therefore dispense with the tent, put up a frame and rough board it for protection for kitchen and drying room and all purposes, put stove in the drying room that Marian and Sister Whitney, may be comfortable. They have no place for stove, no room for stove; two beds are in the room. It is a poor show for them. I have a good room with stove in it.

[690] I hope you will have wisdom and I hope to have wisdom to move discreetly in all things. I have sent to Healdsburg for money due me on fruit and lumber wagon. With this I expect to purchase land to build me a cottage next summer. If I board up the floor that is now laid and take down the canvas I think we will be just as comfortable as the cottage of Brother Salisbury's. I shall write as well and much as I can and not weary me.

I am anxious to begin on Life of Christ as soon as possible. I feel more earnest to get off my writings than to do anything like

speaking. I had much freedom in speaking last Sabbath and shall speak next Sabbath, if the Lord will.

I have Garmire to meet and I have put everything in writing so that he cannot misstate me. He has a fine family of children, very bright, good looking, and well behaved. These children think everything of Sister White and I want to save them if possible, but Garmire is a zealous worker, seems to be honest, seems to want to be right. Then comes in Parmalee and his wife and Sister Marks. They want to get a house here in Petoskey. I hope they will not do so, although I have no genuine evidence that Sister Marks is not a child of God and seeking to do the will of God.

August 20. I expected to complete and send this letter yesterday but did not do so. Several things came up. Sister Parmalee and Sister Marks called upon me and Sister Marks had a long talk in regard to things she said were said about her. She denied the verity of these things. I refused to become mixed up in them and she complained that Elder Van Horn had not treated her as a Christian gentleman, neither had Elder Webber. She said they did not ask her or come to ascertain facts but came to condemn her and she was abused by them. I can say but little and will not engage in this matter, and told them so. If the woman has been treated wrongfully, I am sorry. Since some have treated me as they have done without the least occasion to do so I think they will do almost anything and they think they are doing God service. I shall be extremely careful that I am not found on the side of those who censure and condemn from hearsay lest I offend one of God's little ones, for Christ says it were better that a millstone were hanged about the neck of such an offender and that he be cast into the depths of the sea.

[691]

This interview brought so vividly to my mind the past—the rejection of that which I knew to be the message and works of God, and how offensive was the position of some of our leading brethren in the sight of God—that I shall not be one who will come down with severity on those who are honestly trying to have faith and do something, although they may make mistakes and some ardent ones may receive ideas and impressions and carry things in their excitable spirit to extremes. Here I let the matter rest.

I received the envelope of letters last evening, and read them. You speak of the things that were at Fred Wallings being a bad-

looking lot. I perfectly agree with you. If this had not been the case they would not have remained there as long as they have. There is a set of springs, upholstered. These I wish Andrew to take to the Sanitarium and have overhauled and new cotton and excelsior or hair of cheaper quality put in them. Old quilts or comforters will do for bathroom. They also should be taken to Sanitarium and thoroughly cleaned, then the spring bed can be used by yourself or by me. The coarse clothing will do nicely in winter. The rag carpet can be sent to Sanitarium and washed, then that can do in bathroom or trunk room. Let this be attended to by Addie.

I say with you, if Jones can use Rogers in the boarding house he would do, I believe, first rate there. I shall advise him to do this.

[692] I am not inclined to go to California Conference unless I decide to spend the winter there, and Marian means to be with me wherever I am that we can work together. You know that I have not done any of my book writing to speak of since I came from Europe because of this terrible burden upon my soul of seeing men who are connected with our institutions so blinded by the enemy they cannot distinguish the voice of the True Shepherd from that of a stranger. They gather about their souls garments of unbelief and walk in the sparks of their own kindling. This has nearly broken my heart. With this is accompanied a spirit of iron. There is not the sympathy and love and tenderness of Christ, but an unfeeling heartlessness that is surely satanic in its character. All this has been so presented before me that I no longer feel it to be my duty to labor and wear out my life for this satanic spirit to come in and work with might and main to counteract all that I should attempt to do, either by pen or in letter writing or by voice. When my brethren decide to stand by me and second my efforts, and call things by their right name, then I shall feel that God will have me attend the large gatherings.

A spirit has come in among us that is bold, defiant, persevering, to resist the Spirit of God. And I am bound not to kill myself unless the Lord directs me to do it in meeting and combating it. I shut myself up to my writings. But if I go to California this winter I should be at the camp meetings where my voice could reach the many and not have to meet the underhanded spirit cropping out here and there at different points, with less power of influence to check it, and with so few staunch men to stand with me. No; if I go to

California it must be to attend their camp meetings. I should feel better out of the sight and hearing of Battle Creek and those who have not the least interest in me except as they want me to give influence to something they may say or do, or to put myself in the gap if there are disagreeable things to be attended to.

The last lines in your letter advise me to work on the Life of Christ. This I intend to do, if I remain here. We like the atmosphere, [693] but there will have to be some things done to make us more comfortable—not much, but a little—if we stay through October. I would make a little shanty of wood. Lumber is cheaper here than at Battle Creek, and then wood is cheap and stoves would do the rest to keep us warm in rainy weather. When the sun shines it is beautiful.

Your letter is now answered. I will answer Jones' letter today. I have written Brother Church, as Brother Saunders requested. I have written to Burrough Valley urging that a buyer be found for my place. Brother Hagar told me when I was in Oakland that he was making every effort to sell his property in Oakland and then he would buy the land I had in Burrough Valley. I received the letter from Adams of Oakland but do not understand what he means, whether it is the little house in Oakland I sold to A. T. Jones or the whole property. I think he means simply the house I sold. In that case I think there will be nothing particular coming to Mrs. Scott as the interest must have overreached the amount she paid for the property. You can reckon unpaid interest on the property for five or six years.

I think my letter is plenty long enough and I will close this. You did not tell me whether you had made a trade for the Osborn property. Please mention this in your next letter.

Much love to Mary Mortenson and the dear children. The ravine is full of blackberries just beginning to get ripe. I wish the little ones were here. Sister Whitney and Marian yesterday afternoon picked five quarts of nice raspberries.

*Mother*

P.S. Write at once what you think of this appeal.

[694]

I have sent you an appeal written to be put in the hands of the presidents of our conferences. I want to send one to Brother Jones but waited to hear what your thought of it.

***Mother***

[Send manuscript of Life of Christ and old large letter book.]

## Chapter 87—The Righteousness of Christ

[695]

The Righteousness of Christ.

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By Mrs. E. G. White.

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*(Concluded.)*

Christ says, "I am the way, the truth, and the life;" and it is the privilege of every soul to make Christ his personal Saviour. You need not wait to grow good; you need not think that any effort of yours will make your prayers acceptable, and bring you salvation. Let each man and woman pray to God, not to man. Let each one come to Christ in humility, speak to him with your own lips. The request, "Will you pray for me?" has become simply a form of speech; you should pray to God for yourself, believing that he listens to every word you utter. Lay bare your heart for his inspection, confess your sins, asking him to forgive you, pleading the merits of the atonement, and then by faith contemplate the great scheme of redemption, and the Comforter will bring all things to your remembrance.

The more you study the character of Christ, the more attractive will he appear to you. He will become as one near you, in close companionship with you; your affections will go out after him. If the mind is molded by the objects with which it has most to do, then to think of Jesus, to talk of him, will enable you to become like him in Spirit and character. You will reflect his image in that which is great and pure and spiritual. You will have the mind of Christ, and he will send you forth to the world as his spiritual representative. He will be your only glory. You cannot affiliate with the world without becoming a partaker of its spirit, without becoming guilty of treason against the Lord who has bought you.

It is the privilege of every earnest seeker for truth and righteousness, to rely upon the sure promises of God. The Lord Jesus makes manifest the fact that the treasures of divine grace are placed entirely at our disposal, in order that we may become channels of light. We cannot receive the riches of the grace of Christ without desiring to impart them to others. When we have the love of Christ in our hearts, we shall feel that it is our duty and privilege to communicate it. The sun shining in the heavens, pours its bright beams into all the highways and by-ways of life. It has sufficient light for thousands of worlds like ours. And so it is with the Sun of Righteousness; his bright beams of healing and gladness are amply sufficient to save our little world, and are efficacious in establishing security in every world that has been created. Christ declares that Our Heavenly Father is more willing to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children. The day of Pentecost furnished a wonderful occasion. In the outpouring of the Holy Spirit, what a testimony was given to the abundance of the grace of Christ. Why is it that those who claim to believe advanced truth, live so far beneath their privileges? Why do they mingle self with all they do? If they will cast out self, Jesus will pour into the thirsty soul a constant supply from the river of life. How can our ministers become the representatives of Christ, when they feel self-sufficient—when by spirit and attitude they say, “I am rich, and increased with goods, and have need of nothing”? We must not be in a self-satisfied condition, or we shall be described as those who are poor, and wretched, and miserable, and blind, and naked.

Since the time of the Minneapolis meeting, I have seen the state of the Laodicean Church as never before. I have heard the rebuke of God spoken to those who feel so well satisfied, who know not their spiritual destitution. Jesus speaks to these as he did to the woman of Samaria: “If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water.”

Like the Jews, many have closed their eyes lest they should see; but there is as great peril now, in closing the eyes to light, and in walking apart from Christ, feeling need of nothing, as there was when he was upon earth. ‘I have been shown many things which I have presented before our people in solemnity and earnestness, but

those whose hearts have been hardened through criticism, jealousy, and evil surmisings, knew not that they were poor, and miserable, and blind, and naked. Those who resist the messages of God through his humble servant, think they are at variance with sister White, because her ideas are not in harmony with theirs; but this variance is not with sister White, but with the Lord, who has given her her work to do.

Those who realize their need of repentance toward God, and faith toward our Lord Jesus Christ, will have contrition of soul, will repent for their resistance of the Spirit of the Lord. They will confess their sin in refusing the light that Heaven has so graciously sent them, and they will forsake the sin that grieved and insulted the Spirit of the Lord. They will humble self, and accept the power and grace of Christ, acknowledging the messages of warning, reproof, and encouragement. Then their faith in the work of God will be made manifest, and they will rely upon the atoning sacrifice. They will make a personal appropriation of Christ's abundant grace and righteousness, and he will become to them a present Saviour; for they will realize their need of him, and with complete trust will rest in him. They will drink of the water of life from the divine, inexhaustible fountain. In a new and blessed experience, they will cast themselves upon Christ, and become partakers of the divine nature. The human and the divine will co-operate every day, and the heart will well up in thanksgiving and praise to Christ. Heavenly inspiration will have a part in the Christian experience, and we shall grow to the full stature of men and women in Christ Jesus.

It is growth in knowledge of the character of Christ that sanctifies the soul. To discern and appreciate the wonderful work of the atonement, transforms him who contemplates the plan of salvation. By beholding Christ, he becomes changed into the same image, from glory to glory, as by the Spirit of the Lord. The beholding of Jesus becomes an ennobling, refining process to the actual Christian. He sees the Pattern, and grows into its likeness, and then how easily are dissensions, emulations, and strife adjusted. The perfection of Christ's character is the Christian's inspiration. When we see him as he is, desire awakes to be like him, and this elevates the whole man; for "every man that hath this hope in him purifieth himself, even as he is pure."

I feel sad when I think how for long years there has been a gradual lowering of the standard. I have been shown that very few realize the constant presence of the divine Watcher who declares, "I know thy works." Through the indulgence of sin, many have forfeited the favor of God, misrepresented Jesus, forgotten his presence, forgotten that they are living in his sight, and so have added evil to evil. All such are foolish virgins. They have no abiding consolation. The power of Christ is to be the comfort, the hope, the crown of rejoicing, of every one that follows Jesus in his conflict, in his struggles in life. He who truly follows the Lamb of God which taketh away the sin of the world, can shout as he advances, "This is the victory that overcometh the world, even our faith."

[696] What kind of faith is it that overcomes the world?—It is that faith which makes Christ your own personal Saviour,—that faith which, recognizing your helplessness, your utter inability to save yourself, takes hold of the Helper who is mighty to save, as your only hope. It is faith that will not be discouraged, that hears the voice of Christ saying, "Be of good cheer, I have overcome the world, and my divine strength is yours." It is the faith that hears him say, "Lo, I am with you always, even unto the end of the world."

The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has sought to shut Jesus from their view as the Comforter, as one who reproves, who warns, who admonishes them, saying, "This is the way, walk ye in it." Christ has all power in heaven and in earth, and he can strengthen the wavering, and set right the erring. He can inspire with confidence, with hope in God; and confidence in God always results in creating confidence in one another.

Every soul must have a realization that Christ is his personal Saviour; then love and zeal and steadfastness will be manifest in the Christian life. However clear and convincing the truth is, it will fail to sanctify the soul, fail to strengthen and fortify it in its conflicts, unless it is brought in constant contact with life. Satan has achieved his greatest success through interposing himself between the soul and the Saviour.

Christ should never be out of the mind. The angels said concerning him, "Thou shalt call his name Jesus: for he shall save his people

from their sins.” Jesus, precious Saviour! assurance, helpfulness, security, and peace are all in him. He is the dispeller of all our doubts, the earnest of all our hopes. How precious is the thought that we may indeed become partakers of the divine nature, whereby we may overcome as Christ overcame! Jesus is the fullness of our expectation. He is the melody of our songs, the shadow of a great rock in a weary land. He is living water to the thirsty soul. He is our refuge in the storm. He is our righteousness, our sanctification, our redemption. When Christ is our personal Saviour, we shall show forth the praises of Him who hath called us out of darkness into his marvelous light.

This great spiritual destitution is not caused by any failure on the part of Christ doing all that is possible for the Church. Our Heavenly Father bestowed all Heaven in one gift,—that of his dear Son. The work of the Holy Spirit is not to daub with untempered mortar, but it is to convince the world of sin, of righteousness, of judgment to come. Jesus says, “And I, if I be lifted up from the earth, will draw all men unto me.” The revelation of the Son of God upon the cross, dying for the sins of men, draws the hearts of men by the power of infinite love, and convinces the sinner of sin. Christ died because the law was transgressed, that guilty man might be saved from the penalty of his enormous guilt. But history has proved that it is easier to destroy the world than to reform it; for men crucified the Lord of glory, who came to unite earth with heaven, and man with God.

[697]

## Chapter 88—To Bro. and Sr. Garmire

G-11-1890

Bro. and Sr. Garmire, (for thus I shall call you),

Since visiting your house Sabbath afternoon, Aug. 23, some things have rested on my mind to say to you. I have no hesitancy in saying that Anna's visions are not of God. The dreams that the members of your family have had are a deception of Satan. Will the Lord give light through an impure, corrupt channel? - No. This wonderful interpretation of Scripture which you have accepted, came from a man who was wholly deceived. Such ideas as he advanced, such interpretation of the third angel's message and other Bible truths, such corrupting, sensual things, could only come from a mind defiled. My pen refuses to trace his blasphemous pretensions. Here is where you received your light. Anna's visions have no higher source than the ideas you accepted from the blind man Jones. Can an impure fountain send forth pure water?- Never. The imagination of the man was wholly defiled, and yet he presented his error as solemn, sacred truth. Think you the Lord would pass by his people, who are striving to do his work, and impart light to one corrupt in heart, whose theories would lead to moral pollution and defilement of soul and body?- No, indeed no.

[698]

Satan saw that he could work upon your fruitful imagination, and lead you, with others, into his net. Did God give you that time message?- No; for no such message comes from the true Source of light. You present your calculations and figures, as many First-day Adventists have done; but your reckoning is founded on false premises. In the little leaflet you sent out you speak of "thy judgment" coming in one hour, and that God will work "his strange work", and "cut it short in righteousness," and seal to himself a remnant in fifteen days. On page 8 you present Anna's vision in regard to a certain woman as a confirmation of your theory that probation would end in October, 1884. There is nothing to this. Probation is not yet closed;

the saints are not yet sealed. In the next paragraph you give Anna's dream in regard to her father. Neither has this any weight, nor the dream your wife has had. They are all false.

I quote from your tract: "The Lord plainly tells you the literal days he will be pleading with you, in [Hosea 5:7](#),—for fifteen days on the testimony, and fifteen more days on the laws, in the loud cry. I shall not be able to get this tract before any of you more than thirty days before the time is accomplished." You say, "Hundreds will be in the Tabernacle; and as they have rejected the Lord, he will reject them, and send them strong delusions, that they may believe a lie." Who was it that was deluded? Who was it that believed a lie? Then you make quotations from Sr. White to substantiate your false theories. Forty thousands of these leaflets were sent out. One of your party prevailed upon a young man who was naturally conscientious, to steal the mailing list of the Review and Herald, from which to obtain names to whom to send your falsehoods. Such work, in no sense bears the divine mark. This was a State's prison crime. Time has proved you to be a false prophet, and Anna's visions false exercises. God never works in this way.

Satan has other and stronger delusions prepared for you. You will claim, if you have not already done so, that you have a work to do in connection with Anna's visions, corresponding to that of the mighty angel that came down from heaven, whose glory lightened the earth. Satan sees that your mind is all ready to be impressed with his suggestions, and he will use you to your own ruin, unless in the name of the Lord you break the shackles that bind you. [699]

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

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

It was this same spirit in the Jews which called forth the words of Christ, "Ye are both ignorant of the Scriptures and of the power of God." They entertained the idea that Christ at his first advent was to break the Roman yoke from off their necks, and that he would

then honor Israel by placing them above every other people on the earth. And they produced Scripture to sustain them; but they were deceived; the Old Testament prophecies which relate to the glorious second appearing of Christ, they applied to his first advent, and many, even the wise and educated, were deceived. Their error was fatal.

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

In [Revelation 13](#) this subject is plainly presented: "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exercised all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." Then the miracle-working power is revealed: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

[701] This is the test that the people of God must have before they are sealed. All who prove their loyalty to God by observing his law, and refusing to accept a spurious Sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin, and accept the Sunday Sabbath, will receive the mark of the beast. What need will there be

of the solemn warning not to receive the mark of the beast, when all the saints of God are sealed and ticketed for the New Jerusalem? “O consistency, thou art a jewel!”

You have taken the history of the disobedient prophet, as given in the Old Testament, and applied it to Sr. White. You say she is perfectly honest, but the deceived prophet. For this reason the testimonies of the Spirit of God can have no effect on you. Has the Lord opened to you or your daughter, your wife or your children, the disobedience of Sr. White? If she has walked contrary to God, will you show in what? My duty is to make plain statements of my position; for you misinterpret my testimony, wrench it from its true meaning, and bring in my name whenever you think it will enforce whatever you have to say. But when the testimonies do not harmonize with your theories, I am excused, because I am the false prophet! There are many ways of evading the truth.

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

[702]

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

**Chapter 89—To O. A. Olsen****O-116-1890****Petoskey, Mich.****Aug. 27, 1890***Dear Bro. Olsen,*

The enclosed testimony I sent to the Ohio Conference especially, but the Lord has shown me that the very same evils which are reprov'd in that conference exist in other conferences. Churches are in need of personal piety and a deeper, far deeper experience in the truth and in the knowledge of Jesus Christ. The spirit of resistance that has been exhibited in presenting the righteousness of Christ as our only hope has grieved the Spirit of God, and the result of this opposition has required the delivery of this matter the more earnestly and decidedly, causing deeper searching into the subject and calling out an array of arguments that the messenger himself did not know was so firm, so full, so thorough upon this subject of justification by faith and the righteousness of Christ as our only hope. The subject has been brought before many minds. The sad part of the matter is that some who ought to have stood in the clear light on this subject were working on the enemy's side of the question.

It has caused me great sadness of heart to see that those who ought to be giving the trumpet a certain sound from the walls of Zion, wholly in accordance with the work to be done for this time, to prepare a people to stand in the day of the Lord are in darkness and have stood as sentinels to bar the way that the confusion they create would bring confusion and misunderstanding. Satan sees it is his time to make a strike. Fanaticism and errors will prevail, and the men who ought to have stood in the light, their voices heard on the right side of the question, were exercised on the wrong side to oppose that which was of God and resist that message which the Lord sends. Their position is seen to be wrong by very many, and they cry, "Danger, fanaticism," when there is no heresy and fanaticism. When these evils really appear and they see the peril and

try to avoid it, they cannot do it. Many are more firm in the error, saying they did just the same when the Lord sent a message to His people. [704]

He was certainly wrong then and he is wrong now. We cannot believe that he recognizes the Spirit and that which ought to have had in it at all times a certain sound, so that when it is heard it will receive attention. But it has no weight of influence. Satan fixed up the matter according to his own devices. Because the message of Sister White in testimonies given did not harmonize with their ideas, the testimonies were made of no account, except it indicated their ideas. So persistently have they followed their own ways in this matter, that should reproof be given to the evils that shall arise, the ones reproofed will say, "Sister White's testimonies are no longer reliable. Brn. Smith, Butler, and other leaders no longer have confidence in them." These men have sown the seed and the harvest will surely follow.

Now the churches have a stumblingblock placed before their feet not easily removed, and if the ones who have been engaged in this do not see and realize where they have grieved the Spirit of God and make confession of their wrongs, darkness will surely gather more densely about their souls. They will be blinded and call light darkness and darkness light, truth error and error truth, and they will not discern the light when it shall come, and will fight against it. In regard to the testimonies, God has given them all the light they will ever have. That light they have cast aside as unworthy of their respect. The state of the churches is thus: Should reproof come to those who are wrong, they will quote the leaders who do not receive the testimonies. And while no temptation comes because no reproof is given to them, they have little confidence in the men who have stood out in opposition to that which they believe to be the truth. So if these men say and do these things right in principle, it does not have any special weight with some. Thus the enemy's work has done that which has made the work of God of but little account. Now when they shall see this and confess their mistake, then the Lord can heal the wounds made, and their defeat may be turned into victory. But while they stand as they do, God's work is not appreciated and confusion and want of unity is the result. [705]

I send you the enclosed. It may have effect on some honest in heart that they may be warned and correct their errors and reform. You can take a lead pencil and erase that which is personal and read this to the camp meeting if you see fit. I leave it with you.

I am enjoying the pure air. I wish you could spend at least one month here and recruit up before the cold weather comes. I was never where I realized a purer air. I asked that Willie and you might spend a short time here. Willie can have all the help in writing that he will need, and then you could ride some and see what there is to Petoskey and surrounding places of resort. If this place should be thousands of miles away and the advantages be presented of advancing the truth, there would be thousands of dollars spent to take advantage of the opportunity presented. But as it is within arm's reach it has been passed by indifferently and nothing has been done. I think now is the time to send in workers, canvassers, and those who ought to have been here for three months in the past doing earnest work. But I have said so much on this point I will stop. I cannot do anything, only present the matters before you. I hope and pray that the Lord will create a decided interest in home missions that are so terribly neglected.

With much love for God and His work, I remain true to my duty,

*Ellen G. White.*

## Chapter 90—To Brethren in the Ministry (incomplete)

[706]

**B - 67 - 1890**

**Battle Creek, Mich.**

**Sept. 17, 1890**

*Dear Brethren in the Ministry,*

Who shall assemble in camp-meeting in Oakland: I am deeply interested in the cause of God and greatly desire its success upon the Pacific coast. Since our return from Europe, there has been a state of things existing in California as well as east of the Rocky Mountains that has made my work fifty times harder than it otherwise would have been. Now there have been causes that have produced a condition of things that are very displeasing to God.

In the meeting held in California two years ago, the Lord wrought in our midst. The very last night of the meeting, there was earnest seeking of the Lord. There was the breaking of hearts as the Spirit of the Lord came into the meeting. And at three o'clock a.m., before the meeting closed, we prayed with subdued and humble hearts having faith in God to work with us, by us and through us. I attended the meeting at Minneapolis, the history of that meeting has passed into eternity with its burden of record and when the judgment shall sit and the books shall be opened there will be found registered a history that many who were at that meeting will not be pleased to meet.

At that meeting I had the special light from heaven on several occasions. I never felt more decidedly the Spirit of the Lord moving upon me than at that meeting. And I know the angels of the Lord were standing by my side to help me. I seemed to live as in clear light of the Sun of Righteousness, but the spirit that prevailed at that meeting was not the Spirit of God. I had to bear a decided testimony against the spirit that prevailed, and since that time the Lord wrought in every meeting we attended, but my testimony was treated with indifference as idle tales. I was charged with being influenced by

[707]

my son W.C.W., Elder A.T. Jones, E. J. Waggoner. Just as soon as my brethren express such thoughts they reveal [rest missing]

## Chapter 91—To J. S. Washburn

[708]

**W - 36a - 1890**

**Battle Creek, Mich.,**

**Sept. 18, 1890**

*Dear Brother Washburn,*

I received your letter this morning, and will reply at once. The article in the paper was in answer to your letter. I wrote it as a private letter long before it appeared in the Review; but as I read it to a few of our brethren, they urged me to put it in the paper, that others might be benefited by it, and I consented. The delay I could not interpret, but think by mistake my workers did not get the correct idea that there was to be no delay in the printing of the matter.

In regard to our visiting Washington, we will do so if the Lord permits. It will be a test of my strength on this journey, rather a trial trip. Since my dangerous illness in California, I have not spoken in Battle Creek. I feel no burden to speak in my weakness where so much has been said by me. When rained up by the Spirit of the Lord, I have been upheld, and his power has rested upon me. At times, I seemed to have superhuman energy to bear a straightforward testimony, such as I bore at Ottawa.

In twenty-one days during the ministerial institute I spoke twenty-one times, and the power and Spirit of God was upon me day and night. My spirit had no rest. But when I had spoken for the last time, I felt my duty was discharged. I had no more to say in the church or to my ministering brethren, in meetings. Since I returned from California, I have not been in the tabernacle. For weeks I could not have spoken, for my heart was in so weak a condition I could only speak a few words and hardly complete a sentence before my breathing powers failed me. I spoke once in Ceresco and once in Bedford in this feeble condition.

[709]

Then I left Battle Creek for Petoskey. I spoke there every Sabbath for eight weeks, except one Sabbath, besides three evenings. I had great freedom. The Blessing of the Lord rested upon me and the

hearers. Twice I spoke at Harbor Point, fourteen miles from Petoskey. I have spoken once in the Sanitarium, last Sunday night, with much freedom. I attend meetings in the small churches, but feel that I have no strength to labor with the church who have had my testimony so abundantly, and yet have set themselves against my message, and have not been moved to change their position of resistance, notwithstanding all the Lord has given me to say in demonstration of the Spirit and power. I have no hope that they could be helped by anything I should say further. They have resisted the appeals of the Spirit of God. I have no hope that the Lord has a reserve power to break down their resistance. I leave them in the hands of God, and unless the Lord places upon me a decided burden to speak words in the tabernacle, I shall not attempt to say anything until those who have acted a part to hedge up my way shall clear my path. If they have not recognized the Spirit of the Lord in the messages I have borne, they will recognize it less now, for I have not strength to contend with the spirit of resistance, the doubts and unbelief, which have barricaded their souls, that they could not see when good cometh. I have far greater liberty in speaking to unbelievers, They are interested. They feel impressed by the Spirit of God, and say, It seems those words are spoken under the inspiration of the Spirit of God. O, it is the hardest place in the world to speak where great light has come to men in responsible positions. They have been enlightened, but have chosen darkness rather than light.

I have great sorrow of heart over the hardness of heart that has been leavening our churches, and is especially seen in those who have had great light. Their blindness of mind is correspondingly great as the light was great that shone upon them. What will be the end of this stubborn unbelief we have yet to learn.

I am thankful that the Lord is working in Washington. I hope that you will keep under the direct rays of the Sun of Righteousness, that the bright beams from the face of Jesus Christ may shine with brightness upon your heart, and that you may reflect their bright rays to others.

I am pained as I see so much prejudice and Phariseism. O that our ministering brethren would broaden, and not be so narrow and shortsighted. Many souls will come from other denominational churches, and at the eleventh hour will obey all the truth, because

they have not set themselves in array against heaven's light, but lived up to all the light they had: while those who have had great light, large privileges and opportunities, and have failed to live in the light and walk in the light, will drop out by the way. Their light will shine less and less until their lamps will go out, for the want of the oil of grace in their vessels with their lamps.

Dear brother, walk humbly with God. The less you estimate self, the more will you estimate Jesus. I wish we could all ever bear in mind the value of the Lord places upon men. He would have them ever ready to co-operate with him, and be prepared to see greater things than these. He is saying, Follow me, and I will conduct you into higher departments of truth. In the books of God's providence each individual of the subjects of grace has a page, and he knows them all by name. Not one is absent from the mind of God! Written in the book, in the page assigned to him, is (contained) every particular of his history, even to the numbering of the hairs of his head. The Lord wants me and you, my brother, to approach nearer him in contemplating his character, his goodness, his love. [711]

From light to light God is leading his people. He liveth in light unapproachable, but surrounded by ten thousand times ten thousand, and thousands of thousands of holy, happy beings, every one of them waiting to do his bidding. They are not inactive, but in communication with other worlds, in all God's vast dominion. This little world is but an atom of the Lord's dominion. Through various agencies, divine and human, He is seeking to save. He is actually stooping from his throne and observing the movements of every living being, and in his books are recorded every transaction; and through heavenly agencies He is lifting up the oppressed and pointing the way before every soul,—the way to reach the mansions above.

If men would co-operate with God, light from his throne would be penetrating all the high ways and by ways of life. All things are possible to those who are connected with the bright beams of the Sun of Righteousness.

Who can anticipate the gifts of infinite Love. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." God's love for the world was not manifest because he sent his Son, but because he

[712] loved the world He sent his Son into the world that divinity clothed with humanity might touch humanity, while divinity lays hold of infinity. Though sin had produced a gulf between man and his God, divine benevolence provided a plan to bridge that gulf and what material did he use? A part of himself, the brightness of the Father's glory came to a world all seared and marred with the curse, and in his own divine character, in his own divine body, bridged the gulf, and opened a channel of communication between God and man. The windows of heaven were opened, and the showers of heavenly grace in healing streams came to our benighted world. O what love, what matchless, inexpressible love!

Had God given us less, we could not have been saved. But He gave to our world so abundantly that it could not be said that he could love us more. Then how foolish is the position taken that there is to be a second probation after the first is exhausted. God has exhausted his benevolence in the extensiveness of his grand plan in pouring out all heaven to man in one great gift. Only in comprehending the value of this offering can we comprehend infinity.

O the breadth and height and depth of the love of God! Who of finite beings can comprehend it? He would do a work, a great work, that in the fulness of the offering he would leave no possible excuse for man to be apprehensive that his guilt is too great for the offering to ransom him. God claims the whole of the affections of man, the whole heart, the whole soul, the whole mind, the whole strength. He lays claim to all that there is of man, because he has poured out the whole treasure of heaven by giving us his all at once, reserving back nothing greater that heaven can do.

[713] My brother, sink self in Jesus. Lift him up, contemplate his character, grow into his character, the character of Christ is his glory. We are to grow more and more into his divine likeness, to the full stature of men and women in Christ Jesus. When I commence writing on this subject, I go on and on, and try to get beyond the outer edge, but I fail. When we shall reach the mansions above, Jesus will himself lead the white-robed ones, made white in the blood (of the Lamb) to the Father. Therefore "are they before the throne of God, and serve him day and night in his temple, and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them,

not any heat: for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes.”

Let us praise God. Let us magnify his holy name. Let us humble self and exalt Jesus, for he is to be praised. Cling fast to Jesus. Relax not your hold for one moment. In him is your strength. He will not leave you if you put your trust in him.

Much love to your wife, and may you walk together, and keep the way of the Lord, is the prayer of Your sister in the faith,

*Ellen G. White.*

*Dear Brother,*

I wrote these lines under difficulties, a dress-maker calling me off, visitors calling; and I hardly know whether to send it or I will, however, for my copyist is afflicted with inflammation of the eyes, and I will have to leave today for Ceresco, where I speak Sabbath and perhaps Sunday. Excuse all mistakes.

*Ellen G. White.*

## Chapter 92—To O. A. Olsen

**O - 20 - 1890**

**Battle Creek, Mich.,**

**Oct. 7, 1890.**

*Dear Brother Olsen,*

My mind has been troubled over the things in Michigan and other conferences. But Michigan is the great heart of the work; here are the working powers that have a decided influence upon the work in all its movements throughout all our conferences. As matters have been presented to me again and again in reference to the spiritual condition of the publishing house in Battle Creek, I see a very sad picture.

Responsibilities are borne by men who have had no living experience in the rise and progress of the work. Brother Amadon and Elder Smith have had this experience, but Elder Smith is ensnared by the enemy and cannot in his present state give the trumpet a certain sound. Elder Butler is in the same condition. They are both unable to help just where the help is needed. They have by their course made of none effect, with a large number of others, the messages of communication which the Lord has been giving his people the last forty-five years. The displeasure of God is upon them both, yet Elder Smith is placed in positions as teacher to mold and fashion the minds of students when it is a well known fact that he is not standing in the light; he is not working in God's order. He is sowing seeds of unbelief that spring up and bear fruit for some souls to harvest.

I know of not one man who has length of experience from the rise of the message to make his voice heard or influence to tell on the cause of God at this time. With the exception of Brother Lunt nearly all are sleeping in their graves. Those who are living, who have had an experience in the work which the Lord has been pleased to give me are Elder Smith, Brother Amadon, and Elder Loughborough. Elder Smith will not receive the light God has given to correct him; he has not a spirit to correct by confession any wrong course he has

pursued in the past and thus put up the bars behind him which leads into dangerous paths.

I hear everywhere I go objections to the testimonies, quoting Elders Smith and Butler. They do not believe the testimonies; they do not accept that which Sister White has had in reproof of their course. Are not these good men? Have they not stood high in the work and cause of God? Then the seed of doubt and unbelief is sown in minds by those who have been themselves reprov'd. These men are and have been for years counteracting the work the Lord would have done to keep clear eyesight in the church and purge them from wrongs.

There are great responsibilities placed on unconsecrated, inexperienced men, in our councils, in interest connected with the great heart of the work, their decisions are not all sound, healthy, and consistent. A class have the molding and fashioning that know nothing of my work from the rise of the message. If Elder Smith stood where God would have him, if he had stood in the clear light from years back, his influence would be a power for good. But blindness is upon him and he senses it not. I have been shown that as he now stands Satan has prepared his temptations to close about his soul, that if he is not rescued the banner of truth will not be held aloft by him. Other hands will carry forward the sacred work to its close. Elder Butler will be left in the same position. This was shown me clearly in years past. They are unfaithful; they do not work with the Captain of our salvation and keep step with the providence of God.

The work is onward; truth will triumph; but if these men do not receive the reproofs given them of God, and take their stand firmly on the right side after having so great light, they will be left in darkness corresponding with the light that God would have them receive and walk in, which they refused to accept because it did not meet their ideas. Human feelings, human prejudices, false ideas, have been corrupting the gold of character; the most fine gold has become dim. The part that they might act in the work and cause of God to its very close, they do not act, because they will not be set right by the light God has flashed upon their pathway. They have caused the lame in faith to wander and to stumble on the dark mountains of unbelief, and they themselves are so blinded that the angel of the Lord says of them, "and knowest not."

[716]

There are those who are officiating in the great work who are not walking in the light; some are fashioned and molded in their experience by these men who ought to guide them and stand as faithful watchmen to give the trumpet a certain sound, but have been, in place of doing this, confusing minds and quenching the faith of God's people in the messages He has sent to them in reproof and warnings. The testimonies of His Spirit that would correct the erring are treated by them in such a manner as to leave many minds shrouded in uncertainty in regard to their true origin, and the voice of God is disregarded just as Satan wanted it should be.

Now I come to the point. Elder Loughborough has stood firmly for the testimonies, and should not he who dares to be true be especially cared for? Should not he be placed in a position where he can do the most good? Why should he be required to occupy a position in Nebraska? Why should he be called to that hard and trying field? I see no light in it, and I wish to have you reconsider this matter.

[717] The influence of Elder Loughborough is valuable in our churches. Just such a man is needed, one who has stood unwaveringly for the light that God has given to His people, while many have been changing their attitude toward this work of God. I say let Elder Loughborough do a work that is suffering to be done in the churches. The Lord would have his voice heard as was John's, telling the things he has seen, and that which he has heard, which he himself has experienced in the rise and progress of the third angel's message.

I consider the position and work of Elders Butler, Farnsworth, Smith, and numerous others, is to unsettle the faith of the people of God by things which they say but which they ought not to say, and things left unsaid which they ought to say. And this state of things—unbelief, prejudice, and Pharisaism—is leavening the church. God has spoken, but they hear not His voice. They have had all the evidence that will ever be given them in the manifestation of the fruit of the Spirit of God attending the messages given, but they have closed their eyes lest they shall see, and hardened their hearts lest they shall feel. The Spirit of God has been grieved, and they are so dull of comprehension that they know it not.

Now, Brother Olsen, find some one else for Nebraska and let Elder Loughborough stand in his right place, as a Caleb, coming to the front and bearing a decided testimony in the face of unbelief and

doubts and skepticism. We are well able to go up and possess the goodly land. God said of him, "My servant Caleb...hath followed me fully, him will I bring into the land." [Numbers 14:24.] Calebs are most needed in the churches today.

Something must be brought into our churches to overcome this unsettled state of unbelief in order to make them vigorous and successful. We need to follow Christ with the whole heart. I ask you to prayerfully consider the situation. Do not fasten Elder Loughborough in a corner anywhere; do not bind him down to any one special conference. If he has strength for Nebraska, he has the same capability for California. What we need now is to cherish Elder Loughborough to make as far as possible his experience serve the cause of God in a wider sphere.

[718]

There is much loose work done everywhere, and the efforts that have been made for the few years past tend to put out the eyes that Israel shall not discern their defections, and God withholds His Spirit from them and darkness envelopes them as it did the Jewish nation. What we want most is not learning and eloquence and the mastery in debating, but heart power, prayer to God in faith for His converting power, thoroughgoing piety. Half-way converts abound; singleness in love for Jesus is rare. It is not brain power or purse power, but heart power that the people need now.

I say, give Elder Loughborough men to work with him and let his efforts be put forth in Michigan from church to church. Let his experience, with the help that God shall give him, settle the wavering faith of the people who are losing their bearings because of the watchmen giving the trumpet an uncertain sound. Let everything be done that can be done for the churches in Michigan to strengthen the things that remain that are ready to die. Why not encourage Elder Loughborough and Brother Lunt to come to Michigan and work in this state? Both can do a similar work; they can bear a testimony of the things they have seen and heard, felt and handled. They will do more good in this kind of labor than the whole season of camp meetings, for what the people need is personal effort, and words and influence to settle the faith of those who are now in uncertainty.

May the Lord give you wisdom in this matter; but I cannot feel that you are moving wisely in calling Brother Loughborough to Nebraska. Something in line of decided testimony must be heard in

[719] vindication of the testimonies of the Spirit of God in our churches. Shall the people have it? Think of these things. May the Lord help you in your decisions, is my prayer.

*Ellen G. White*

## Chapter 93—To Brethren in Responsible Positions [720]

**B-1f-1890**

**To Brethren in Responsible Positions:**

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Brethren in responsible positions, you are in danger. I lift my voice in warning. Beware. Unless you watch, and keep your garments unspotted from the world, Satan will stand as your captain. It is now no time to hide your colors, no time to turn traitor, when the battle presses sore. It is no time to lay down or hide our weapons, and give Satan the advantage in the warfare. Watchmen on the walls of Zion must be wide awake. Call to your fellow-watchmen in no sleepy terms, “The morning cometh, and also the night.” [Isaiah 21:12](#). If no response is made, then know that the watchman is unfaithful. It is now no time to relax our efforts, to become tame and spiritless; no time to hide our light under a bushel, to speak smooth things, to prophesy deceit. No, no; there is no place for sleepy watchmen on the walls of Zion. Every power is to be employed wholly and entirely for God. Maintain your allegiance, bearing testimony for God and for truth. Be not turned aside by any suggestion that the world may make. We can make no compromise. There is a living issue before us, which will be of vital importance to the remnant people of God, to the very close of this earth’s history; for eternal interests are here involved. We are to look constantly to the Lord Jesus Christ, the Captain of our salvation. All that Jesus did on the earth was done with an eye single to the glory of His Father. He says, “As the Father gave me commandment, even so I do.” ([John 14:31](#).) “This commandment have I received of my Father.” ([John 10:18](#).) In all He did, He was working out the will of His Father, so that His life on earth was a manifestation of the divine perfection. The union of divinity with humanity in Christ, was to reveal to us God’s purpose to bring man into the closest connection with Himself. We can not possibly be happy without Him. [721]

The original apostasy began in a disbelief and denial of the truth. We are to fix the eye of faith steadfastly upon Jesus. When the days come, as they surely will, in which the law of God is made void, the zeal of the true and loyal should rise with the emergency and should be the more warm and decided, and their testimony should be the more positive and unflinching. But we are to do nothing in a defiant spirit, and we shall not if our hearts are fully surrendered to God. ([Romans 13:1-7](#); [Titus 3:1](#).)

[722] Now is the time for God's people to take up the duties that lie next them. Be faithful in the little things; for on the right performance of these hang great results. Do not leave the work which needs to be done, because it appears to your judgment to be small and inconsiderable. Make up every waste place, repair the breaches as fast as they occur. Let no differences or dissensions exist in the church. Let all go to work to help someone who needs help. There is a cause for the great weakness in our churches, and that cause it is hard to remove. It is self. Men have none too much will, but they must have it wholly sanctified to God. They need to fall on the Rock, and be broken. Self must be crucified in every one who shall enter the gates of the city of God. The fierce spirit which rises up in the hearts of some in the church when anything does not please them, is the spirit of Satan, and not the Spirit of Christ. Is it not fully time that we return to our first love, and be at peace among ourselves? We must show ourselves to be not only Bible readers, but Bible believers. If we are united to Christ, we shall be united to one another. (See [John 13:34](#); [Romans 15:1-5](#).)

The increase of our numbers and the enlarging of our facilities means work; it calls for entire consecration and thorough devotedness. God has no place in His work for half-hearted men and women, those who are neither cold nor hot. Christ says, "I will spew thee out of my mouth." God calls for men who are whole-hearted.

There are those who have prided themselves on their great caution in receiving "new light", as they term it; but they are blinded by the enemy, and can not discern the work and ways of God. Light, precious light, comes from heaven, and they array themselves against it. What next? These very ones will accept messages that God has not sent, and thus will become even dangerous to the cause of God because they set up false standards. Men who might be of great use

if they would learn of Christ and go on from light to greater light, are in some things positive hindrances, forever on the point of questioning, wasting much precious time, and contributing nothing to the spiritual elevation of the church. They excite doubt and fear. They misdirect minds, leading them to accept of suggestions that are not safe. They can not see afar off, they can not discern the conclusion of the matter. Their moral force is squandered upon trifles; they view an atom as a world and a world as an atom. [723]

Many have trusted and gloried in the wisdom of men, far more than in Christ and the precious, sanctifying truth for this time. They need the heavenly anointing, that they may comprehend what is light and truth. They thank God that they are confined to no narrow groove, but they do not see the breadth and far-reaching extent of the principles of truth, and are not enlightened by the Spirit of God as to heaven's large liberality. They admire man-made inventions and discoveries, but they are walking in the sparks of their own kindling, diverging farther and farther from the genuine principles of Christian action, ordained to make men wise unto salvation. They strive to extend the gospel, but separate it from the very marrow, the life. They say, "Let the light shine;" but cover it up so that it shall not shine in clear rays on the very subjects that they need to understand. Some exhaust the fervor of their zeal on plans that can not be carried out without peril to the church.

At this time the church should not be diverted from the object of vital interest to things that will not bring health and courage, faith and power. They must see, and by their actions testify that the gospel is aggressive. But the light which is given to shine brighter and brighter unto the perfect day, burns dimly. The church no longer sends out the clear bright rays of light amidst the moral darkness that is enveloping the world as a funeral pall. The light of many does not burn or shine. They are moral icebergs.

Watchmen on the walls of Zion are to be vigilant, and sleep not day or night. But if they have not received the message from the lips of Christ, their trumpets will give an uncertain sound. Brethren, God calls upon you, both ministers and laymen, to listen to His voice speaking to you in His word. Let His truth be received into the heart, that you may be spiritualized by its living, sanctifying power. [724]

Then let the distinct message for this time be sent from watchman to watchman on the walls of Zion.

This is a time of general departure from truth and righteousness, and now we must build the old waste places, and, with interested effort, labor to raise up the foundation of many generations. “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, honorable; and shalt honor 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](#); See [Isaiah 51:7-16](#); [62:1-4](#).)

[725] While you hold the banner of truth firmly, proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God. The third angel is represented as flying in the midst of heaven, symbolizing the work of those who proclaim the first, second, and third angels’ messages; all are linked together. The evidences of the abiding, ever-living truth of these grand messages that mean so much to us, that have awakened such intense opposition from the religious world, are not extinct. Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import, their time and place; but they live, and are to exert their power upon our religious experience while time shall last.

The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions; all these are the instrumentalities of God to co-operate in the grand work represented by the first, second, and third angels flying in the midst of heaven to warn the inhabitants of the world that Christ is coming the second time with power and great glory. The Revelator says, “I saw another angel come down from heaven, having great power; and the earth was lightened with His glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen.” ([Revelation 18:1, 2](#).) This is the same message that was given by the second angel,—Babylon is fallen,

“because she made all nations drink of the wine of the wrath of her fornication.” ([Revelation 14:8](#).) What is that wine?—Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the lie Satan first told to Eve in Eden,—the natural immortality of the soul. Many kindred errors she has spread far and wide, “teaching for doctrines the commandments of men.”

When Jesus began His public ministry, He cleansed the temple from its sacrilegious profanation. Almost the last act of His ministry was to cleanse the temple again. So in the last work for the warning of the world, two distinct calls are made to the churches; the second angel’s message, and the voice heard in heaven, “Come out of her, my people,...For her sins have reached unto heaven, and God hath remembered her iniquities.” ([Revelation 18:4, 5](#).)

[726]

As God called the children of Israel out of Egypt, that they might keep His Sabbath, so He calls His people out of Babylon, that they may not worship the beast nor his image. The man of sin, who thought to change times and laws, has exalted himself above God, by presenting this spurious sabbath to the world; the Christian world has accepted this child of the Papacy, and cradled and nourished it, thus defying God by removing His memorial and setting up a rival sabbath.

After the truth has been proclaimed as a witness to all nations, at a time when every conceivable power of evil is set in operation, when minds are confused by the many voices crying, “Lo, here is Christ.” “Lo, He is there;” “this is truth.” “I have the message from God;” “He has sent me with great light;” and there is a removing of the landmarks, and an attempt to tear down the pillars of our faith,—then a more decided effort is made to exalt the false sabbath, and to cast contempt upon God himself by supplanting the day He has blessed and sanctified. This false sabbath is to be enforced by an oppressive law. Satan and his angels are wide awake and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating the knowledge of God. While Satan is working with his lying wonders, the time has come foretold in the Revelation, when the mighty angel that shall lighten the earth with his glory will proclaim the fall of Babylon and call upon God’s people to forsake her.

[727]

The Lord has presented before me that those who have been in any measure blinded by the enemy, and who have not fully recovered themselves from the snare of Satan, will be in peril because they can not discern light from heaven, and will be inclined to accept a falsehood. This will affect the whole tenor of their thoughts, their decisions, their propositions, their counsels. The evidences that God has given are no evidence to them, because they have blinded their own eyes by choosing darkness rather than light. Then they will originate something they call light, which the Lord calls sparks of their own kindling, by which they will direct their steps. The Lord declares, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have at mine hand; ye shall lie down in sorrow." Jesus said, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." "I am come a light into the world, that whosoever believeth on me should not abide in darkness." "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day."

[728]

By many, the words which the Lord sent will be rejected, and the words that man may speak will be received as light and truth. Human wisdom will lead away from self-denial, from consecration, and will devise many things that tend to make of no effect God's messages. We can not with any safety rely upon men who are not in close connection with God. They accept the opinions of men, but can not discern the voice of the True Shepherd, and their influence will lead many astray, though evidence is piled upon evidence before their eyes, testifying to the truth that God's people should have for this time. The truth is calculated to turn men to Christ, to quicken their energies, subduing and softening their hearts, and inspiring them with zeal and devotion and love to God. The Sabbath truth must in no case be covered up. We must let it appear in plain contrast with error.

As the end approaches, the testimonies of God's servants will become more decided and more powerful, flashing the light of truth

upon the systems of error and oppression that have so long held the supremacy. The Lord has sent us messages for this time to establish Christianity upon an eternal basis, and all who believe present truth must stand, not in their own wisdom, but in God; and raise up the foundation of many generations. These will be registered in the books of heaven as repairers of the breach, the restorers of paths to dwell in. We are to maintain the truth because it is truth, in the face of the bitterest opposition. God is at work upon human minds; it is not man alone that is working. The great illuminating power is from Christ; the brightness of his example is to be kept before the people in every discourse.

The rainbow above the throne, the bow of promise, testifies to the whole world that God will never forget His people in their struggle. Let Jesus be our theme. Let us with pen and voice present, not only the commandments of God, but the faith of Jesus. This will promote real heart piety as nothing else can. While we present the fact that men are subjects of a divine moral government, their reason teaches them that this is truth, that they owe allegiance to Jehovah. This life is our time of probation. We are placed under the discipline and government of God to form characters and acquire habits for the higher life. Temptations will come upon us. Iniquity abounds; where you least expect it, dark chapters will open that are most terrible, to weigh down the soul; but we need not fail nor be discouraged while we know that the bow of promise is above the throne of God. We shall be subject to heavy trials, opposition, bereavement, affliction; but we know that Jesus passed through all these. These experiences are valuable to us. The advantages are not by any means confined to this short life. They reach into eternal ages. Through patience, faith, and hope, in all the changing scenes of life, we are forming characters for everlasting life. Everything shall work together for good to those that love God.

[729]

All the scenes of this life in which we must act a part, are to be carefully studied, for they are a part of our education. We should bring solid timbers into our character building; for we are working both for this life and eternal life. And as we near the close of this earth's history, we advance more and more rapidly in Christian growth, or we retrograde just as decidedly.

[730] “I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth ..... And I will remember my covenant, ... and the waters shall no more become a flood to destroy all flesh.” In the rainbow above the throne is an everlasting testimony that “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Whenever the law is presented before the people, let the teacher of truth point out the throne arched with the rainbow of promise, the righteousness of Christ. The glory of the law is Christ; He came to magnify the law, and make it honorable. Make it distinct that mercy and truth have met together in Christ, and righteousness and peace have embraced each other. It is when you are looking to His throne, offering up your penitence and praise and thanksgiving to God, that you perfect Christian character, and represent Christ to the world. You abide in Christ, and Christ abides in you; you have that peace that passeth all understanding. We need constantly to meditate upon Christ and His attractive loveliness. We must direct minds to Jesus, fasten them upon Him. In every discourse dwell upon the divine attributes.

[731] As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained; for this would eclipse the glory of the rainbow above the promise; man could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God. It is the mingling of judgment and mercy that makes salvation full and complete. It is the blending of the two that leads us, as we view the world’s Redeemer, and the law of Jehovah, to exclaim, “Thy gentleness hath made me great.” We know that the gospel is a perfect and complete system, revealing the immutability of the law of God. It inspires the heart with hope, and with love for God. Mercy invites us to enter through the gates into the city of God, and justice is satisfied to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly King. If we were defective in character, we could not pass the gates that mercy has opened to the obedient; for justice stands at the entrance, and demands holiness, purity, in all who would see God. Were justice extinct, and were it possible for divine mercy

to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken up. The change from earth to heaven will not change men's characters; the happiness of the redeemed in heaven results from the characters formed in this life, after the image of Christ. The saints in heaven will first have been saints on earth.

The salvation that Christ made such a sacrifice to gain for man, is that which is alone of value, that which saves from sin, the cause of all the misery and woe in our world. Mercy extended to the sinner is constantly drawing him to Jesus. If he responds, coming in penitence with confession, in faith laying hold of the hope set before him in the gospel, God will not despise the broken and contrite heart. Thus the law of God is not weakened, but the power of sin is broken, and the scepter of mercy is extended to the penitent sinner.

*Salamanca, N.Y.,*

*November, 1890.*

## Chapter 94—To U. Smith

**S-73-1890**

**Brooklyn, N. Y.**

**Nov. 25, 1890**

*Dear Brother Smith,*

I am about closing the sixty-third year of my life, and I am very solemnly impressed that the account or record of my past has gone out of my power and the inquiry comes with earnestness, What do the books testify of me? I want to be a faithful steward of the grace of Christ. His rich blessing has rested upon me while on this journey and during the night season again and again have I been shown your position has been a dangerous one. The Lord bears long with the erring but when He does visit for their transgressions, then “He will require the past.”

I know your danger. I have presented this to you by letter, I have spoken to special ones assembled in the committee meetings, I have spoken in the chapel of the office, I have not called you by name, but you knew yourself, that the reproofs were for you. I spoke upon general principles. Then I spoke in regard to the course you and other ministers—had pursued, and how displeasing all this was to our Lord but you moved not, you stood as a stumbling block as you do to this day for others to take courage in their unbelief and stumble over “good Brother Smith”. This walking and groping in darkness I have been shown will continue until these men who have felt at liberty while at Minneapolis and since that meeting connive to pursue a course of resistance to my testimony.

If you have faith in the Testimonies, you will act out all the faith you have. You might just as well voice your attitude in regard to the work which the Lord has given me to do as to do as you have done. You have virtually said, “I have not confidence in the message Sister White bears.” You are far more guilty in taking the position that you have taken than these who know me not. You have known the character of my work from the beginning of our

acquaintance which has been since Edson White was three years old. Brinkerhoof and Snook, had they had the light and knowledge you have had of the work God has given me to do, might have stood to this day and you are far more guilty in the position you have taken with the testimonies sounding in your ears for the last two years, and unheeded. No confession has come from your lips, and I have been compelled to meet your influence in Minneapolis and since that time, everywhere I have been; and now the year 1890 is nearly closed. Will you fall on the Rock and be broken? Will you evade the point as you have done? Elders Millers both presented your case as evidence that they should resist the Spirit of God, the message and the messenger. Bro. Rupert has a work of confession. I told him two years ago when at Potterville, and he has heard the same again and again from my lips, but Brother Smith has been his stumbling block and the stumbling block of many others. The burden has been too great for me to bear. I decided without an entire change, I would not remain at Battle Creek for I would be sharing the sin of those who refused the spirit of God in correction and warnings. I would wear out my life for my brethren have made my work one-hundred fold harder than was necessary by their unbelief. [733]

I pity Dan Jones. I have talked with him freely. I begged of him last year at the Ministerial Institute, for Christ's sake, to not help you to keep the position you then occupied, I begged of him to lend his influence to help you to come out into the clear light. I told him I knew your dangers. You were a man like Elder Butler, - would not confess a wrong step but would make many more wrong steps to justify your first wrong step, when, if you would overcome that stubbornness that is ingrained into your life and character, the power of God would make you a man of efficiency to the very close of time. But unless you become a new bottle, the wine (?) of light and the power of the grace of God could not come to you.

And I was burdened day and night for you. I knew you were holding many others. Bro. Morrison quoted you. Bro. Nicola quoted you. Bro. Morrison and Nicola will both land in infidelity, both of the testimonies and the word of God, and to see you, a stumbling stone for these men who have no knowledge of me or of my work has been too painful for me (to) endure for you certainly knew better than to do as you have done. The bewitching power of unbelief and [734]

stubbornness has held you that you would not confess your wrongs when you regretted them deeply, but would not confess them to help the church in this very line of their duty.

I love you and I cannot bear to be thus disconnected as we are. I have not union with you. I cannot feel any freedom in counseling with you when the Lord has signified by plain, direct testimony this should be,—that you needed counsel, you could help me and my husband and we could help you and now you must know I shall not change. You must know if you are not blinded, that my testimonies have not changed, that I have not changed in character or in my work, and hope through the grace of God, never to swerve to the right or to the left to have harmony with you or Elder Butler or any elder in the ranks of Sabbathkeepers.

I have not strength or time to write much more as I must preserve my strength to labor. I thought I would make one more appeal to you. I have talked with you but it seemed to do no good. I have written to you but it made you only go farther and deeper in resistance of the Spirit of God. You responded to my letter of appeal by writing me a letter accusing Elder Jones of tearing up the pillars of our faith. Was this truth? The meetings of the ministers held in the office when these matters were investigated revealed that you accused him wrongfully. Have you confessed this? Have you cleared your own soul? Have you made straight paths for your feet lest the lame be turned out of the way? When I said everything I could say in that first meeting, then the second meeting on the Sabbath in the office chapel was held when the Spirit of the Lord came nigh to us. Christ knocked for entrance but no room was made for him, the door was not opened and the light of His glory, so nigh, was withdrawn. The last time you heard my voice was in the [remainder missing]

## Chapter 95—To W. C. White, J. E. White and wife [735]

Lt 109, 1890

Evangelism in Norwich and Lynn, Massachusetts; Concern for those Who Unsettle Faith in the Testimonies and Misinterpret the Scriptures

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

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

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

It is a critical time now with many. There are a number in the valley of decision, right upon the point of taking their stand. One is an overseer in the shoe manufacturing establishment. He has a family. He is a man of ability, but as soon as he takes his position [736]

then he can no more keep his place, and his wife is a bitter opposer. O, may the Lord help these poor souls. I think we must pray more for these persons, convinced but who see the cross and dare not lift it, for to do so would take away the support, and they have families. They know the truth and feel deeply, but dare not venture.

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

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

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

My heart is stirred within me. I want to say to the dressmaker who has taken her position, I will help you to go to Battle Creek and

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

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

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

[738]

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

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

[739] past experience in the messages. To see such a youth, of a babe's experience, turning away the pillars of our faith seems just terrible. Brother Robinson gave him a chance to speak out all he had to say and then give them a chance to think of it and answer the matter. Our brethren will now present our true position without making any particular drive on him.

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

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

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

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

The prejudice was swept away from many minds, and I know the Lord gave messages for them and the testimony of the Spirit of God cut its way through everything like prejudice and unbelief. But the brother so intent on his new light did not come to hear me but once.

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

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

[741]

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

I have loved Brother Smith next to my own husband and children, because he has had a part in the work for so many years. I have highly esteemed Elder Butler. But these men have left me alone—these men, to whom the Lord has spoken several times that they should stand united with my husband and myself in closest union till the close of time. They have caused me such sadness and grief

of spirit as I cannot describe. I felt my husband's death, oh, how keenly God alone knows, but I have felt the cruel course of these men toward the work of God He has given me to do, more keenly than the death of my husband.

[742] I have sorrow in my heart continually on their account because they will not, cannot, be saved in their present attitude. They persistently hold to the course of wrong they in their blindness have taken, and until they shall see and confess their errors they stand in no better place before God than other ministers who have resisted the Spirit of God and done despite to the Spirit of grace. I know their position perfectly. It is kept before me in many ways, until the only relief I can get is to keep away from Battle Creek where the influence of these things is prevailing and active. May the Lord help me to move wisely.—[Letter 109, 1890](#).  
Ellen G. White Estate Washington, D.C. June 5, 1986. Entire Letter.

## Chapter 96—To O. A. Olsen (cf. Lt 43a, 1890)

[743]

Lt 43, 1890

### Revival at Danvers, Massachusetts

**Lynn, Mass. USA.**

**Dec. 15, 1890**

*Dear Brother Olsen,*

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

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

[744]

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

refuse to visit these places, for I know that I have a message for them from the Lord.

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

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

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

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

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

[746]

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

As we near the time when principalities and powers and spiritual wickedness in high places will be brought into warfare against the truth, when the deceiving power of Satan will be so great that if it were possible he will deceive the very elect, we must have our

[747]

discernment sharpened by divine enlightenment, that we may know the spirit that is of God, that we may not be ignorant of Satan's deceptions. Human effort must combine with divine power, that we may be able to accomplish the closing work for this time.

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

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

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

Elder Olsen, I urge you to be of good courage. Have confidence in God. Carry every burden to Him. He can and will make you

efficient, but you must have faith. Do not be depressed, do not mourn in secret because of the unfaithfulness of the watchmen on the walls of Zion. There is no call for despondency and misapprehension. Place yourself where the bright beams of the Sun of Righteousness can shine into all the chambers of your mind and into the soul-temple. "Ye are the light of the world," God says. He will make those who are faithful in the church radiant with the word of God. His Spirit will be communicated to human instrumentalities, giving them light before which moral darkness must flee away.

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

Ellen G. White

P.S. I was urged by our ministering brethren to return to Lynn [749] and speak on Tuesday and Wednesday evening. I have consented to do this. Brother Fifield is doing all he can to get the people to the meetings on these two evenings. May the Lord move upon their hearts, is my prayer. On Thursday night we go to Boston, take the sleeper for Washington, and arrive in that city on Friday at eleven o'clock.—[Letter 43, 1890](#). (To Elder O. A. Olsen, Dec. 15, 1890.)  
White Estate Washington, D. C. December 2, 1982

[750]

## Chapter 97—To O. A. Olsen (cf. Lt 43, 1890)

O-43a-1890

[variant of [Letter 43, 1890](#)]

**Lynn, Mass.**

**December 18, 1890**

*Dear Brother Olsen,*

Our meeting at Danvers is closed. I spoke five times, four times at length, speaking two evenings and Sabbath and Sunday morning at the missionary meeting, and again Sunday afternoon. I am fully satisfied, beyond a question or a doubt, that the Lord has a message for me to bear to the people. I have felt the sustaining power of God while standing on my feet in speaking. I know the power of God has spoken through the human instrument. I know that there is a reception of the word, and hungry souls are fed. Day and night I have a spirit of intercession that the Lord will clothe me with the spirit of the work, and [give me the] meekness and the gentleness of Christ, and that I may be clothed with the righteousness of Christ.

Since the Brooklyn meeting I no longer talk of feebleness and infirmities. I never had such freedom from pain. I am sleeping nights as I have not slept for twelve years. The peace of God abides in my heart. To speak the words God has given me is more than my meat and my drink. There is a thankful heart full of praise ascending to God all the time. Sabbath, that blessed Sabbath in Brooklyn, from early morning hours all through the day and constantly since, I have been eating of the heavenly manna.

[751]

My heart is full of earnest sympathy and love for the churches that are ready to die and are merely struggling for an existence. I say over and over, He has bought the church with His own blood and is longing to clothe her with His righteousness and salvation. He has made her the depository of His precious doctrines, holy truths, and He wants to make them participants of His glory.

We have had a most precious meeting in Lynn and Danvers, but especially in Danvers. Last Sabbath all in the house came forward for prayers, converted and unconverted—except two, an aged colored man and one poor, timid soul who dared not move forward. The angels of God were in our midst. All the ministers place themselves as seeking the Lord, and the supplication was heard in heaven. Oh, how thankful was my heart! How glad I was to be able to feed the flock of God, through the grace given me of God.

I tell you, the churches are hungering and starving, and how readily they grasp the word of God and the encouragement He gives them. I cannot hold back and refuse to visit the churches, for I know I have a message for them from the Lord. After the season of prayer we asked those who had a desire to testify, and although many had been in the church from nine o'clock in the morning until night without anything to eat, they were in no hurry for the meeting to close. There were many testimonies borne. Earnest supplications were made to God for ministers and people, and the testimony of many was, The Lord is in this place.

The presence of the Lord was in the meeting. I felt the power of the Lord upon me. Elder Fifield was greatly blessed. He grasped my hand after the season of prayer and praised the Lord for His goodness and His rich blessing. The universal testimony was that they had been blessed of the Lord, that this was a visitation for Danvers that they had never had before. When I see how much the testimony God has given me is really needed, and with but one or two exceptions duly appreciated, I feel wholly reconciled to visit these places where I have never been.

I am treated with respect and confidence and faith, after the trials and severe labors I have borne in Battle Creek, and the resistance and refusal to receive the message God has given me, by those who most needed it. I have a deep-seated conviction that my work is not to be in perpetual conflict, to brace and push for every inch gained. The men who ought to hold up my hands in the work have, some of them, been laboring to the best of their ingenuity to weaken my hands and discourage my heart, and wear out my strength and energies in beating against the walls of wicked prejudice and opposition. They do not see, and I feel sometimes that they never will.

[752]

If in Christ's day they had known that He was the Prince of life, they would not have crucified Him. Again the statement is made, "He could not do many mighty works" in certain places "because of their unbelief." If Jesus, the Source of all power and light and life, was bound about and His way obstructed by unbelief, what could be expected of those who are finite instruments?

I know time and again the Lord Jesus has longed to communicate the Holy Spirit in rich measure, but there was no place for it to rest. It would not be recognized or valued. The blindness of mind, the hardness of heart, would interpret it as something of which they should be afraid, or [they would] use it to exalt themselves. Some will think [that] some hidden evil lies lurking in the revealings or manifestations of God's power, that would harm them. When things come to this pass, the Spirit does not descend.

[753] I know that if the way were only prepared, there would be in Battle Creek such a sacred kindling of love and zeal commenced upon the hearts of the very men who need this work but who have themselves barred the way that it shall not come, and men who are now in unbelief would receive communications from heaven and would be proclaiming, "Prepare ye the way of the Lord and make His paths straight."

When the leaders get out of the way, the work will be progressive in Battle Creek. The missionary spirit will revive, exist, and increase, and the church will act from a calm, simple sense of their obligations. They will as a church become in the highest sense a missionary field. The Lord has sent again and again His Holy Spirit to change the attitude by infusing a living, working principle into the church, but there have been unconsecrated elements at work to rock the church to sleep in the cradle of carnal security.

The position taken at Battle Creek has been the pulse-beating of many churches. The power of God, the rich graces He longs to bestow, is not desired unless they themselves shall mark out the way in which God shall work. The Lord God of Israel has opened the windows of heaven to send the earth rich floods of light, but in many cases there was no place made to receive it or give it room, when every man—ministers, pastors, and those who stand in responsible positions—should have welcomed the truth, old or new, and with

missionary tact and glad thankfulness should cry, "Ho, every one that thirsteth, come ye to the waters."

The influence of individuals has not been to act faithfully their part, but these barriers have been thrown up, and the streams of salvation turned aside into another channel. Success is seldom the result of scattered individual effort. The weight of every individual church member is required. The influence of ministers, of pastors, of workers in all our institutions, is required to prepare the way for the welcome reception of the light and glory of God.

The whole treasures of heaven are at our hand for the work of preparing the way of the Lord. Providence has prepared sufficient power in the universe of heavenly agencies to make the missionary work a wonderful success, if human agencies will qualify and fully equip themselves for the great work. Our success thus far has been fully proportioned to our efforts. God lays every soul who claims to believe in Jesus under tribute to employ his capabilities in His service.

[754]

There is no need of despondency, of vain apprehension, if those who have an experience in and a knowledge of the truth will keep themselves beneath the bright beams of the Sun of Righteousness, for the Lord is gracious and the prayer of Christ for His disciples was that they may be one as He was one with the Father. "That the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one" [John 17:21, 22].

The influence of hopefulness is a wonderful help to the worker, and [especially] as we are now approaching a period when principalities and powers and spiritual wickedness will increase, when the deceiving power of Satan will be so marked that we are warned in the Word of God that if it were possible he would deceive the very elect. The discernment of the people of God must be sharpened by divine illumination to know what spirit is of God, and to not be ignorant of Satan's devices.

There will be an accumulation of divine agencies to combine with human effort that there may be the accomplishment of the work for the last time. The work will most assuredly be cut short in a most unexpected manner. The wind bloweth where it listeth, and no one will be able to say when the movings of God's Spirit will be

[755]

realized or what direction or through whom it will manifest itself. But I speak not my own words when I say it will pass by those who have had their test and opportunity and have not distinguished the voice of God or appreciated the movings of His Spirit. There will be thousands converted to the truth in a day, who at the eleventh hour see and acknowledge the truth and the movements of the Spirit of God. "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed" [[Amos 9:13](#)].

The accessions to the truth will be of a rapidity which will surprise the church. God's name alone will be glorified. Finite man will wonder and adore. The church is now highly privileged to bear a vigorous part as active agents with heavenly instrumentalities. Every Christian now should become men and women of intercession with God. They will evidence how much they love Jesus and the soul that He has purchased with His own blood.

Men and women in the church are privileged with the golden opportunity now to obtain an experience higher and holier, beautified with the attributes of Christ. They have a decided part to act in holding up the hands that are ready to fall. This is the work which must be done if the church is a living, active, working church. They must as a whole and as individuals tread Satan under their feet. The habits, the conversation, the daily life must be wholly consecrated on the Lord's side, and they must hold communion with God. He must be their divine Counselor, and there must be by the church as a whole and by its individual members a spirit of intercession and wrestling with our covenant-keeping God in behalf of themselves and also for the watchmen on the walls of Zion and the workers in the cause of God, that they may be clothed with the garments of salvation and may have at this time power to prevail with God, that many souls may be the fruits of their ministry. God will answer the earnest supplications that are sent to Him in faith.

Oh, how tenderly Jesus looks upon the simple-hearted, the humble, contrite, self-denying followers of Jesus. His eye is especially upon all those who are willing and obedient and who are learning the lessons in the school of Christ. There is wisdom which God gives the humble and contrite ones which He does not bestow upon the wise and the prudent, so prudent in their own self-conceits that

they know not the things which make for their peace. He passes these by, but imparts His wisdom to babes. He lays in the dust all human pride; He lifts up with the tenderest care those that are cast down; He recognizes the weak and the humble, and He imparts to them His comfort and grace. Oh, how true [it is] that he that walketh in spiritual blindness knoweth not whither he goeth nor at what he stumbleth. How many need to become fools in their own estimation that they may have true wisdom.

Elder Olsen, I urge you to be of good courage. I beseech you to confide wholly in God. I entreat you to carry every burden to Jesus. He can and He will give you help and spiritual power. But have faith in God. Do not be depressed. Do not mourn in secret places, as I have done because of the pastors of the flock, because of the unfaithfulness of the watchmen on the walls of Zion. Lie in the channel where the blessed full beams of the Sun of Righteousness shall shine upon you and into all the chambers of the mind and into the soul temple. God will make all the faithful in the church radiant with His light and strong in His power. His Spirit is to be communicated to human instrumentalities, and the blessed illumination before which moral darkness must be chased away [is to be imparted], for Christ has ordained that His church should be the light of the world.

[757]

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

*Ellen G. White*

[758] **Chapter 98—To W. C. White, J. E. White and wife**

Lt 112, 1890

Meetings in Washington, D. C.; The Need of the Holy Spirit; Final Events

(Written December 22, 1890, from Washington, D. C., to “Dear Children, Edson, Emma, and Willie.”)

We left Lynn, December 18, Thursday evening. We had all the help we needed in getting us to Boston and on board the sleeper. As the price for one berth was three dollars the entire distance to Washington, Sarah decided to save the three dollars and go into the day coach. The porter told her not [to] go into the day coach, as there were several berths unoccupied. He told her [that] after the sleeping car conductor had taken his berth, he would make her up a berth. This she refused to accept. She told him it would not be strictly honest and she would take her chances in the day coach. The porter then went to the conductor and talked with him, and the conductor then asked her to remain. They did not make her up a berth but gave her two seats to make herself as comfortable as she could. She slept well through the night. I did not sleep as well as usual, for my arms would become almost paralyzed with the hard bed. I was obliged to rub them and work over them, for they seemed about helpless.

[759] We had beautiful weather. The air was cool and bracing, and the cars were not overheated. We found in the morning we could not reach Washington on time at eleven o'clock, for we were three hours behind time. We tarried one hour in Baltimore and reached Washington at three o'clock p.m. As there was no one to meet us, the porter secured a hack, and the hackman took us to the mission. We were thankful to get trunks and all arranged before the Sabbath, and after this we shall always endeavor to make arrangements to get to our place of destination on Thursday.

They had about given up our coming but were glad indeed to see us. Sabbath I spoke on [Isaiah 58](#). I had freedom, as I have had in every instance in speaking on this tour. We had a hall well filled, and we had an excellent social meeting. We know the presence of the Lord was in the meeting. The softening, subduing influence of the Spirit of God was there, and the testimonies borne were good.

I was at the forenoon meeting on Sunday. The reading of the article of Elder Olsen's was deferred for this day. Brother [J. S.] Washburn selected a portion of the article for several to read. A Methodist exhorter and his wife are soundly converted to the truth—Baker, I think, is his name. While reading the portion assigned him, which was a quotation from the Testimonies, he tried and tried to read it, but he had to wipe away the tears so often, and then his glasses, of course, were dimmed, and when he came to some portions of the quotations he just broke down and cried. He turned to Brother Washburn and handed him the paper and said, "You take it; I cannot read it." But all these pauses on that occasion only made the effect more impressive. Brother Washburn told him to take his time and read on. Then after reading we had a solemn season of prayer. I had the spirit of intercession, and there was deep feeling in the congregation. I then spoke about thirty minutes with much of the Spirit of the Lord upon me. All speak of these two meetings as being excellent.

Sunday eve a larger hall was obtained and I spoke to a goodly number of outsiders as well as the church. I had much freedom, and all listened as if spellbound. I do not choose to speak evenings, but I can see no other way to get the congregation. A collection was taken up which more than covered the expense of the hall. They have a hall engaged for three evenings in the week. This hall was secured for only one evening. It was a dance hall, but there was excellent ventilation. All seemed to be much pleased with the congregation last evening.

[760]

I have an appointment for tonight. Sunday we had a little shower, but it was all clear in the evening. All the help I have here is Elder Washburn. This will throw considerable labor upon me, but I shall try to be careful. I had a malarious attack, but [it was] not serious. I am feeling quite strong and of good courage in the Lord. I tried to have them release me two evenings this week to speak twice in

Baltimore, but they are unwilling I shall go, so I am in for it over next Sabbath and Sunday.

All were disappointed that you did not come. And as you did not come to the first of the meeting I do not think it would be advisable for you to come now. I thought it would not be best to visit Philadelphia after this Washington meeting, for we would have to return back here to use our permits, and we will go (via) the Ohio and Cincinnati roads and visit Battle Creek, and then I can make arrangements for a new departure if it seems to be duty. We shall have been [away] from home three months engaged in continuous labor.

I expect a letter from you as soon as it can reach here. This is an important place, and perhaps it is well for me to put the strength of labor in this place as the Lord shall sustain me by His grace and power.

I shall have Brother Davis attend to my teeth while here. There are several cases who are in the valley of decision. We hope they will decide to obey God.

[761] Sabbath next will be a special day of fasting and prayer and earnest labor for me. And I shall trust in God, who is my helper and my God, for strength. He has graciously helped me, and I believe He will help me still. In anticipation I rejoice that the scenes on the day of Pentecost will be repeated, and that indeed the power of the grace of God will be bestowed in a wonderful manner.

I think of the meditation of Christ and the promise, “I will not leave you comfortless: I will come to you” ([John 14:18](#)). The agency of the Holy Spirit is to combine with human effort, and all heaven is engaged in the work of preparing a people to stand in these last days. The end is near, and we want to keep the future world in view. The burden of my prayer is that the churches may be aroused from their moral torpor and awaken to earnest, interested endeavor. Oh, that they could see and understand that in this last conflict the Captain of the Lord’s host is leading on the armies of heaven, and mingling in the ranks and fighting our battles for us. We shall have apostasies; we expect them. “They will go out from us, because they were not of us” [cf: [1 John 2:19](#)]. “Every plant, which My heavenly Father has not planted, shall be rooted up” ([Matthew 15:13](#)).

The angel, the mighty angel from heaven, is to lighten the earth with his glory, while he cries mightily with a loud voice, "Babylon the great is fallen, is fallen" ([Revelation 18:2](#)). Oh, how I wish the church to arise and shine because the glory of the Lord has risen upon her. What can we not do in God if every human agency is doing its very utmost! "Without Me ye can do nothing" ([John 15:5](#)). We would lose faith and courage in the conflict if we were not sustained by the power of God. Every form of evil is to spring into intense activity. Evil angels unite their powers with evil men, and as they have been in constant conflict and attained an experience in the best modes of deception and battle, and have been strengthening for centuries, they will not yield the last great final contest without a desperate struggle. All the world will be on one side or the other of the question. The battle of Armageddon will be fought, and that day must find none of us sleeping. Wide-awake we must be, as wise virgins having oil in our vessels with our lamps. What is this? Grace, Grace.

[762]

The power of the Holy Ghost must be upon us, and the Captain of the Lord's host will stand at the head of the angels of heaven to direct the battle. Solemn events before us are yet to transpire. Trumpet after trumpet is to be sounded, vial after vial poured out one after another upon the inhabitants of the earth.

Scenes of stupendous interest are right upon us, and these things will be sure indications of the presence of Him who has directed in every aggressive movement, [the One] who has accompanied the march of His cause through all the ages, and who has graciously pledged Himself to be with His people in all their conflicts to the end of the world. He will vindicate His truth. He will cause it to triumph. He is ready to supply His faithful ones with motives and power of purpose, inspiring them with hope and courage and valor in increased activity as the time is at hand.

Deceptions, delusions, impostures will increase. The cries will come in from every quarter, "Lo, here is Christ! Lo, there is Christ!" "But," said Christ, "Go ye not after them." There will be one fierce struggle before the man of sin shall be disclosed to this world, who he is and what has been his work. While the Protestant world is becoming very tender and affectionate toward the man of sin, shall God's people take their place as bold and valiant soldiers of Jesus

[763]

Christ, to meet the issue which must come, their lives hid with Christ in God? Mystic Babylon has not been sparing in the blood of the saints, and shall we be wide-awake to catch the beams of light which have been shining from the light of the angel who is to brighten the earth with his glory?

Wake up the mighty men. Let the messages of the past 50 years that have been sounding now be seen in their true force and bearing by repetition. Let the same spirit which attended these messages come into our hearts in these last days. These things are not [to] be mentioned with gloom and sadness.

We are [to] think how heaven regards these events, and to be in harmony with the transactions going on in heaven in preparing a people to stand in this, the day of the Lord, and having done all to stand [[Ephesians 6:13](#)]. Let the light and power of the sunbeams of righteousness enter into the soul. [[Revelation 19:1-6](#), quoted.]

We are not to be of sad countenance. We are not to mourn and lament because of our trials, although we shall sigh and cry for the abominations done in the land. But I did not think of writing on this strain. I will stop where I am. May the Lord bless you and make you stand firm, wholly on the Lord's side. The bell rings for breakfast.—[Letter 112, 1890](#).

Ellen G. White Estate

*Washington, D. C.*

*April 11, 1985,*

Entire Letter

## Chapter 99—“Be Zealous and Repent.” -

[764]

The Lord has seen our backslidings, and he has a controversy with his people. Their pride, their selfishness, their opening of the mind to doubt and unbelief, are manifest in his sight, and grieve his heart of love. Many gather darkness about their souls as a garment, and virtually say, “We want not a knowledge of thy way, O God; we choose our own way,” These are the things that separate the soul from God. There is in the soul of man an obstacle which he holds there with stubborn persistency, and which interposes between his soul and God. It is unbelief. God gives sufficient evidence, but man, with his unsanctified will, refuses to receive evidence unless it comes in his own way, to favor his own ideas. With a spirit of bravado he cries, “Proof, proof, is what we want,” and turns away from the evidence that God gives. He talks doubt, unbelief, sowing the seeds of evil which will spring up and yield their harvest. He is separating his soul farther and farther from God.

Is it proof that such men need? Is it evidence that is wanting?—No; the parable of the rich man and Lazarus is given to help all such souls who are turning away from positive evidence, and crying, “Proof”! The rich man asked that one might be sent from the dead to warn his brethren, lest they come to the place of torment. “Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.”

Why is it that men do not believe upon sufficient evidence?—Because they do not want to be convinced. They have no disposition to give up their own will for God’s will. They are unwilling to acknowledge that they have cherished sinful unbelief in resisting the light that God has given them. They have been hunting for doubts, for pegs upon which to hang their unbelief. They have been ready to accept testimony which is weak and insufficient, testimony which

God has not given them in his word, but which pleases them because it agrees with their ideas, and is in harmony with their disposition and will. These souls are in great peril. If they will bow their proud will, and put it on God's side of the question; if they will with humble, contrite hearts seek for the light, believing that there is light for them, then they will see light, because the eye is single to discern the light which comes from God. They will acknowledge the evidence of divine authority. Spiritual truths will shine forth from the divine page. But the heart must be open for the reception of light, for Satan is ever ready to obscure the precious truth which would make them wise unto salvation. If any do not receive it, it will forever remain a mystery of mysteries to them.

We should earnestly seek to know and appreciate the truth, that we may present it to others as it is in Jesus. We need to have a correct estimate of the value of our own souls; then we would not be as reckless in regard to our course of action as at present. We would seek most earnestly to know God's way; we would work in an opposite direction from selfishness, and our constant prayer would be that we might have the mind of Christ, that we might be molded and fashioned after his likeness. It is in looking to Jesus and beholding his loveliness, having our eyes steadfastly fixed upon him, that we become changed into his image. He will give grace to all that keep his way, and do his will, and walk in truth. But those who love their own way, who worship their idols of opinion, and do not love God and obey his word, will continue to walk in darkness. O, how terrible is unbelief! As well let light be poured upon the blind, as to present truth to these souls; the one cannot see, and the other will not see.

I beseech you whose names are registered on the church-book as worthy members, to be indeed worthy, through the virtue of Christ. Mercy and truth and the love of God are promised to the humble and contrite soul. The displeasure and judgments of God are against those who persist in walking in their own ways, loving self, loving the praise of men. They will certainly be swept into the satanic delusions of these last days, because they received not the love of the truth. Because the Lord has, in former days, blessed and honored them, they flatter themselves that they are chosen and true, and do not need warning and instruction and reproof. The True Witness

says, “As many as I love, I rebuke and chasten: be zealous therefore, and repent.” The professed people of God have the charge against them, “Nevertheless I have somewhat against thee, because thou hast left thy first love. 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.”

The love to Jesus that once burned upon the altar of the heart, has become dimmed and nearly extinguished. Spiritual strength has become enfeebled. The displeasure of the Lord is against his people. In their present condition it is impossible for them to represent the character of Christ. And when the True Witness has sent them counsel, reproof, and warnings because he loves them, they have refused to receive the message; they have refused to come to the light, lest their deeds should be reproved. Jesus said, “I lay down my life for the sheep.... Therefore doth my Father love me.” “By taking your sins upon myself, I am opening a channel through which his grace can flow to all who will accept it. In giving myself for the sin of the world, I have prepared a way for the unrepressed tide of his love to flow to men.”

All heaven is filled with amazement, that when this love, so broad, so deep, so rich and full, is presented to men who have known the grace of our Lord Jesus Christ, they are so indifferent, so cold and unmoved. What does it mean that such amazing grace does not soften our hard hearts? O! it is because of the power of unbelief; because “thou hast left thy first love.” This is why the word of God has so little influence. It is as a fire, but it cannot penetrate nor warm the ice-bound heart that cherishes unbelief.

The infinite treasures of truth have been accumulating from age to age. No representation could adequately impress us with the extent, the richness, of these vast resources. They are awaiting the demand of those who appreciate them. These gems of truth are to be gathered up by God’s remnant people, to be given by them to the world; but self-confidence and obduracy of soul refuse the blessed treasure. “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Such love cannot be measured, neither can it be expressed. John calls upon the world to “behold what manner of

love the Father hath bestowed upon us that we should be called the sons of God.” It is a love that passeth knowledge. In the fullness of the sacrifice, nothing was withheld: Jesus gave himself. God designs that his people shall love one another as Christ loved us. They are to educate and train the soul for this love. They are to reflect this love in their own character, to reflect it to the world. Each should look upon this as his work. In his prayer to the Father, Jesus said: “As thou hast sent me into the world, even so have I also sent them into the world.” Christ’s fullness is to be presented to the world by those who have become partakers of his grace. They are to do that for Christ which Christ did for the Father,—represent his character.

There is a lack of moral and spiritual power throughout our Conferences. Many churches do not have light in themselves. The members do not give evidence that they are branches of the True Vine, by bearing much fruit to the glory of God, but appear to be withering away. Their Redeemer has withdrawn his light, the inspiration of his Holy Spirit, from their assemblies; for they have ceased to represent the self-denial, the sympathy and compassionate love of the world’s Redeemer; they have not love for the souls for whom Christ has died. They have ceased to be true and faithful. It is a sad picture,—the feeble piety, the want of consecration and devotion to God. There has been a separation of the soul from God; many have cut off the communication between him and the soul by refusing his messengers and his message.

In our largest churches the greatest evils exist, because these have had the greatest light. They have not a true knowledge of God, and of Jesus Christ whom he has sent. The leaven of unbelief is working, and unless these evils which bring the displeasure of God are corrected in its members, the whole church stands accountable for them. The deep movings of the Spirit of God are not with them; the glorious presence of the King of saints, and his power to cleanse from all moral defilement, are not manifest among them. Many come to the assembly as worshipers, like the door upon its hinges. They understand not the true application of the Scriptures, nor the power of God. They have eyes, but they see not; ears have they, but they hear not; they continue in their evil ways, yet regard themselves as the privileged, obedient people who are doers of the word. A carnal security and ease in Zion prevail. Peace, peace, is sounded in

her borders, when God has not spoken peace. They have forfeited the terms of peace; there is reason for an alarm to be sounded in all “my holy mountain.” The sinners in Zion should be afraid in a time when they do not expect it, sudden destruction will surely come upon all who are at ease.

The Holy Spirit strives to make apparent the claims of God, but men pay heed only for a moment, and turn their minds to other things Satan catches away the seeds of truth; the gracious influence of the Spirit of God is effectually resisted. Thus many are grieving away the Holy Spirit for the last time, and they know it not.

The words spoken by Christ of Jerusalem are. “Your house is left unto you desolate.” What anguish of soul did Jesus feel when all his appeals, his warnings and reproofs, were resisted! At the time he brought them home to the soul, impressions were made; but self-love, self-sufficiency, love of the world, came in and choked the good seed sown. Pride of heart prevented his hearers from humbling themselves before God, and confessing their sin in resisting his Holy Spirit, and reluctantly it left them. On the crest of Olivet, as he beheld the city, he wept over it, saying, “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!” Here he paused; he was loth to utter the irrevocable sentence. O that Jerusalem would repent! When the fast westering sun should pass out of sight, her day of mercy would be ended. Jesus closed his sentence, “But now they are hid from thine eyes.” On another occasion he lamented the impenitence of the chosen city: “O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate” The Lord forbid that this scene should now be repeated in the experience of God’s professed people! “My Spirit,” he says, “shall not always strive with man.” The time will come when it must be said of the impenitent, “Ephraim is joined to his idols; let him alone.”

Will the church see where she has fallen! A coldness, hardness of heart, a want of sympathy for the brethren, exists in the church. An absence of love for the erring is manifested. There is a withdrawing from the very ones who need pity and help. A severity, an overbearing spirit, such as existed among the Pharisees, exists

[765]

in our churches, and especially in those intrusted with sacred responsibilities. They are lifted up in self-esteem and self-assurance. The widow and the fatherless have not their sympathy or their love. This is entirely unlike the spirit of Christ. The Lord looks with displeasure upon the coarse, harsh spirit that has been manifested by some,—a spirit so devoid of sympathy, of tender appreciation of those whom he loves. Brethren, you who close the heart against Christ's suffering ones, remember, that as you deal with them, God will deal with you. When you call, he will not say, "Here I am;" when you cry, he will not answer. Satan is watching, preparing his delusions to ensnare those who are filled with self-importance while they are spiritually destitute.

The road to paradise is not one of self-exaltation, but of repentance, confession, humiliation, of faith and obedience. The message to the Laodicean Church is appropriate to the church at this time: "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the Faithful and True Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because 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: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore and repent." There are many who are priding themselves upon their spiritual riches, their knowledge of the truth, and are living in guilty self-deception. When the members of the church humble themselves before God by zealous, not half-hearted, lifeless action, the Lord will receive them. But he declares, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." How long shall this warning be resisted? How long shall it be slighted?

"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." The position of Christ is the attitude of forbearance

and importunity. “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich.” O, the soul-poverty is alarming! And those who are most in need of the gold of love, feel rich and increased with goods, when they lack every grace. Having lost faith and love, they have lost everything.

The Lord has sent a message to arouse his people to repent, and do their first works; but how has his message been received? While some have heeded it, others have cast contempt and reproach on the message and the messenger. Spirituality deadened, humility and childlike simplicity gone, a mechanical, formal profession of faith has taken the place of love and devotion. Is this mournful condition of things to continue? is the lamp of God’s love to go out in darkness? The Saviour calls; listen to his voice: “Be zealous and repent.” Repent, confess your sins, and you will be forgiven. “Turn ye, turn ye; for why will ye die?” Why will you try to rekindle a mere fitful fire, and walk in the sparks of your own kindling?

The True Witness declares, “I know thy works.” “Repent, and do the first works.” This is the true test, the evidence that the Spirit of God is working in the heart to imbue you with his love. “I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” The church is like the unproductive tree which, receiving the dew and rain and sunshine, should have produced an abundance of fruit, but on which the divine search discovers *nothing but leaves*. Solemn thought for our churches! solemn, indeed, for every individual! Marvelous is the patience and forbearance of God; but “except thou repent,” it will be exhausted; the churches, our institutions, will go from weakness to weakness, from cold formality to deadness, while they are saying, “I am rich, and increased with goods, and have need of nothing.” The True Witness says, “And *knowest* not that thou art wretched, and miserable, and poor, and blind, and naked.” Will they ever see clearly their true condition?

There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because

the Lord does not work according to their ideas and expectations, they will oppose the work. “Why,” they say, “should not we know the Spirit of God, when we have been in the work so many years?— Because they did not respond to the warnings, the entreaties of the messages of God, but persistently said, “I am rich, and increased with goods, and have need of nothing.” Talent, long experience, will not make men channels of light, unless they place themselves under the bright beams of the Sun of Righteousness, and are called, and chosen, and prepared by the endowment of the Holy Spirit. When men who handle sacred things will humble themselves under the mighty hand of God, the Lord will lift them up. He will make them men of discernment—men rich in the grace of his Spirit. Their strong, selfish traits of character, their stubbornness, will be seen in the light shining from the Light of the world. “I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” If you seek the Lord with all your heart, he will be found of you.

The end is near! We have not a moment to lose! Light is to shine forth from God’s people in clear, distinct rays, bringing Jesus before the churches and before the world. Our work is not to be restricted to those who already know the truth; our field is the world. The instrumentalities to be used are those souls who gladly receive the light of truth which God communicates to them. These are God’s agencies for communicating the knowledge of truth to the world. If through the grace of Christ his people will become new bottles, he will fill them with the new wine. God will give additional light, and old truths will be recovered, and replaced in the frame-work of truth; and wherever the laborers go, they will triumph. As Christ’s ambassadors, they are to search the Scriptures, to seek for the truths that have been hidden beneath the rubbish of error. And every ray of light received is to be communicated to others. One interest will prevail, one subject will swallow up every other,—Christ our righteousness.

“This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.” “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth

me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth: *for in these things I delight*, saith the Lord.” This is what needs to be brought into the experience of every worker, high or low, in all our institutions, in all our churches. God wants every soul to return to the first love. He wants all to have the gold of faith and love, so that they can draw from the treasure to impart to others who need it.

Then the believers will be of one heart and of one mind, and the Lord will make his word powerful in the earth. New cities and villages and territories will be entered; the church will arise and shine, because her light has come, for the glory of the Lord is risen upon her. New converts will be added to the churches, and those who now claim to be converted will feel in their own hearts the transforming power of the grace of Christ. Then Satan will be aroused, and will excite the bitterest persecution against God’s people. But those not of our faith, who have not rejected light, will recognize the spirit of Christ in his true followers, and will take their stand with the people of God.

Christ says, speaking of the Comforter, “He shall not speak of himself;” “he shall testify of me;” “he shall glorify me.” How little has Christ been preached! The laborers have presented theories, plenty of them, but little of Christ and his love. As the Saviour came to glorify the Father by the demonstration of his love, so the Spirit came to glorify Christ by revealing to the world the riches of his love and grace. If the Holy Spirit dwells in us our work will testify to the fact,—we shall lift up Jesus. Not one can afford to be silent now; the burden of the work is to present Christ to the world. All who venture to have their own way, who do not join the angels who are sent from heaven with a message to fill the whole earth with its glory, will be passed by. The work will go forward to victory without them, and they will have no part in its triumph.

*Mrs. E. G. White.*

[766]

## Chapter 100—Diary Entries

MS - 53 - 1890

The Visit to Washington, D C. Diary, December 19 to 29, 1890

December 19, 1890

We left Lynn Thursday night at four for Boston, from which place we took cars for Washington. We had a beautiful night. We were not crowded in the sleeper. Sarah was invited to remain in the sleeper and the porter said he would make her up a berth after the conductor of the sleeping car went through, but she told him she could not accept it for it would not be right to have a berth made up for her unless she paid for it, and she could not well do this at that time. The porter then talked with the conductor and he told Sarah that there would be spare berths. She could have two seats and remain in the car and make herself as comfortable as possible. We felt thankful for this favor. We praised the Lord for putting it in the hearts of these men to be kind and attentive to us. We had good cool air and the car was not overheated.

We found in the morning that we would not arrive at Washington until three hours behind time. We stopped one hour in Baltimore. We arrived in Washington about three o'clock and were so thankful to get baggage and all to the mission before the hours of the Sabbath. We decided that we would not start a journey so close to the Sabbath again. We would make arrangements to get to our destination having one day's leeway. There was no one at the depot to meet us. The porter put us in a hack and we came to the mission all right, and could commence the Sabbath without anxiety and confusion. The friends had been to the depot twice for us and the delay confused them. They were glad to receive us.

[767]

There has been sadness and sufferings in the church. Brother Howard has lost one child and two more have been at the point of death. They were living in an old wooden house which was

decaying, and there was a disagreeable smell. The typhoid fever, it is thought, was in consequence of this unhealthful house. The family were taken out and put into the house Brother McGee had hired, and in that house they will escape the difficulties. I feel deep sympathy for Brother Howard. We are praying that the Lord will sustain our brother and that He will give him fresh courage and hope. God will not leave him if he will put his trust in Him.

**Washington, D.C.,**

**Sabbath, December 20, 1890**

We took the streetcars to reach our appointment, which was quite a distance away. We found quite a goodly number assembled in Sabbath school. The exercises were not yet over.

I spoke at eleven o'clock with much freedom from [Isaiah 6:8](#). We had a social meeting and many excellent testimonies were borne. The presence of Jesus was in our midst and our hearts were made glad to see that as many as one half of the number had been united with the church since I was here two years ago. There was a most intelligent company present. My soul was blessed on this day. I will wait upon the Lord, and I will put my trust in Him who loveth us. We must lean more heavily upon our Support and Strength. I am praying for the presence of the Lord Jesus in our midst. I see that there are many things to be done. I must jot them down in scratch books and transfer them.

**Washington, D.C.,**

**Sunday, December 21, 1890**

We attended the forenoon meeting of the Week of Prayer at half-past ten o'clock. There were only about thirty present. The two first letters in *The Home Missionary* were read, and when Brother Baker, who is a new convert to the faith from the Methodist church, read the portions quoted from testimonies he was so affected he could not read. He wished Elder Washburn to read it. But Elder Washburn encouraged him to go on and he read with much feeling. There was great solemnity all over the house, and many tears. We then had a most impressive season of prayer. The Spirit of the Lord did come into the meeting and we had a precious season of seeking the Lord. I then spoke about thirty minutes with much freedom.

Sunday evening we had to walk only a few blocks to get to the hall. It is a dancing hall, but it is roomy and well ventilated. We

had a good attendance from outside and most of our people were present. I spoke from the first epistle of John, chapter three. The best of attention was given by the congregation.

The subject urges itself upon my mind, Why is not this center, this important place, prepared to have the house of worship so much needed? I hope our people will see the necessity of doing something without delay. The message must be presented here in the most wise yet simple way. Will the hearts of the people of God who believe in present truth give a correct representation in a church building, so we shall not have to assemble in a dance hall to speak the truth? We have been talking this matter over and we are getting all stirred up over the fact that at the capital of the American nation there is so miserable a representation of the grand truths which we are to properly represent. The unbelievers will get the start of us.

**Washington, D.C.,**

**Monday, December 22, 1890**

[769] This day was devoted in the early morning, at half past four o'clock, to prayer for the Lord to bless me and give me physical strength and mental clearness, and clear spiritual discernment. I believe the promise, "Ask, and it shall be given you; seek, ye shall find; knock, and it shall be opened unto you." I shall take the Lord Jesus at His word.

I wrote ten pages of important matter. About ten o'clock I went to the dentist's and had my teeth examined and one tooth filled, which caused me no pain. I had an impression taken for a new set of teeth.

When I returned I found letters awaiting me. One from Edson stated that my account at the office had swelled to the enormous sum of seven thousand dollars. This is, much of it, in publishing Volume IV, Great Controversy, and Patriarchs and Prophets, which they have not handled but have let fall dead from the press, while Bible Readings has been extolled and all the canvassers have been educated to work for it. This is an object lesson of how much value they bestow upon that which the Lord sends in testimonies. Well, I am informed that I can draw no more from the office, and now I must cast about to see what I shall do next. I trust in the Lord, that He will open the way before me and put it into the hearts of those

who might help me to do so by educating the canvassers to handle my books.

The people need the very light given me of God, and I must arrange that they shall have the light in some way. God can reach hearts. The Lord can set things in order. He can infuse His own power into the minds and hearts of His people, and the very light that God has given me for His people they shall have.

My mind is inclined to be perplexed, but the enemy shall not obtain the victory in this way. I must break up my establishment. I must discharge my workers and cut off all expenses possible; and then what? I know not. Let the Lord direct. I hear the Voice which spoke to Abraham saying, "I am the Almighty God; walk before me, and be thou perfect." [Genesis 17:1](#). The Lord will not leave me to be perplexed as I now am. I shall make special prayer to my heavenly Father and shall not rest until I see something more done in Washington.

In the evening I walked to the place of meeting and spoke in a large hall to about one hundred people. Oh, how my heart yearns to see the people of God coming up to their high calling! I greatly desire that we should have an increase of faith and stand as valiant soldiers of Jesus Christ. I spoke from [John 14:1-4](#): "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I do ye know, and the way ye know." This is the promise of His second coming in the clouds of heaven with power and great glory. Thus we are second Adventists.

[770]

**Washington, D.C.,**

**Tuesday, December 23, 1890**

Tuesday morning I rose at four a.m., and after a season of prayer I felt comforted and encouraged and try to put my trust fully in the Lord. I rest in His promises. I shall see of His salvation. I will not distrust my heavenly Father, for He has been true and faithful in all things and He will never fail those who put their trust in Him. My greatest anxiety is lest something shall interpose between me and my God.

I have a message to bear to the people, that if the church will only become a consecrated people, and have that faith in God which they must have in order to please Him, a brighter day is before them in Washington. The Lord has rich treasures of truth to open before them which they have lost sight of, which will be to them as a new revelation. God is ready to give new ministerial power to His people.

[771] I am called not only to write, but to bear my testimony with voice as well as pen, and I must be situated where I can be lifted out of the temporal embarrassments and the common business perplexities and conflicts. The Lord Jesus must dwell in my heart and all my powers shall be devoted to His service. It is my constant prayer day and night that we may realize an awakening among His people, that Jesus may work in this city of Washington in demonstration of His Spirit and with power. In this city are the lawmaking powers which will ere long make their power felt. Truly the prince of darkness is working with his confederacy of evil, to make void the law of God.

I am perplexed to know what to do or to say to our people at the great heart of the work. The Lord presents to me their strange wrong course. There are ambitious projects entered into. Councils are held and plans laid, while the councils are not meeting the mind of the One mighty in counsel. The mold and superscription of God are not upon some of the workers in the office of publication as they should be. They know not what spirit they are of. The day, the evil day, is stealing upon them as a thief, and will surprise them by doing in darkness a work which they will not hesitate erelong to do boldly and decidedly. While many of those who claim to believe the truth are asleep spiritually, Satan is sowing his tares, working in darkness, subverting minds. The light which the Lord gave in warning is to be given to the world, that they should not be left in darkness. Our own workers managed so that the warnings in the books *Great Controversy* and *Patriarchs and Prophets* did not come to the people. Why? Because Satan devised and planned the whole matter that the living, stirring issues should be smothered until he had preoccupied the field. Spiritual things are spiritually discerned. God sees their blindness.

**Washington, D.C.,**

**Wednesday, December 24, 1890**

I have not felt as well as usual. Speaking so many times in the evenings is not favorable to me. I visited Sister D., Sister Gilmore's grandmother.

Again the Lord set before me in the night season, December 24, the perils coming upon the people of God. How busy, how persevering, how active are the powers of darkness! The mystery of iniquity, the powers from beneath, are stirred to bring about the crisis in compelling the churches to show honor to the spurious Sabbath. Secret meetings are held, secret councils convened. Plans and devices are framed to be executed. The watchmen are not sounding the warning in this important center. When will [we] have a standing place? Men who have not had a vital connection with God see no real necessity of the book *Great Controversy* coming to the people, because they have eyes but see not. This book should be circulated all through this city. [772]

The Lord presented the matter before me, that we must make haste. Let the light come to the people in warnings, right here. But those who were seeing only gain, who saw no necessity of urging and making special efforts to get this word from the Lord before the people, were neglecting their God-given duty. I felt intensely, but what could I do? Strong-minded, stubborn men, unworked by the Spirit of God, priding themselves in their wisdom, would follow a course of their own devising, let the result be as it would. The men will have to answer in the day of God for their neglect of this place. Light must shine forth.

Christmas Eve I spoke in a good-sized hall to an intelligent congregation from [Luke 10:25-28](#). I had freedom in speaking. There were a goodly number present and all listened with much attention.

**Washington, D.C.,**

**Thursday, December 25, 1890**

I attended morning meeting in the hall. We listened to the readings, which were made very interesting. Then I was asked to lead in prayer and several prayers were offered. I felt like pressing my prayers to the throne of grace for the Lord to open the work in Washington. The Spirit of the Lord rested upon us as we prayed. Many were blessed. I know whereof I speak. The truth must go forth in this city like a lamp trimmed and burning. [773]

I then spoke about thirty minutes. Our meeting commenced at half past ten and we did not reach the mission until three p.m. Had conversation with Sister Kirkland in regard to riding on the cars to the place of meeting on the Sabbath. She had conscientiously refrained from taking the cars because it was, she thought, violating the Sabbath. I told her no; that it was more displeasing to God to remain away from the meetings than to ride on the cars to meet together to worship God. More I will write on this subject when I can use pen and ink. I have not the facilities that I can use.

Thursday, December 25. Spoke in a hall to an intelligent congregation from [Luke 10:25](#).

My mind has been in painful exercise during the night. I was in a meeting in Battle Creek, and heard many suggestions made and saw a spirit manifested not of God. They were having a storm of words. How my heart ached!

My guide said, "They are not connected with God and are not walking in His counsel. They are not contending for the faith once delivered to the Saints."

Propositions were made, and a world was made of an atom and an atom of a world. I was compelled, as at Minneapolis, to stand aside from them, for I was made to understand clearly that God had not imbued them with His Spirit, but another spirit of a worldly character was controlling their minds. Their judgment was unsanctified, but without a flaw in their eyes. A worldly policy was in their reasoning, and imagination saw it very desirable to carry on the work of the Lord as their own human judgment deemed best.

[774] I had a message for them as I had for Minneapolis, a message from the Lord God of heaven. I read to them [1 Samuel 8](#). The Lord has a controversy with His people, because they have left their first love. A similar spirit is entertained by men who have the management and control of matters in the Office of publication. They are not led of God and are laying plans which have not entered into the mind of God; and all this will react upon themselves.

That Office was established in sacrifice, through the self-denial and privation of many of those who loved the truth, and God worked with the whole-hearted ones to bring it up from poverty to prosperity. The good hand of the Lord was with us, and was seen in its healthful rise and establishment. But I heard words spoken in their council

meetings that were not inspired of God, to bring in a new order of things. They must be recognized by the world. This was a repetition of the course pursued by the people in the days of Samuel. Somewhat in advance of them, Samuel was directed of God to listen to the voice of the people. The people's voice was to then decide whether they would, as a people, discard Samuel before God had released him, and choose to be ruled by a king. Samuel was distressed, and prayed unto the Lord.

The people of Israel wanted to be like other nations. The Office of publication is leading in the same lines, and is in danger, through the managers, of being managed too much after a worldly policy, because those now in responsible positions have not had an experience in the power and workings of God in its establishment. As men are attached to the Office of publication, they will, unless they walk humbly with God, make propositions which will separate it from God's management and control. In their spiritual blindness they will separate it from God's rule and refuse to be under His jurisdiction because they know not the blessing and safety of being led and controlled by the Lord in all their ways. [775]

Washington, D.C., Friday morning, December 26, 1890

I have had a very precious blessing all night. I slept some but my heart was full of praise and thanksgiving to God. Jesus was precious to my soul and the love of God was so great I wished to dwell upon it and be comforted, and the peace of Christ rested upon me in large measure. Oh, how precious was my contemplation, as I reviewed the precious promises hung in memory's hall. I was assured that nothing was wanting in the gracious provisions made for our encouragement.

Our Saviour represents to us that the treasures of divine power are entirely at our command. Said Christ, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." [Matthew 11:27](#).

We are to have faith to receive the richest blessings, and we are to be channels to receive the bright beams of the Sun of Righteousness and to communicate them to the world.

Oh, why do the members of the church question the willingness of Christ to impart the influence of the Holy Spirit to those who seek for it? Call to mind the day of Pentecost. The abundant gifts then

bestowed testify that He is not only willing but longing to impart a constant supply of the refreshing waters of life for the refreshment and health of the church. Asking in faith, of one accord in unity of desire, will bring the revealings of His power according to their faith. My mind this night is especially elevated and I am breathing in the atmosphere of heaven.

[776] The Christmas season is the occasion of making gifts one to another, but the richest gifts Christ has given to the world in Himself, that the world through Him might not perish but have eternal life. Gifts and offerings should be brought to Christ. The most precious gift of all is that of giving Him your heart without any reserve. How acceptable to Christ would be such an offering! Give to Jesus your whole heart, for Him to write His image and superscription upon it, and to send His beams of righteousness into it to be sent to the world through the living agent.

I am thinking and thinking—too happy to sleep. If those who are not in Christ could see Him and hear His voice saying, “And let him that is athirst come. And whosoever will, let him take of the water of life freely.” [Revelation 22:17](#). He is saying, “If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water.” [John 4:10](#). While many are in expectation of receiving gifts from their friends, they have a Friend who is the repository of every good thing. He has treasures of knowledge and grace, and greatly desires recipients to share the blessings He delights to bestow.

Will we open the door and let Jesus come in with the riches of His grace? “The Spirit of truth ...shall be in you.” [John 14:17](#). We are become indeed the building, even the temple of the living God. We are watched over by faithful sentinels day and night. We are kept by the power of God through faith. Grieve not the Holy Spirit of God by resisting or refusing the gift of His grace and choosing your own way. “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” [John 17:3](#).

[777] The message of mercy Jesus brought from the Father was to save the perishing. The Father collected the riches of the universe, laid open the resources of His infinite wisdom, and gave all into the hands of Christ to give to men. What more could God do to convince men there is no love but the love of God revealed in His

Son? The happiness of man consists in loving God and in keeping His commandments, giving the best and most holy affections to Jesus Christ.

We should be filled with thanksgiving that Jesus came to reveal the Father. He rolled back the cloud of thick darkness, the hellish shadow of Satan which intercepted between man and God, and revealed Him to the world as light and love. He stands before the world as the representation of the Father. "In him dwelleth all the fullness of the Godhead bodily." He was the express image of His person. The perfections of God are seen in the excellencies of Christ. His divinity was clothed with humanity, that He might speak to the human heart and place His divine impress upon the soul.

This, oh this is what is needed in the hearts of all our institutions! It is the knowledge of God; and men must not lift up themselves in their own finite wisdom, as did ancient Israel—take themselves out of the hands of God, and think in their human wisdom and supposed smartness they can do much better when left to their own imaginings. Thus thought the inhabitants of the world destroyed by a flood. When they fully decided that they had no need of God, then the Lord decided He had no need of them, and they and all their wicked works perished in the waters of the flood. Oh God, make us know Thy ways and to choose to be led and guided by Thy unerring counsel.

Washington, D.C., December 27, 1890

Rose at four o'clock and felt the peace and assurance of Jesus Christ as I offered up my humble prayer. Last evening, in our season of prayer at the commencement of the Sabbath, the Lord's presence was with us. The peace, such peace as Christ alone can give, was in my heart and in the hearts of others. All praise and thanksgiving shall be given to Him who hath loved us and died for us.

[778]

I have a continual longing for Christ to be formed within, the hope of glory. I long to be beautified every day with the meekness and gentleness of Christ, growing in grace and in the knowledge of Jesus Christ up to the full stature of men and women in Christ Jesus. I must as an individual, through the grace given me of Jesus Christ, keep my own soul in health by keeping it as a divine channel through which His grace, His love, His patience, His meekness shall

flow to the world. This is my duty and no less the duty of every church member who claims to be a son or a daughter of God.

The Lord Jesus has made His church the depository of sacred truth. He has left with her the work of carrying out His purposes and His plans to save the souls for whom He has manifested such interest, such unmeasured love. Like the sun in relation to our world, He rises amid the moral darkness—the Sun of Righteousness. He said of Himself, “I am the light of the world.” He said to His followers, “Ye are the light of the world.” Jesus came to the world in the garb of humanity, to instruct the world and guide them in the way of light, to eternal happiness. The followers of Christ are His representatives in the world. By reflecting the image of Jesus Christ, by the beauty and holiness of their characters, by their continual self-denial and their separation from all idols, large or small, they reveal that they have learned in the school of Christ. They are continually catching the spirit of love and forbearance, meekness and gentleness, and they stand as representatives of Christ, a spectacle to the world, to angels, and to men.

[779] “A city that is set on an hill cannot be hid.” Walking and working in the world, but not of the world, they are answering in their characters the prayer of Christ: “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.” They are to stand as the strong fortress of truth, their light shining far in the moral darkness of the world. The Lord has a message for the watchmen on the walls of Zion to bear. The trumpet is to give no uncertain sound.

Again during the night season I was in Battle Creek, and was bearing a most decided testimony to the men whom the people have chosen to be representative men in our institution—the publishing house.

On the Isle of Patmos John saw in holy vision the One whom he honored and loved above all others. He says, “I heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, what thou seest, write in a book, and send it unto the seven churches which are in Asia.” See the description in [Revelation 1](#). The words uttered were not alone for John on the Isle of Patmos; they were not for the churches alone; but through these churches was to come the inspired message for the people, to

have its powerful impression in every age to the close of this earth's history. Why is not this being done? Christ presented Himself to John in His glorified humanity. "I saw," said he, "one like unto the Son of man." His first words were, "Fear not." It was the same voice that spoke to him from the cross through pale and quivering lips, "Son, behold thy mother."

December 27, Sabbath. Spoke in the hall to the church in Washington. The hall was well filled and I had much freedom in speaking from [2 Peter 1](#), showing the necessity of practical godliness.

I feel the burden on my soul to present not only the law but the gospel. One is not complete without the other. We hear so many who are deceived by the enemy constantly claiming, "I am saved; I am saved;" but you present God's great moral standard of righteousness before them, and they show such contempt of God's rule of righteousness that we know that they do not know what it means to be saved. They have caught up the words, and repeat them parrot-like, while they know nothing of saving grace. The heart is not in harmony with the law of God, but is at enmity with that law. Thus was the great rebel in heaven. Will the Lord take men and women to heaven who have no respect for the law of His universe?

[780]

There is an enemy constantly at work to make of none effect the holy law of God. He has woven into the theology of today His perilous errors, that exalt a spurious Sabbath and trample down the Sabbath of the fourth commandment, so that God is dishonored and the man of sin has exalted himself above God and above all that is worshiped. The professed Christian world have accepted Satan's lie and discarded the words of God, as did Adam and Eve. People say unto us smooth things, they prophesy deceits.

What is to bring the sinner to the knowledge of his sins unless he knows what sin is? The only definition of sin in the Word of God is given us in [1 John 3:4](#): "Sin is the transgression of the law." The sinner must be made to feel that he is a transgressor. Christ dying upon the cross of Calvary is drawing his attention. Why did Christ die? Because it was the only means for man to be saved. He became our substitute and surety. He took upon Himself our sins that He might impute His own righteousness to all who believe in Him. The love of Jesus Christ displayed for man in the sufferings He endured on the cross of Calvary is a mystery even to the angelic

host of heaven. Amazing love of the Father to give His Son to die to ransom the sinner! Oh, what love, what inexpressible love!

[781] The goodness and the love of God lead the sinner to repentance toward God and faith toward our Lord Jesus Christ. The awakened sinner, convicted of sin by the true display of the love of God, is pointed to the law he has transgressed. It calls to him to repent, yet there is no saving quality in law to pardon the transgression of law, and his case seems hopeless. But the law draws him to Christ. However deep are his sins of transgression, the blood of Jesus Christ can cleanse him from all sin.

There is a necessity of dwelling upon the love of Jesus Christ; this is essential. But it is not all that must be spoken. The great standard of character—God’s holy law, with all its solemn injunctions—should be distinctly set forth, together with the circumstances of the giving of the law from Mount Sinai in awful grandeur. The Lord Jesus Christ was there in person. He spoke that law, and gave the commandments, which are unalterable, unchangeable, and eternal in their character.

While we dwell upon the paternal character of God, and His love expressed for man in the gift of His only begotten Son, we must tell people why such a costly sacrifice was necessary. It was because of sin. What is sin? The transgression of the law. Only the Son of God could pay the penalty, and that by His own humiliation and death. As men look at the cross, conscience will be aroused. They will see the majesty of the law, the holiness of God, and their own unlikeness to His character. They will flee for refuge to Jesus Christ, who can cleanse them from every stain of sin and adopt them into the royal family, making them sons of God and joint heirs with Jesus Christ. Then will the words of the prayer He offered to His Father be verified: “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. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.... And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.” [John 17:23-26](#).

[782] Every discourse given should be of that practical character which

will show sinners the sinfulness of sin in the light of the law of God. It should lift up before them the sin-pardoning Redeemer, who gave His life that He might draw them unto Himself and ransom them from the power of Satan, by the price of His own sacrifice of ease, of pleasure, of honor, of glory in coming to a world all scarred and marred with the curse. Thus He became man's surety and substitute, and stands in the place of the transgressor of God's law. He suffered—the Guiltless for the guilty—that He might make it possible for all to believe on Him and accept Him as their personal Saviour, and for God to accept them in one Beloved.

Some feel relieved after they have stamped down the righteous, holy law of Jehovah, as one minister described: "I feel better after giving the old law a run, and after denouncing it as a yoke of bondage. I pronounce it a bloody old law, dead and buried, and undeserving of a gravestone." Is not this the very way Cain felt when he brought a sacrifice to God without the shedding of blood? He was so provoked with Abel that he could not tolerate him, because Abel did not accept his reasoning but followed the injunction of God. He mingled with his offering the blood of the victim representing the efficacious offering, the real person of Christ, as a Lamb without blemish. "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." [1 John 3:12](#).

Let not one declaim against the law of God, and let not one rail out against the sacrificial offerings. If men were abiding in Christ, if they had a knowledge of His relation to the law, they could not make a raid against the law. Christ Himself was the One who devised the system of the Jewish economy. In the symbols and typical sacrifices to represent the great Offering that was to be made, He would teach to Adam and Eve and all the human family the lesson that without the shedding of blood there is no pardon for transgression and sin. [783]

Take not the position that men can be moved by the presentation of the love of God alone. You may build ever so fine a structure, but it is without foundation. Dig deep, lay the foundation on Christ alone—a crucified Redeemer who died for the transgressor that he should not perish but have eternal life. How? Only by coming back to his allegiance to God's holy law. "Repentance toward God, and faith toward our Lord Jesus Christ." [Acts 20:21](#).

The law and the gospel go hand in hand. The one is the complement of the other. The law without faith in the gospel of Christ cannot save the transgressor of law. The gospel without the law is inefficient and powerless. The law and the gospel are a perfect whole. The Lord Jesus laid the foundation of the building, and He lays “the headstone thereof with shoutings, crying, Grace, grace unto it.” [Zechariah 4:7](#). He is the Author and Finisher of our faith, the Alpha and Omega, the beginning and the end, the first and the last. The two blended—the gospel of Christ and the law of God—produce the love and faith unfeigned.

**Sunday, December 28, 1890**

[784] In company with Elder Washburn, Sarah McEnterfer and I left Washington at nine o’clock for Baltimore to meet a previous appointment at eleven o’clock. We learned the cars did not stop at the station where we had written for them to meet us, and no one was waiting for us at the next station. We met Sister Harris on the train and all four of us went on our way to find the place of meeting. It was not readily found. We walked from street to street. It was bitterly cold, but the air was bracing and good food for the lungs. After wandering about nearly one hour we were just as much in the dark as when we began the search. We searched directories in vain. We decided to take the streetcar, and see where that would take us. This was wise. I believe the Lord suggested this to our minds. On the car was a colored sister just going to the meeting, and she directed us so we found the little hall, away out in the country. The hall was literally packed with believers and unbelievers. They had been waiting one hour, fearing that we would not come. How rejoiced were our brethren to see us!

The meeting was opened at once. I spoke from [John 14](#), dwelling particularly upon that portion which refers to the commandments of God, [verses 15, 21-26](#). The Lord strengthened and blessed me in speaking to the people. I presented before them the fact that the Lord had graciously given to man a probation to try and test us, to see if we will prove loyal and true to the laws that govern His kingdom. Satan proved disloyal and was expelled from heaven, with the disloyal angels.

There were quite a number of the First-day Adventists present. They are believers in the age to come, and disbelievers in the pre-

existence of Christ before He came to our world. Although I had not the slightest knowledge of the faith of those present, being a stranger to the people, yet the remarks were so fitting to those present that Brother Jones, elder of the church, said he thought they would accuse him of telling me; but we came directly into the meeting without one word of conversation with anyone. I dwelt particularly upon the divine character of Jesus Christ.

Oh, eagerly the men watched to catch something from my lips they could take advantage of. Some deny the divinity of Christ, and refuse to believe His pre-existence before the world was made.

We walked a short distance to Brother and Sister Jones' and became acquainted a little with their family. We were much pleased with the family. We took dinner with them and then stepped into a hack provided for us that took us to the station. We were obliged to wait three quarters of an hour for the cars, for they were behind time, but we got on board the train and were soon comfortably seated. We reached Washington about four o'clock. Friends were glad to see us.

[785]

Elder Washburn remained to hold meetings Sunday [night]. I was not well. My heart troubled me. Great pain was in my heart, something of the same nature as that I suffered in California. I could sleep but little that night. We decided when this pain came on me so unexpectedly that I would not be able to attend the meetings we designed in Philadelphia, Ohio, and Williamsport. As I had no appointments out it was thought best to return home to Battle Creek. All urged us to do this as they learned how sick I was.

### **Monday, December 29, 1890**

I had a suffering night and left Washington at eleven o'clock a.m. We took the sleeper. Paid for only one berth, three dollars and a half. Sarah would not pay for an extra berth and rode in day coach and saved the three dollars and half. We tried to get a cup of hot drink, as there was a dining car attached to the train, but they said they had not any, so we ate our home lunch and relished it. They did not seem pleased because we did not patronize the dining car, but in all my travels I do not create expense by visiting restaurants, or patronizing dining cars. We carry our simple lunch and are perfectly satisfied. I have eaten only twice in the dining car in all my journeyings and I feel it my duty bind about expenses and not make the conference

pay large bills for me to gratify my appetite. Our simple lunch of dry bread suffices me.

[786] **Battle Creek, Mich.,  
Tuesday, December 30, 1890**

We changed cars early in the morning. Waited forty minutes. Stepped into a restaurant across the street and called for warm drink - hot water and milk - and were refreshed. We were soon seated in the cars for Toledo. Without delay we took streetcars for the next depot while a dray took our trunks across. We found cars open and we took our seats in them. They did not leave for half an hour. I was thankful we performed the journey thus far so comfortably. We reached Battle Creek about three p.m.

## Chapter 101—Diary Entries

[787]

MS - 54 - 1890

In Battle Creek Again

**Diary, December 30 to 31, 1890**

**Battle Creek,**

**December 30, 1890**

We reached Battle Creek about three p.m. Our family were glad to see us and it seemed good to get home.

I learned that the meetings on Sabbath in the tabernacle were excellent. The article I had written, published in the Extra, was read, and the power of the Spirit of the Lord set the truth home to many hearts. No one could doubt but the Lord witnessed to the words written for the benefit of the church. Hearts were deeply stirred and remarks were made by Elder Prescott and others.

Elder Prescott confessed that he had not taken the course he should have taken in Battle Creek. He went far back to Minneapolis and acknowledged he did not have the true discernment there, and since that time he had not said much but he had talked with Elder Smith and with a few others. He made thorough work. Elder Smith stated that the testimony in the Extra ([The Review and Herald Extra, December 23, 1890](#)) was meant for him. He accepted it as a reproof to him.

A call was made for all who desired to seek the Lord earnestly to come forward. All the seats in the center of the body of the house were soon filled, as people came from the gallery and the vestries, which had to be opened to accommodate the people. Prof. Prescott linked his arm in Elder Smith's and they identified themselves as seeking the Lord most earnestly. The whole congregation was on the move and they had to tell them to be seated just where they were.

Tuesday night a great burden came on me. I could not sleep. Elder Smith was before me and my supplications went up to heaven

[788]

in his behalf all night. I was in a spirit of agony of wrestling with God, and great hope took possession of my soul for him. He is one of our old hands, one of our reliable men, and the Lord will give him His keeping power. What a change was in the meeting! The atmosphere seemed to be cleansed. Light was coming in to take the place of uncertainty and confused ideas.

**Battle Creek, Mich.,**

**Wednesday, December 31, 1890**

I devoted much time to writing for Brother Smith, but did not feel quite free to send it to him. Held it, to decide whether I had better talk with him. If Brother Uriah Smith would discern things in their true light he would not consent to things that are now being transacted. Brother Smith was with us in the rise of this work. He understands how we—my husband and myself—have carried the work forward and upward step by step, and have borne the hardships, the poverty, and the want of means. With us were those early workers. Elder Smith, especially, was one with my husband in his early manhood. He knows how we were pressed about for want of means—that our diet was of a very meager sort. Turnips were used for potatoes, because potatoes were too costly to come upon our table. We worked without wages, only using the means positively necessary to live, and our furniture was composed of such things as bottomless chairs that had to be resealed—prepared for use with canvas seats. He knows that we all acted our part bravely, to accommodate ourselves to the situation uncomplainingly while in Rochester, New York, and at different places where we were located. We know how much it cost us to lay the foundation for the work to be advanced onward and upward in our publishing work to its present prosperity.

[789] We have stood shoulder to shoulder with Elder Smith in this work while the Lord was laying the foundation principles. We had to work constantly against one-idea men, who thought correct business relations in regard to the work which had to be done were an evidence of worldly-mindedness, and the cranky ones who would present themselves as capable of bearing responsibilities, but could not be trusted to be connected with the work lest they swing it in wrong lines. Step after step has had to be taken, not after the wisdom of men but after the wisdom and instruction of One who is too wise to err and too good to do us harm. There have been so many

elements that would have to be proved and tried. I thank the Lord that Elders Smith, Amadon, and Batchellor still live. They composed the members of our family in the most trying parts of our history.

The greatest worker that ever lived was Jesus Christ. He was the Truth. He was the Light; and He was with us under all our trying circumstances. We think of those days with thankfulness for our experience. But now God has been leading us on step by step, from advance to advance. Old standardbearers have laid off their armor and men with no experience in test and trial or in knowledge come in and think they know everything. They take things made ready at their hands, swell into great proportions, and forget Joseph.

## Chapter 102—To U. Smith

**Battle Creek, Mich.**

**Wednesday, Dec. 31, 1890.**

Dear Brother Smith,

I have been remarkably exercised in regard to your case several times during my last round of labors. I have been greatly blessed of the Lord; but at times your case has been presented before me in a very clear light,—just where you are standing. I have carried the burden with but little hope that I could do you any good. A gulf separates us; I look back and see how you gathered darkness to your soul in the time of the college difficulties. Have you come out clean in that matter? The Lord presented your case before me at that time, and did you believe and act on the light given? Had you fully accepted the testimony and heeded the warning there given, you would not be where you are today. Have you and Bro. Gage made clean work in confessing that you were wrong to Prof. Bell? If you have not done this the wrongs you committed against him are registered in the books of Heaven. Can you afford to let this matter stand as it is, and you come up to the judgment with the actions that were performed against him in every particular to confront you? Prof. Bell was not a perfect man; he made mistakes and committed errors, but these errors were far less in the sight of God than the errors you have both made in the course you have pursued toward him. He deserved no such treatment from your hands. In bruising him you bruised your own souls. Your course was not at all after

[791] Christ's directions; you were led by another spirit; you walked in the light of the sparks of your own kindling and weakened your own souls. You will have to do your work thoroughly else you will have to meet the same to answer for at the bar of God. Just as you have dealt with Prof. Bell, will the Lord deal with you unless you repent and confess your errors, and enlist your Advocate in heaven to plead your case. The spirit of the meekness and gentleness of Christ would have led you in an entirely different course had you followed the

directions that Christ has given you in his word; you would have stood in an entirely different position today. "So speak evil of no man, to be no brawlers, but be gentle, showing all meekness unto all men." For we ourselves were sometimes foolish, disobedient, deceived." But if a man be overtaken in a fault ye which are spiritual restore such an one in the spirit of meekness, considering, thyself lest thou also be tempted. Have you obeyed the words of Christ. If you have done things in that matter that are wrong you will not have those wrongs cancelled unless you confess them, and make restitution where you have injured your brother. I know, for the Lord opened the matter to me, that you had both acted as if you had lost all your feelings of sympathy and love out of your heart, and in wounding him as you did, you wounded Jesus Christ in the person of his saints. You will never be free men until you confess your faults and be reconciled to your brother. It is a most dangerous way to treat your own souls to allow yourselves to do the wrongs which the Lord reproveth in you, and yet you pass along as if you were just, and obeying the words of God. Will you look at this matter as it is and make clean work for eternity? I was shown that a grievous wrong was done. I am sorry that you are affected with defective spiritual eye-sight. I beg of you for your soul's sake to buy of the heavenly merchant man gold that ye may be rich; white raiment that ye may be clothed, and anoint thine eyes with eye-salve that thou mayest see. It is the only safe way for you to do when you err, to confess your faults thoroughly, and repent of them sincerely, and then pray one for another that ye may be healed. [792]

Every time you look upon Prof. Bell you will be wounded because you have greatly injured him and the injury reacts upon yourself. Why not humble yourself under the mighty hand of God? Why not make a thorough work and clear the king's highway? Why not fall upon the rock, Jesus Christ, and be broken. This passing along and not making wrongs righted is separating your soul from God, and making you weak in moral power, clouding your discernment, that you have in your acts expressed more than words, your unbelief. Your position has been to counteract and make of none account my labors. You have, as it were, stood at the head of those who have done. Said Christ, "Those who gather not with me scatter abroad." How could you do this. I was answered last night; you

[793] have not made the pathway behind you clear and straight and the Lord God insists upon the removal of the obstructions. He consults your place on earth. In doing this you have mistaken phantoms for realities; unintentionally you have done a work that will stand registered against you in the judgment for you to answer. Why did you stand as a barrier to my work through the very men I saw fit to choose to do this work? Why have you been so ready to grasp and absorb influences that were obstructing the light I have ordained shall come to my church?

“I am come in my Father’s name, and ye received me not. If another shall come in his own name, ye shall receive him. How can ye believe which receive honor one from another and seek not the honor which cometh from God only?

[794] My brother, Uriah Smith, whom I have loved and respected in the Lord, you have been working at cross purposes with God, practicing upon yourself deceptions which, if you continue as you have done, will be succeeded with deceptions and delusions which will end in irrevocable separation from God. He calls you. Clear the king’s highway, remove the stumbling blocks out of the path, dare not to do a surface work here, for others have looked to you and followed your example far more than they have looked to God and sought his counsel. They will go no farther than you will go. Confess your mistakes; confess fully; leave not a stone unturned. The true counsellor is expostulating with you and entreats you that you cheat not your soul of eternal happiness. There is one thing that you may seek with all your powers. He points you upward, and would have your thoughts in heaven from whence comes your hope, and your daily supplies. “Seek ye first the kingdom of God and his righteousness.” While the Lord Jesus shows us the vast confederacy of evil we must meet, for principalities and powers are arrayed against us, he tells us we struggle for an invisible world. The whole universe of heaven are watching the conflict, and if our eyes could be opened we would see angels in the ranks for the Holy Spirit is promised to all who fight manfully the battles of the Lord. There are soldiers engaged in the battle who are not perfect, compassed with infirmities, falling into sin, ignorant, and needing instruction at every step; but to feel their need, to sense their poverty is essential before they can be helped. When they fall upon the Rock

and are broken then the everlasting arms are around the helpless. Heavenly agencies are employed to do their work, fit them as vessels of honor, overpowering the enemies, piercing the cloud and shadow of Satanic agencies. The heavenly instrumentalities surround them with an element of light,—even the bright beams of the Sun of Righteousness. The Captain of the Lord's host leads them to the field of battle with these words, "Be of good cheer, I have overcome the world. A conqueror stands at your head, victory is sure."

Elder Smith, the exercises of the past night prompts me to write. I know that you have been walking not in the light. You have had evidence and might have had a much larger array of evidence if you had any room to receive it. Jesus, the precious Saviour, has again and again sent you the very light you needed, but you did not place yourself in the channel where it could be communicated to you. You gathered about your soul the covering of unbelief till you cannot distinguish light from darkness and error from truth. Never, never will you change this order of things until you possess the humility of a little child. This will never be until you fall upon the rock and are broken. Self then dies; new habits are to be formed; strong inclinations and propensities are overcome. Enemies within and without are ready to spring into life and overcome you. "Without me" said Christ, "ye can do nothing." Do you decline the contest? Do you refuse to fall on the rock? If so, there is not the slightest assurance in your case that you will ever recover yourself out of the snare of the devil. Your attitude has encouraged a state of things in our churches which you have not measured. The result of your course and your working on the same line since you left Minneapolis has made the carrying out of the work given me of God to do fifty fold harder than it need to have been. You have barred my way, but O, how little did you know the real result of your work. This has been opened before me. When you have stated that Sr. White was influenced by W. C. W., A. T. Jones, and E. J. Waggoner, you have planted in hearts infidelity that has been nourished and has borne fruit. You will not be pleased to reap the harvest. Satan takes everything of this character and makes it a living active agent in destroying faith in the very work the Lord would have them to do. Every soul that fully takes your words and believes them are correctly represented by the words of Christ, "I would that thou were

[795]

either cold or hot, so then because that thou art lukewarm, I will spew thee out of my mouth.” Decided opposition would have done me less harm. A lack of faith in the messages God has given me to bear of the order represented is decided unbelief to all intents and purposes. There is not one bit of savor in such a faith, and the faith of Elder Butler is of the same order, valueless, having no savor, I count nothing upon you or him to harmonize with me in my work given me of God. Your very position is a decided negative to the efforts I may make as God shall move upon me by his holy Spirit. I have not felt grieved as far as my personal self is concerned, but when the work that the Lord has given me is of such a character that faith needs to be constantly cherished because of the warnings, reproofs and searchings of the hearts, and the laying bare of hidden sins is not pleasant and agreeable to the natural heart, and many give a bare assent to truth when they are not sanctified through the truth. They do not in Spirit represent Christ. They are surface workers, and delude themselves with the idea that they are christians. So effectually does this delusion take possession of heart and mind that the sharp arrows of the Lord fail to penetrate the armor of self righteousness in which they are encased. The spell is so strong that they will listen to the truth, the most earnest and powerful, even to the very portraying of the delusions which are upon them without any thought of self-examination to see if it means them. This is the class our Saviour found most difficult to arouse. The most authoritative teachings were heard and listened to as if they heard not. Thus it is with many, many in this generation. There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the spirit of God are heeded. What better course to please the enemy and grieve the spirit of God could be pursued than that which has been pursued by you, my brother, a teacher in Israel. You have had quite a number fully engaged with you in the work, men in responsible positions, presidents of conferences, ministers and workers, that have formed a confederacy to question, to criticize, to say, “Report and we will report it.” The position these men have occupied and the influence this position had given them

has caused many to doubt, who will never be settled again and the deceptions and delusions of these last days will overcome them, because heaven's divine illumination is powerless to set them in order for they have decided from the example given them. It makes no difference whether they believe or disbelieve, so if any reproof comes to them, which they wish not to believe, they will say, "O, Sr. White is influenced. Some one has told her these things. If Elder Smith who knows all about the testimonies says this is only her own opinion and her own judgment, and he does not accept the teachings of the testimonies, and he such a good man, I will follow his example and I will risk it." This is a very unwise thing to do, yet many are doing this and have done it. I know that the spirit of the Lord was holding me here in Battle Creek that all might have my evidence whether it was of God or of the Devil. "By their fruits ye shall know them." As in the days of Christ some have overlooked the very kind of evidence God has given them and have said show us a sign, work some miracle if you are right.

[798]

"Then said they unto him, What shall we do that we might work the works of God? Jesus said unto them, This is the work of God that ye believe on him whom he hath sent. They said, therefore unto him, What sign showest thou then that we may see and believe thee? What doest thou work?" The same words merely have been said to me since the Minneapolis meeting. I have as a little child in all simplicity talked freely with any one who wished to ask any question. I have been willing to tell them and show them all things that my heavenly father hath revealed to me. I have thought these things must make them see and believe, and now I am inclined to think that my earnest efforts to have them see and understand has worked in a different way from what I had hoped. I think they have not regarded my words or understood my motives and the more I have done in this line the less influence has my testimony had upon them, and now I feel no inclination to converse with the men who occupy responsible positions. I feel like one who knows that they have been watched. Their words misconstrued, their advise and counsel treated as a common affair, and unworthy of special notice. I have again had repeated to me "Spiritual things are spiritually discerned." I hang my helpless soul on Jesus Christ. I have no desire now to produce one particle of evidence to any one. Those who

want to see can open their eyes and see. “Ye shall know them by their fruits” The judgment now that any one will pass upon me or  
[799] my words, or my works will not surprise me. I expect anything and lean on no one, depend on no one. My work will not be hence forth to make any one believe but go forward, out of the atmosphere of unbelief and caviling and criticism. I have more freedom speaking to unbelievers than to those who hold responsible positions, and who have had so great light and great opportunities and have not responded to the light. I have placed my case as I have never before in the hands of my Advocate, Jesus Christ, the Righteous. I am sure that I cannot feel at liberty to converse as I have done with those to whom I have talked so freely.

I thank the Lord for health, I thank the Lord for freedom. Why your particular case agonized my soul so continuously I cannot define. Again and again have I seen that blindness was upon you to an alarming degree. I give you up to the hands of Jesus, and then think I have not more to say, not another word, then I find my soul torn with anguish and I am weeping and praying with strong cryings and tears, Take not thy Holy Spirit from him; O, let something from Thy spirit break this spell.... O, that you would surrender your will to God’s will, O, that you would tremble at his work. Where is your preparation to be obtained that you may stand in the day of the Lord? No where but low at the foot of the cross. O, it is not too late for wrongs to be righted. Do not confer with flesh and blood. Do not say, There are some things I do not understand. Of course there are.  
[800] Your mind is clouded, but take one step that you do see, then you can see another. O, kindle your taper from the divine altar before it is everlastingly too late! Remove the stumbling blocks at once without any delay. When God helps you you will be helped to see your own weakness and the inefficiency and the glory and majesty of Christ. The voice of God calls you as it did Elijah, Come out of the cave and stand with God and hear what he will say unto you. When you will come under the divine guidance, the comforter will lead you into all truth. The office of the Holy Spirit is to take the things of Christ as they fall from his lips and infuse them as living principles into the hearts opened to receive them. Then we will know both the Father and the Son.

I have many things written for you, but I have said What good will it do. My brethren have trifled and caviled and criticised and commented and demerited, and picked and chosen a little and refused much until the testimonies mean nothing to them. They put whatever interpretation upon them that they choose in their own finite judgment and are satisfied. I would, if I had dared given up this field of conflict long ago, but something has held me. But I will not choose my way or my will. In the life of Christ in the time of his greatest trial, one of his disciples betrayed and another thrice denied him, and all forsook him and fled. If the Master who was without the taint of sin endured this, then shall I expect any better portion? O, how many tried to find witness against Christ. The most cruel, and the most incurable thing is bigotry and prejudice and it lives just as firmly in human hearts today as when Christ was upon the earth. [801] But I leave all this in the hands of God. I feel cut loose from many of my brethren, they do not understand me or my mission or my work, for if they did they could never have pursued the course they have done. I love to have the ones who feel they need help, poor, hungry, starving souls. I love to see them enjoy the precious light God has given me for them. O, how Jesus rejoiced when a place was found for the truth in the heart of the woman of Samaria. The disciples brought him food and prayed him, saying, Master, eat, but he said unto them, I have meat to eat that ye know not of. Jesus said unto them My meat is to do the will of him that sent me, and to finish his work. Say ye not there are yet four months and then cometh harvest. Behold I say unto you, lift up your eyes and look on the fields for they are white already to harvest. Yes, Lord, I look, I see the fields, and I see them white unto the harvest. The words given me of God may find no place in the hearts of those who have heard them so many times, but there are fields all white ready to harvest, just such cases as this Samaritan woman, apparently the most unlikely will become the heralds of truth while those who have had great light will be passed by, wise and prudent they see not the workings of God, but the truth will be revealed to babes, and they will respond to it.

I now close this letter.

*Ellen G. White.*

[802]

## Chapter 103—Circulation of Great Controversy

MS - 31 - 1890

### Circulation of Great Controversy

More than ever before I have been made to feel that our churches need the messages of warning which God has given to arouse them to a sense of their responsibility. Amid the dense darkness that covers the earth, every ray of light that has come from heaven must shine forth. The warnings and entreaties of the word of God and the fulfillment of prophecy in events daily taking place around us are but dimly comprehended by many who profess to believe the present truth. Satan would have men sleep, while he is actively at work sowing the seeds of error. Every eye in the unfallen universe is bent on the scenes unfolding before us,—the final scenes of the great controversy,—the consummation of the long struggle of evil against good, of hell with heaven. Satan with his miracle-working power is to deceive the world of the ungodly. But Christ, the atoning sacrifice, will be a refuge to every soul that trusts in Him. In the cleft of the Rock we may hide, secure from all the power and arts of the wicked one.

Satan will take possession of every mind given to his control, and will work through every agency that he can secure, to further his plans. And the greater the necessity of shedding light into the darkness of the world, the greater and more varied will be Satan's efforts to intercept the light.

[803]

The Lord has revealed the perils that are around and before us. Through the agency of the Spirit of prophecy, He has unveiled the delusions that will take the world captive, and has spoken to His people, saying, "This is the way; walk ye in it." Volume four of "The Great Controversy" unmask the deceptions of Satan; and we may expect that the enemy of all righteousness will put forth every effort in his power to keep away from the people that which unveils his arts.

By His Spirit the Lord has given the very instruction that is needed at this time. The special movement under the messages of [Revelation 14](#), in its relation to the past and the future, the closing work of Christ in heaven and of His people upon earth, has been unfolded. The Lord placed upon me the burden of bringing out these things, and in Volume Four I have presented them; I still feel a burden that the message shall go to the people. In that book are warnings to guard the people of God against the many errors that shall be promulgated as truth. Every family among our people should study it. The truths which it presents will arouse the conscience, and to many will prove a safeguard against deception. It will confirm their faith in the past work of the messages. The warnings, reproof, and instruction given by the Spirit of God are needed by all. There is need of an awakening, a searching of heart, in the light that God has given.

The truths presented in Volume Four are needed by the people, and have been needed for years. The Lord bade me make no delay in bringing out these warnings, and I was not disobedient to the heavenly vision. I have done all that I could do. Other agencies must act their part in giving the book the circulation it should have.

But since the General Conference of 1888, Satan has been working with special power through unconsecrated elements to weaken the confidence of God's people in the voice that has been appealing to them for these many years. If he can succeed in this, then through misapplication of scripture he will lead many to cast away their confidence in the past work under the messages. Thus he would set them adrift, with no solid foundation for their faith, hoping to bring them fully under his power. Let the attention of our people be called to the special work of the Spirit of God as it has been connected with the rise and progress of the three messages, and a blessing will result to the whole body. A revival of faith and interest in the testimonies of the Spirit of God will lead to the obtaining of a healthful experience in the things of God.

[804]

Some of those who are newly come to the faith claim to have special light from God in regard to these messages; but their new light leads them to set aside the established truths that are the pillars of our faith. They misinterpret and misapply the Scriptures. They misplace the messages of [Revelation 14](#), and set aside the work

which these messages have accomplished. Thus they reject the great waymarks which God Himself has established. Since their new light leads them to tear down the structure which the Lord has built up, we may know that He is not guiding them.

The experience of those newly come to the faith, if the Lord is working upon their minds, will be in harmony with the word of God, and with His past dealings with His people, and the instruction He has given them. He will not contradict Himself.

God has given the messages of [Revelation 14](#) their place in the line of prophecy, and their work is not to cease till the close of this earth's history. The first and second angel's messages are still truth for this time, and are to run parallel with this which follows. The third angel proclaims his warning with a loud voice. "After these things," said John, "I saw another angel come down from heaven, having great power, and the earth was lightened with his glory." In this illumination, the light of all the three messages is combined.

[805] In Volume Four the Lord has revealed to us the coming crisis, which is almost upon us. He has warned us of the dangers that beset our way, in order that we may lay hold upon His strength, and get the victory over the beast and his image, and stand at last on the sea of glass to sing the song of everlasting triumph. But the Lord does not intend that we shall keep these warnings to ourselves. The light He has given in Volume Four is for the world.

Today iniquity prevails, not only in the world, polluting it as in Noah's day, but it exists in the church. As a counter influence, the cross of Calvary must be lifted up, the atoning sacrifice must be kept before the people, that men may behold sin in its true hateful character, and may lay hold upon the righteousness of Christ, which alone can subdue sin, and restore the moral image of God in man.

Many in the church allow things of an earthly nature to interpose between the soul and heaven. They have not a right conception of the character of God. They do not perceive His matchless love; and faith and love die out of their hearts. Many minds are confused. They cannot discern spiritual things, and they are unable to distinguish the voice of the true Shepherd from that of a stranger. How necessary it is that such should study the message that God has given, lest they be swept away by the overwhelming delusions of the enemy.

The whole world lieth in darkness. Darkness covers the earth, and gross darkness the people, and the Lord calls upon the members of the church to labor together with Him in awakening the world, if possible, to their peril. We cannot do this of ourselves. We must derive our efficiency from Christ. Jesus says, "I, if I be lifted up, will draw all unto me." Here is the secret of power, of effectiveness; for though human instrumentalities are employed in the work of salvation, it is the light shining from the uplifted cross that alone can attract hearts heavenward. We must present the truth as it is in Jesus. The light and power of an indwelling Saviour must be ours, or we cannot draw others to Him. We must be imbued with the spirit of truth, the spirit of Christ. There is no power in humanity to draw humanity to Christ. We are as iron that cannot attract unless it be magnetized. We must be sanctified through the truth if we would have a sanctifying influence upon others. Jesus says, "Thy word is truth." It is through a sanctified knowledge of the word of God that we shall be able to overcome the powers of darkness and win souls for the Master.

[806]

I have felt to urge upon all the necessity of searching the Scriptures for themselves that they may know what is truth, and may discern more clearly the compassion and love of God. Yet there is need of carefulness and earnest prayer in the study of the Bible, that none may fall into error by a misconception of its teachings. There is one great central truth to be kept ever before the mind in the searching of the Scriptures:—Christ and Him crucified. Every other truth is invested with influence and power corresponding to its relation to this theme. It is only in the light of the cross that we can discern the exalted character of the law of God. The soul palsied by sin can be endowed with life only through the work wrought out upon the cross by the Author of our salvation. The love of Christ constrains man to unite with Him in His labors and sacrifice. The revelation of divine love awakens in them a sense of their neglected obligation to be light-bearers to the world, and inspires them with a missionary spirit. This truth enlightens the mind and sanctifies the soul. It will banish unbelief and inspire faith. It is the one great truth to be constantly kept before the minds of men. Yet how dimly is the love of God understood; and in the teaching of the word it makes but a faint impression.

[807]

When Christ in His work of redemption is seen to be the great central truth of the system of truth, a new light is shed upon all the events of the past and the future. They are seen in a new relation, and possess a new and deeper significance. It is thus that God by His Holy Spirit has opened these things to His people. From this stand-point Volume Four of *The Great Controversy* presents to our view the past experience of the church, and the great events of the future. In that book God has laid out before us in their true relation the events that are to take place upon our earth.

But Satan is constantly seeking to intercept every ray of light that God sends to prepare the people for what is before them. To those who should give the light to the world, he will present plans which appear to be for the promulgation of truth, but which will in reality hinder the work. These plans appear so plausible, however, that they are accepted, and thus his object is accomplished. This is why Volume Four has not received the attention it should have had.

It has been urged as a reason why this book has not been more generally sold by our canvassers, that it is more difficult to handle than some others. I have good evidence that if properly understood and presented, it can be sold as readily as any of our books. But suppose the statement were true, that it is difficult to sell; is that a reason why it should be neglected? If it is a book which the people need, if the Divine Watcher has therein condescended to unveil the scenes of the great contest in which every soul living will have a part to act, should there not be an earnest effort to circulate it? Should not the canvasser be encouraged to handle it? Should not our people be encouraged to do their utmost to bring it before the world? Are the canvassers instructed as they should be, that they are not to handle one book, to the exclusion of all others, because it brings greater profit to them? When we shape our work for the profit it brings, wherein do we manifest a missionary spirit?

[808]

The canvasser need not be discouraged if he is called to encounter difficulties in his work; let him work in faith, and victory will be given. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." Whenever a book is presented that will expose error, Satan is close by the side of the one to whom it is offered, and urges reasons why it should not be accepted. But a divine agency is at

work to influence minds in favor of the light. Ministering angels will oppose their power to that of Satan. And when through the influence of the Holy Spirit the truth is received into the mind and heart, it will have a transforming power upon the character.

We can enlighten the people only through the power of God. The canvassers must keep their own souls in living connection with God. They should labor praying that God will open the way, and prepare hearts to receive the message He sends them. It is not the ability of the agent or the worker, but it is the Spirit of God moving upon the heart that will give true success.

Many of our brethren do not think but that other publications may be fully as effective in bringing souls to a knowledge of the truth as Volume Four.

There are some occupying positions of responsibility who have had little experience in the working of the Holy Spirit. They do not appreciate the light in warnings, reproofs, and encouragement given to the church in these last days, because their hearts and minds have not been receiving the Spirit of divine grace. These persons are disposed to conceal the fact that in connection with the work of the third angel's message the Lord through the Spirit of prophecy has been communicating to His people a knowledge of His will. They think that the truth will be received more readily if this fact is not made prominent. But this is mere human reasoning. The very fact that this light coming to the people is not presented as having originated with human minds will make an impression upon a large class who believe that the gifts of the Spirit are to be manifested in the church in the last days. The attention of many will thus be arrested, and they will be convicted and converted. Many will thus be impressed who would not otherwise be reached.

[809]

Those who set no higher value upon the messages that God sends them than upon the productions of human minds must come into closer connection with heaven before they can discern the things that be of God. Spiritual things are spiritually discerned.

I testify to the churches that Volume Four should have had just as wide a circulation as any other work we have published, and it might have had if the effort to bring it before the people had been proportionate to the importance and solemnity of the subjects it presents.

I have waited long for others to feel the importance of placing before the world the warnings in Volume Four. I have waited for them to bring the matter before our canvassers. But no one seems to feel that they have any special duty in the matter. Now I present it to you, my brethren, in the name of the Lord. I think that many of you do not know what it contains, and I ask you to study it carefully and prayerfully. Then you will see the force of my words; you will see the necessity of urging that it find a place in every family among us, and that it be carried to the world.

The results of the circulation of this book [Great Controversy] are not to be judged by what now appears. By reading it, some souls will be aroused, and will have courage to unite themselves at once with those who keep the commandments of God. But a much larger number who read it will not take their position until they see the very events taking place that are foretold in it. The fulfillment of some of the predictions will inspire faith that others also will come to pass, and when the earth is lightened with the glory of the Lord in the closing work, many souls will take their position on the commandments of God as the result of this agency.

## **Chapter 104—Danger of False Ideas on Justification [810] by Faith**

MS - 36 - 1890

### **Danger of False Ideas on Justification by Faith**

Can we not understand that the most costly thing in the world is sin? It is at the expense of purity of conscience, at the cost of losing the favor of God and separating the soul from Him, and at last losing heaven. The sin of grieving the Holy Spirit of God and walking contrary to Him has cost many a one the loss of his soul.

Who can measure the responsibilities of the influence of every human agent whom our Redeemer has purchased at the sacrifice of His own life? What a scene will be presented when the judgment shall sit and the books shall be opened to testify the salvation or the loss of all souls! It will require the unerring decision of One who has lived in humanity, loved humanity, given His life for humanity, to make the final appropriation of the rewards to the loyal righteous, and the punishment of the disobedient, the disloyal, and unrighteous. The Son of God is entrusted with the complete measurement of every individual's action and responsibility. To those who have been partakers of other men's sins and have acted against God's decision, it will be a most awfully solemn scene.

The danger has been presented to me again and again of entertaining, as a people, false ideas of justification by faith. I have been shown for years that Satan would work in a special manner to confuse the mind on this point. The law of God has been largely dwelt upon, and has been presented to congregations, almost as destitute of the knowledge of Jesus Christ and His relation to the law as was the offering of Cain. I have been shown that many have been kept from the faith because of the mixed, confused ideas of salvation, because the ministers have worked in a wrong manner to reach hearts. The point which has been urged upon my mind for years is the imputed

[811] righteousness of Christ. I have wondered that this matter was not made the subject of discourses in our churches throughout the land, when the matter has been kept so constantly urged upon me, and I have made it the subject of nearly every discourse and talk that I have given to the people.

In examining my writings fifteen and twenty years old [I find that they] present the matter in this same light—that those who enter upon the solemn, sacred work of the ministry should first be given a preparation in lessons upon the teachings of Christ and the apostles in living principles of practical godliness. They are to be educated in regard to what constitutes earnest, living faith.

Many young men are sent forth to labor, who do not understand the plan of salvation and what true conversion is; in fact they need to be converted. We need to be enlightened on this point, and the ministers need to be educated to dwell more particularly upon subjects which explain true conversion. All who are baptized are to give evidence that they have been converted. There is not a point that needs to be dwelt upon more earnestly, repeated more frequently, or established more firmly in the minds of all, than the impossibility of fallen man meriting anything by his own best good works. Salvation is through faith in Jesus Christ alone.

When this question is investigated, we are pained to the heart to see how trivial are the remarks of those who ought to understand the mystery of godliness. They speak so unguardedly of the true ideas of our brethren who profess to believe the truth and teach the truth. They come far short of the real facts as they have been laid open before me. The enemy has so entangled their minds in the mist and fog of earthliness and it seems so ingrained into their understanding, that it has become a part of their faith and character. It is only a new  
[812] conversion that can change them, and cause them to give up these false ideas—for this is just what they are shown to me to be. They cling to them as a drowning man clings to a life preserver, to keep them from sinking and making shipwreck of faith.

Christ has given me words to speak: “Ye must be born again, else you will never enter the kingdom of heaven.” Therefore all who have the right understanding of this matter should put away their controversial spirit and seek the Lord with all their hearts. Then they will find Christ and can give distinctive character to their religious

experience. They should keep this matter—the simplicity of true godliness—distinctly before the people in every discourse. This will come home to the heart of every hungering, thirsting soul who is longing to come into the assurance of hope and faith and perfect trust in God through our Lord Jesus Christ.

Let the subject be made distinct and plain that it is not possible to effect anything in our standing before God or in the gift of God to us through creature merit. Should faith and works purchase the gift of salvation for anyone, then the Creator is under obligation to the creature. Here is an opportunity for falsehood to be accepted as truth. If any man can merit salvation by anything he may do, then he is in the same position as the Catholic to do penance for his sins. Salvation, then, is partly of debt, that may be earned as wages. If man cannot, by any of his good works, merit salvation, then it must be wholly of grace, received by man as a sinner because he receives and believes in Jesus. It is wholly a free gift. Justification by faith is placed beyond controversy. And all this controversy is ended, as soon as the matter is settled that the merits of fallen man in his good works can never procure eternal life for him.

The light given me of God places this important subject above any question in my mind. Justification is wholly of grace and not procured by any works that fallen man can do. The matter has been presented before me in clear lines that if the rich man has money and possessions, and he makes an offering of the same to the Lord, false ideas come in to spoil the offering by the thought he has merited the favor of God, that the Lord is under obligation to him to regard him with special favor because of this gift. [813]

There has been too little educating in clear lines upon this point. The Lord has lent man His own goods in trust—means which He requires be handed back to Him when His providence signifies and the upbuilding of His cause demands it. The Lord gave the intellect. He gave the health and the ability to gather earthly gain. He created the things of earth. He manifests His divine power to develop all its riches. They are His fruits from His own husbandry. He gave the sun, the clouds, the showers of rain to cause vegetation to flourish. As God's employed servants you gathered in His harvest, to use what your wants required in an economical way and hold the balance for the call of God. You can say with David, "For all things come of

thee, and of thine own have we given thee.” [1 Chronicles 29:14](#). So the satisfaction of creature merit cannot be in returning to the Lord His own, for it was always His own property to be used as He in His providence should direct.

By rebellion and apostasy man forfeited the favor of God; not his rights, for he could have no value except as it was invested in God’s dear Son. This point must be understood. He forfeited those privileges which God in His mercy presented him as a free gift, a treasure in trust to be used to advance His cause and His glory, to benefit the beings He had made. The moment the workmanship of God refused obedience to the laws of God’s kingdom, that moment he became disloyal to the government of God and he made himself entirely unworthy of all the blessings wherewith God had favored him.

[814] This was the position of the human race after man divorced himself from God by transgression. Then he was no longer entitled to a breath of air, a ray of sunshine, or a particle of food. And the reason why man was not annihilated was because God so loved him that He made the gift of His dear Son that He should suffer the penalty of his transgression. Christ proposed to become man’s surety and substitute, that man, through matchless grace, should have another trial—a second probation—having the experience of Adam and Eve as a warning not to transgress God’s law as they did. And inasmuch as man enjoys the blessings of God in the gift of the sunshine and the gift of food, there must be on the part of man a bowing before God in thankful acknowledgement that all things come of God. Whatever is rendered back to Him is only His own who has given it.

Man broke God’s law, and through the Redeemer new and fresh promises were made on a different basis. All blessings must come through a Mediator. Now every member of the human family is given wholly into the hands of Christ, and whatever we possess—whether it is the gift of money, of houses, of lands, of reasoning powers, of physical strength, of intellectual talents—in this present life, and the blessings of the future life, are placed in our possession as God’s treasures to be faithfully expended for the benefit of man. Every gift is stamped with the cross and bears the image and superscription of Jesus Christ. All things come of God. From the smallest benefits

up to the largest blessing, all flow through the one Channel—a superhuman mediation sprinkled with the blood that is of value beyond estimate because it was the life of God in His Son.

Now not a soul can give God anything that is not already His. Bear this in mind. “All things come of thee, and of thine own have we given thee.” [1 Chronicles 29:14](#) This must be kept before the people wherever we go—that we possess nothing, can offer nothing in value, in work, in faith, which we have not first received of God and upon which He can lay His hand any time and say, They are Mine—gifts and blessings and endowments I entrusted to you, not to enrich yourself, but for wise improvement, to benefit the world. [815]

The creation belongs to God. The Lord could, by neglecting man, stop his breath at once. All that he is and all that he has pertains to God. The entire world is God’s. Man’s houses, his personal acquirements, whatever is valuable or brilliant, is God’s own endowment. It is all His gift to be returned back to God in helping to cultivate the heart of man. The most splendid offerings may be laid upon the altar of God, and men will praise, exalt, and laud the giver because of his liberality. In what? “All things come of thee, and of thine own have we given thee.” No work of man can merit for him the pardoning love of God, but the love of God pervading the soul will lead him to do those things which were always required of God and that he should do with pleasure. He has done only that which duty ever required of him.

The angels of God in heaven, that have never fallen, do His will continually. In all that they do upon their busy errands of mercy to our world, shielding, guiding, and guarding the workmanship of God for ages—both the just and the unjust—they can truthfully say, “All is thine. Of Thine own do we give Thee.” Would that the human eye could catch glimpses of the service of the angels! Would that the imagination could grasp and dwell upon the rich, the glorious service of the angels of God and the conflicts in which they engage in behalf of men, to protect, to lead, to win, and to draw them from Satan’s snares. How different would be the conduct, the religious sentiment!

Discussions may be entered into by mortals strenuously advocating creature merit, and each man striving for the supremacy, but they simply do not know that all the time, in principle and character, they [816]

are misrepresenting the truth as it is in Jesus. They are in a fog of bewilderment. They need the divine love of God which is represented by gold tried in the fire; they need the white raiment of Christ's pure character; and they need the heavenly eyesalve that they might discern with astonishment the utter worthlessness of creature merit to earn the wages of eternal life. There may be a fervor of labor and an intense affection, high and noble achievement of intellect, a breadth of understanding, and the humblest self abasement, laid at the feet of our Redeemer; but there is not one jot more than the grace and talent first given of God. There must be nothing less given than duty prescribes, and there cannot be one jot more given than they have first received; and all must be laid upon the fire of Christ's righteousness to cleanse it from its earthly odor before it rises in a cloud of fragrant incense to the great Jehovah and is accepted as a sweet savor.

I ask, How can I present this matter as it is? The Lord Jesus imparts all the powers, all the grace, all the penitence, all the inclination, all the pardon of sins, in presenting His righteousness for man to grasp by living faith—which is also the gift of God. If you would gather together everything that is good and holy and noble and lovely in man, and then present the subject to the angels of God as acting a part in the salvation of the human soul or in merit, the proposition would be rejected as treason. Standing in the presence of their Creator and looking upon the unsurpassed glory which enshrouds His person, they are looking upon the Lamb of God given from the foundation of the world to a life of humiliation, to be rejected of sinful men, to be despised, to be crucified. Who can measure the infinity of the sacrifice!

[817] Christ for our sakes became poor, that we through His poverty might be made rich. And any works that man can render to God will be far less than nothingness. My requests are made acceptable only because they are laid upon Christ's righteousness. The idea of doing anything to merit the grace of pardon is fallacy from beginning to end. "Lord, in my hand no price I bring, simply to Thy cross I cling."

Man can achieve no praiseworthy exploits that give him any glory. Men are in the habit of glorifying men and exalting men. It makes me shudder to see or hear of it, for there have been revealed to me not a few cases where the homelife and inner work of the hearts

of those very men are full of selfishness. They are corrupt, polluted, vile; and nothing that comes from all their doings can elevate them with God for all that they do is an abomination in His sight. There can be no true conversion without the giving up of sin, and the aggravating character of sin is not discerned. With an acuteness of perception never reached by mortal sight, angels of God discern that beings hampered with corrupting influences, with unclean souls and hands, are deciding their destiny for eternity; and yet many have little sense of what constitutes sin and the remedy.

We hear so many things preached in regard to the conversion of the soul that are not the truth. Men are educated to think that if a man repents he shall be pardoned, supposing that repentance is the way, the door, into heaven; that there is a certain assured value in repentance to buy for him forgiveness. Can man repent of himself? No more than he can pardon himself. Tears, sighs, resolutions—all these are but the proper exercise of the faculties God has given to man, and the turning from sin in the amendment of a life which is God's. Where is the merit in the man to earn his salvation, or to place before God something which is valuable and excellent? Can an offering of money, houses, lands, place yourself on the deserving list? Impossible!

There is danger in regarding justification by faith as placing merit on faith. When you take the righteousness of Christ as a free gift you are justified freely through the redemption of Christ. What is faith? "The substance of things hoped for, the evidence of things not seen." [Hebrews 11:1](#). It is an assent of the understanding to God's words which binds the heart in willing consecration and service to God, who gave the understanding, who moved on the heart, who first drew the mind to view Christ on the cross of Calvary. Faith is rendering to God the intellectual powers, abandonment of the mind and will to God, and making Christ the only door to enter into the kingdom of heaven.

[818]

When men learn they cannot earn righteousness by their own merit of works, and they look with firm and entire reliance upon Jesus Christ as their only hope, there will not be so much of self and so little of Jesus. Souls and bodies are defiled and polluted by sin, the heart is estranged from God, yet many are struggling in their own finite strength to win salvation by good works. Jesus, they think,

will do some of the saving; they must do the rest. They need to see by faith the righteousness of Christ as their only hope for time and for eternity.

God has given men faculties and capabilities. God works and cooperates with the gifts He has imparted to man, and man, by being a partaker of the divine nature, and doing the work of Christ, may be an overcomer and win eternal life. The Lord does not propose to do the work He has given man powers to do. Man's part must be done. He must be a laborer together with God, yoking up with Christ, learning His meekness, His lowliness. God is the all-controlling power. He bestows the gifts; man receives them and acts with the power of the grace of Christ as a living agent.

[819] "Ye are God's husbandry." [1 Corinthians 3:9](#). The heart is to be worked, subdued, ploughed, harrowed, seeded to bring forth its harvest to God in good works. "Ye are God's building." You cannot build yourself. There is a Power outside of yourself that must do the building of the church, putting brick upon brick, always cooperating with the faculties and powers given of God to man. The Redeemer must find a home in His building. God works and man works. There needs to be a continual taking in of the gifts of God, in order that there may be as free a giving out of these gifts. It is a continual receiving and then restoring. The Lord has provided that the soul shall receive nourishment from Him, to be given out again in the working out of His purposes. In order that there be an outflowing, there must be an income of divinity to humanity. "I will dwell in them, and walk in them." [2 Corinthians 6:16](#).

The soul temple is to be sacred, holy, pure, and undefiled. There must be a copartnership in which all the power is of God and all the glory belongs to God. The responsibility rests with us. We must receive in thoughts and in feelings, to give in expression. The law of the human and the divine action makes the receiver a laborer together with God. It brings man where he can, united with divinity, work the works of God. Humanity touches humanity. Divine power and the human agency combined will be a complete success for Christ's righteousness accomplishes everything.

The reason so many fail to be successful laborers is that they act as though God depended on them, and they are to suggest to God what He chooses to do with them, in the place of their depending

on God. They lay aside the supernatural power, and fail to do the supernatural work. They are all the time depending on their own and their brethren's human powers. They are narrow in themselves and are always judging after their finite human comprehension. They need uplifting for they have no power from on high. God gives us bodies, strength of brain, time and opportunity in which to work. It is required that all be put to the tax. With humanity and divinity combined you can accomplish a work as enduring as eternity. When men think the Lord has made a mistake in their individual cases, and they appoint their own work, they will meet with disappointment.

[820]

“By grace are ye saved through faith; and that not of yourselves; it is the gift of God.” [Ephesians 2:8](#). Here is truth that will unfold the subject to your mind if you do not close it to the rays of light. Eternal life is an infinite gift. This places it outside the possibility of our earning it, because it is infinite. It must necessarily be a gift. As a gift it must be received by faith, and gratitude and praise be offered to God. Solid faith will not lead any one away into fanaticism or into acting the slothful servant. It is the bewitching power of Satan that leads men to look to themselves in the place of looking to Jesus. The righteousness of Christ must go before us if the glory of the Lord becomes our reward. If we do God's will we may accept large blessings as God's free gift, but not because of any merit in us; this is of no value. Do the work of Christ, and you will honor God and come off more than conquerors through Him that has loved us and given His life for us, that we should have life and salvation in Jesus Christ.

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#### Justification by Faith—How Perverted by Some

Said the apostle Paul, “Know ye not that the unrighteous shall not inherit the kingdom of God?...And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” [1 Corinthians 6:9-11](#). The absence of devotion, piety, and sanctification of the outer man comes through denying Jesus Christ our righteousness. The love of God needs to be constantly cultivated.

Oh, how my heart cries out to the living God for the mind of

[821]

Jesus Christ! I want to lose sight of self. I want to work with all the powers I am capable of exercising to save souls for whom Christ has made the infinite sacrifice of His own precious life. I must seek wisdom daily to know how to deal with souls that are entrapped by Satan's snares. There are many erring, well-beloved souls whom we may win back to God if we are imbued with the spirit of Christ. The Lord loves them, notwithstanding their sins and follies. He gave His only beloved Son to save them, and it was because He loved them that He sent His Son into the world that whosoever believeth in Him should not perish but have everlasting life.

I must ever keep close to Jesus Christ that I may constantly be a partaker of the divine nature and have a deep personal interest in those who have once been my best friends but in time of temptation have lifted up their heels against me. The love of Christ must not be extinguished in the soul. The prejudice against me cannot make me what they think I am, and I shall not feel hard toward them; but when I see my own brethren in the faith, responsible men, working in darkness, my heart aches. They have not injured me, but the Lord Jesus who has delegated me to bear His message to them.

And now I can but weep as I think of the suffering, stubborn natures who will not yield to evidence. They wear an appearance of nonconcern, but it is not truth. Gladly would they change their relation to me and those whom they have deeply wronged by thoughts, by words, by influence, if they could avoid the humiliation of saying, "I have committed an error; I confess my faults, will you forgive me?" The haughty, stubborn will evade the very points they will have to face if their souls are recovered and converted. Oh, will they never break the spell of Satan that is upon them? Will they cherish their pride to the last? How my heart longs to see them free and not in the strong deceptions of Satan.

[822]

While one class pervert the doctrine of justification by faith and neglect to comply with the conditions laid down in the Word of God—"If ye love me, keep my commandments,"—there is fully as great an error on the part of those who claim to believe and obey the commandments of God but who place themselves in opposition to the precious rays of light—new to them—reflected from the cross of Calvary. The first class do not see the wondrous things in the law of God for all who are doers of His Word. The others cavil over

trivialities, and neglect the weightier matters, mercy and the love of God.

Many have lost very much in that they have not opened the eyes of their understanding to discern the wondrous things in the law of God. On the one hand, religionists generally have divorced the law and the gospel, while we have, on the other hand, almost done the same from another standpoint. We have not held up before the people the righteousness of Christ and the full significance of His great plan of redemption. We have left out Christ and His matchless love, brought in theories and reasonings, and preached argumentative discourses.

Unconverted men have stood in the pulpits sermonizing. Their own hearts have never experienced, through a living, clinging, trusting faith, the sweet evidence of the forgiveness of their sins. How then can they preach the love, the sympathy, the forgiveness of God for all sins? How can they say, "Look and live"? Looking at the cross of Calvary, you will have a desire to bear the cross. A world's Redeemer hung upon the cross of Calvary. Behold the Saviour of the world, in whom dwelt all the fullness of the Godhead bodily. Can any look, and behold the sacrifice of God's dear Son, and their hearts not be melted and broken, ready to surrender to God heart and soul?

Let this point be fully settled in every mind: If we accept Christ as a Redeemer, we must accept Him as a Ruler. We cannot have the assurance and perfect confiding trust in Christ as our Saviour until we acknowledge Him as our King and are obedient to His commandments. Thus we evidence our allegiance to God. We have then the genuine ring in our faith, for it is a working faith. It works by love. Speak it from your heart: "Lord, I believe Thou hast died to redeem my soul. If Thou hast placed such a value upon the soul as to give Thy life for mine, I will respond. I give my life and all its possibilities, in all my weakness, into Thy keeping." [823]

The will must be brought into complete harmony with the will of God. When this is done, no ray of light that shines into the heart and chambers of the mind will be resisted. The soul will not be barricaded with prejudice, calling light darkness and darkness light. The light from heaven is welcomed, as light filling all the chambers of the soul. This is making melody to God.

How much do we believe from the heart? Draw nigh to God, and God will draw nigh to you. This means to be much with the Lord in prayer. When those who have educated themselves in skepticism and have cherished unbelief, weaving questioning doubts into their experience, are under conviction of the Spirit of God, they see it to be their personal duty to confess their unbelief. They open their hearts to accept the light sent them and throw themselves by faith over the line from sin to righteousness, from doubt to faith. They consecrate themselves unreservedly to God, to follow His light in the place of the sparks of their own kindling. As they maintain their consecration, they will see increased light and the light will continue to grow brighter and brighter unto the perfect day.

[824] The unbelief which is cherished in the soul has a bewitching power. The seeds of doubt which they have been sowing will produce their harvest, but they must continue to dig up every root of unbelief. When these poisonous plants are pulled up, they cease to grow for want of nourishment in word and action. The soul must have the precious plants of faith and love put in the soil of the heart and enthroned there.

## Chapter 105—Light in God's Word

[825]

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### Light in God's Word

The most precious light here [first page missing.] shone forth from the Scriptures presenting the truth of the law of God which is a standard of character in such a light as made it indeed glorious. Many souls were charmed with the light shining forth from the Word of God. Some points were presented which were not in accordance with the manner in which our brethren had interpreted the two laws, and they seemed to deplore greatly that this, to them, inharmonious note should be struck, because it created strong feelings of opposition, for the ideas were not in accordance with their former views of the two laws.

There was among some a spirit manifested in reference to the investigation of this controverted question that was not after God's order. If we have held as truth some points in doctrine that will not bear close criticism and investigation it is our duty—without revealing the spirit that the churches manifested, which was so unlike Christ, patiently to come to the Word of God in an humble, prayerful, inquiring mind. Then we need to be changed in spirit, to be converted. The truth will lose nothing of its force or beauty or power through research, testing every point which we have considered as truth, if we preserve the meekness of Christ in our research. The Word of God will be found a treasure-house full of precious gems. We may draw from this storehouse very much more than we have done, and may be made wise unto salvation.

The Word of God is a revelation of mercy, of peace and good will to man. The teachings of the Word of God open before us the necessity of purity, of holiness. There are jewels of truth, mercy, and righteousness to sanctify our lives, to reveal God in Jesus Christ.

[826]

All who love God may come to the Scriptures earnestly, prayerfully, with contrition of soul, searching for truth as for hidden treasures, fasting and praying for truth, and they will not be disappointed but be made wise unto salvation.

The great error with churches in all ages has been to reach a certain point in their understanding of Bible truth and there stop. There they anchored. They ceased to “Go forward,” as much as to say, “We have all-sufficient light. We need no more.” And they refuse light.

After the message of warning was given, a confederacy was formed that would not receive the message. They kept themselves barricaded, fearing that if they should evidence that they did receive light there was a trapdoor ready to let them through into some dangerous pit. The richest treasures of truth were opened before them. Every mind needed the jewels and gems that were revealed, but by confederating together they were deceived and their stakes were set fast. Thus have the nominal churches dealt with the message from heaven.

[827] The Lord loves His people, and would lead them step by step onward under the banner of truth, the third angel’s message. Still the precious mines of truth are to be explored. There should be, by every man who teaches the truth, a constant searching for what saith the Scriptures? There are the mines of truth to be worked. There is a most solemn work to be done. In these last days we have the benefit of the wisdom and experience of past ages. The men of God, saints and martyrs, have made confession of their faith, and the knowledge of their experience and their burning zeal for God is transmitted to the world in the living oracles. And their example of faith in living experience, in their self-denying, self-sacrificing lives, comes down along the line to our times. This hereditary trust has been gathered up by faithful witnesses that the bright light shining upon them in the knowledge of God might enlighten those living in these last days; and while they appreciate this light they will advance to greater light for the knowledge of the Word of God has been extending and increasing upon the earth. The Source of all light still invites us to come and absorb its rays. Light is not placed where the followers of Christ cannot obtain its benefits. It is not cut off from the world so there is no more or increased light to shine in greater clearness

and more abundantly upon all who have improved the light given of God.

God's people in these last days are not to choose darkness rather than light. They are to look for light, to expect light. The light will continue to shine from the Word of God whether men will hear or forbear, whether they will come to the light or turn from the light. Many who follow on to know the Lord will know that His going forth is prepared as the morning. The light will continue to shine in brighter and still brighter rays, and reveal more and more distinctly the truth as it is in Jesus, that human hearts and human characters may be improved and moral darkness which Satan is working to bring over the people of God may be dispelled.

In consequence of light shining to every soul who ministers in sacred things, soul, body, and spirit will be sanctified through the molding influence of the Holy Spirit. They will improve in moral power. They will, if they receive and walk in the light, grow in grace and in the knowledge of our Saviour Jesus Christ, and their imperfections of character will be revealed just as they are—grievous in the sight of a holy God—and in answer to the prayer of Christ they will be daily advancing, sanctified through the truth. As we near the close of time, there will be needed a deeper and clearer discernment, a more firm knowledge of the Word of God, a living experience, and the holiness of heart and life which we must have to serve Him.

[828]

Much precious light was brought out at this meeting [Minneapolis, 1888]. The law of God was exalted, placed before the people in the framework of the gospel of Jesus Christ, which left impressions on many minds which will be deepened and will be as lasting as eternity, while some minds were closed against light because it did not meet their ideas and former opinions. I have heard many testimonies in all parts of the field: "I found light, precious light." "My Bible is a new Book." "Never did we feel as at this meeting the necessity of being under the constant control of the Spirit of God, constantly uplifting the heart to God, to be Christians in heart, Christians in principles, possessing not merely a theory of the truth but revealing the principles of truth in a Christlike spirit."

We were pained to the heart to see the spirit of self-confidence, so out of place, yet so plainly revealed, so manifest in many be-

cause their minds were wrought up with prejudice. There was much talking, much suspicioning, criticizing Sister White's testimonies. It passed from lip to lip of those who ought to know better, that Sister White was influenced. "Of course, if this is the danger to be apprehended, we cannot depend upon her testimonies any more."

[829] I suppose if I had challenged them to tell me when, at what time and place, this work changed which made of none effect the testimonies because corrupted or contaminated with human influence, it would not have been so easy to specify the precise time. One would have said, "It was certain years ago when Sister White's testimony was in marked contrast to the way I understand the Scriptures. I received a sharp reproof and I have not seen the testimonies were so." But all who know that person would bear their verdict, "Every word was truth to the letter." One had some years ago been reproved and he had doubted the testimonies ever since, for he was sure someone had been writing to me and told me those things.

When there are those who condescend to take this position, any words would be lost upon them. I will not answer them. They shall not drag me into the mire of Satan with them. If they think that the testimonies originate as Canright claims—that he could give me a testimony—then the sooner they take their position on the dragon's side of the question the less danger of others being deceived by their disguised words. There are now everywhere surmisings of evil that have not the slightest foundation in truth, yet hearts opened to receive darkness have darkness to form chapters in their experience that lie registered in the heavenly courts. Yet the most wonderful lies Satan could invent were received as truth. If indeed the truth sanctifies the soul, much more of its divine principles was needed at that meeting to soften hearts, to mold character, to reveal Christ abiding in the heart by living faith.

When Christ is enthroned in the heart the spirit and love of Jesus will be revealed in the investigation of all points of doctrine. There will be far more praying than jesting and joking in a strong, harsh manner, inflaming one another, strengthening one another in their resistance of messages sent from God. Their minds were so blinded that everything was measured by their ideas of what they considered truth. I endeavored to bear my testimony in these meetings in the fear of God. At times I was compelled to speak plainly, and lay

before them the dangers of resisting the Spirit of God; and the Lord gave me great freedom of spirit.

As a people we are certainly in great danger, if we are not constantly guarded, of considering our ideas, because long cherished, to be Bible doctrines and on every point infallible, and measuring everyone by the rule of our interpretation of Bible truth. This is our danger, and this would be the greatest evil that could ever come to us as a people. While I was in Europe I felt deeply moved by the Spirit of God, as I never did before, that there must be altogether a different spirit and element brought into our conferences. If one should hold ideas differing in some respects from that which we have heretofore entertained—not on vital points of truth—there should not be a firm, rigid attitude assumed that all is right in every particular, all is Bible truth without a flaw, that every point we have held is without mistake or cannot be improved. This I know to be dangerous business and it proceeds from that wisdom that is from beneath. [830]

The very same course was taken by the denominational churches when we embraced the first and second angels' messages. And as the light was shining forth from the oracles of God upon the messages which were present truth for our time, Satan tried by every means in his power to close the door to shut out the light. We had to meet with prejudice and with ridicule and with sneers and with criticism of the very same character that we have had to meet here in this conference. The opposition seemed almost crushing in its influence. What if we had held our peace and been controlled by the ministers who thought we were heretics, disturbing the peace of churches? Nevertheless, we did move forward, and while many bent beneath the power of opposition and yielded their faith to preserve the unity with their brethren, and retained their place in the churches, many could not conscientiously do this. They held fast their faith. And what was the result? They were turned out of the churches. After the passing of the time, when sorrow and disappointment was weighing us down to the earth, the Lord let His light shine in upon us, giving us the light upon the third angel's message so strikingly clear, which showed us our whereabouts in prophecy and placed our feet in a sure path. [831]

We have seen in our experience that when the Lord sends rays of light from the open door of the sanctuary to His people, Satan

stirs up the minds of many. But the end is not yet. There will be those who will resist the light and crowd down those whom God has made His channels to communicate light. Spiritual things are not spiritually discerned. The watchmen have not kept pace with the opening providence of God, and the real heaven-sent message and messengers are scorned.

There will go from this meeting men who claim to know the truth who are gathering about their souls the garments not woven in the loom of heaven. The spirit that they have received here will be carried with them. I tremble for the future of our cause. Those who do not in this place yield to the evidence God has given will war against their brethren whom God is using. They will make it very hard, when opportunities shall come where they can carry forward and onward the same kind of warfare they have hitherto engaged in. These men will have opportunities to be convinced that they have been warring against the Holy Spirit of God. Some will be convinced; others will hold firmly their own spirit. They will not die to self and let the Lord Jesus come into their hearts. They will be more and still more deceived until they cannot discern truth and righteousness. They will, under another spirit, seek to place upon the work a mold that God shall not approve; and they will endeavor to act out the attributes of Satan in assuming control of human minds and thus control the work and cause of God.

[832] Had our brethren fasted and prayed and humbled their hearts before God at this meeting, and sat down calmly to investigate the Scriptures together, then God would have been glorified. But the spirit of prejudice that was brought to that meeting closed the door to the richest blessing of God, and those who had this spirit will not be in a favorable position to see light until they repent before God and have some sense of how near they have come to doing despite to the Holy Spirit and having another spirit.

But from this meeting there will be a different mold ever after upon the work. Our brethren will feel the need of investigating the evidences of our faith far more critically for themselves. They will not feel that if ideas are accepted by those who have borne responsibilities in this cause they may safely accept them as infallible because they are sustained by men in positions of influence, and that they have no more necessity to search the Scriptures for themselves

than those who are taught to receive the words of the priests and popes.

This has been the mistake of a large number of our preaching brethren. They have not been close Bible students, and many of their discourses have been repeated. The old, stereotyped discourses will be repeated with scarcely a variation, because they will not open the door to receive light, increased light, but go on in the same line, repeating almost the same words. For years, scarcely a new ray of light has flashed forth from them. They have not had advanced light, and some have educated themselves as debaters and God has not been glorified in this. They have used great sharpness with opponents and have educated themselves to overcome an opponent if possible, not always by fair means. This is not at all after Christ's order.

Whoever studies the Bible in regard to the fall of Satan and the first advent of Christ to our world, and enters into the spirit of His life, His teachings, miracles, death, resurrection, and ascension, will see that they have much need of humble, earnest prayer, of deep humility, of far less self-esteem. Their hearts will cry out for help from the living God. They will feel the necessity of trained intelligence, trained ability, to present the truth as it is in Jesus, which is to come to the people in a much higher sense than they have yet heard it. They will cry day after day to God alone in secret places for divine wisdom that they may discriminate between good and evil, righteousness and sin. [833]

There is need of spiritual guides whose words will be a tonic to the church, who are acquainted with the science of healing the broken heart, of being a physician to the sick sheep and lambs, sermonizing a great deal less and binding up the wounds of the sheep and of the lambs. The sanctification of the soul is the only true elevation of man. While the true shepherd of the sheep will humble his heart before God with the burden of the great responsibility in his position of trust, and with a sense of his weakness, his deficiencies, and with the fear of God before him, he will cry unto God with all his soul for divine enlightenment before he makes a move in any line. He will not trust to his own finite intelligence or to his own wisdom to devise and plan. He will be sick and sore over his past poor performance and inefficient experience.

[834]

He has need of rare discrimination to discern between the souls who are spiritually diseased, discouraged, and who need help, and those in the church who are self-confident, full of self-esteem, and who sense not that their own wisdom is foolishness, and that they must conquer the evil inside and outside more earnestly and perseveringly, else they cannot be saved. He will, if he walks with God through individual experience, see with clearness the Bible condition for securing blessings from God. It is not in making a show, but when man does his part and comes to God divested of his own self-righteousness and is humble and contrite, the promise will never fail him.

There are priceless blessings for the churches. Pastors must sense this and present line upon line, precept upon precept, the simplicity of faith. If they would come down from their stilts and cease preaching long, dry sermons and minister to the flock as faithful shepherds, they would see many souls saved.

We say decidedly, every minister of Jesus Christ must bind himself to the Source of all light and power and he must not follow in the shadow of any other living man, because there is Christ to whom he must become attached, and he should not bind his heart to any human being and let man do his thinking for him. He is not filling his position in society or in the world if he simply accepts what his father has said and what his father, or some great and good man in past generations, has done, and sinks himself, his individuality, in them. Some who think that they preach the gospel are preaching other men's ideas. Through some means they have come to the decision that it is no part of a minister's calling or duty to think diligently and prayerfully. He accepts what other men have taught without asserting his individuality. This doctrine, taught by the church of Rome, is entire dependence upon the leaders. The individual's conscience is not his own. Judgment must be controlled by other men's ideas. His intelligence is to go no farther than that of those who are leaders.

Now Satan has his hand in all this work to narrow down the work of God. Ministers of Jesus Christ are to be constantly receiving light from the Source of all light. They are not to be simply receivers of other men's thoughts, they themselves not plowing deep into the mines of truth. If a minister is not a worker himself, digging for the

truth as for hidden treasure to find the precious jewels of truth, he is forfeiting his God-given privileges. He is not to put any human mind, any human intelligence, between his soul and God. There is to come no authority from human minds that will in the least degree interpose between him and God's authority to lead, to guide, and to dictate. The ministers of Christ should gather up every ray of light, every jot of strength and illumination from other minds whom God has blessed, but that is not enough. They must go to the Fountainhead for themselves. God has given men reasoning minds and He will not hold them guiltless if they trust in man or make flesh their arm. He wants you individually to come to Him, to draw from Him, to use the ability God gives to understand the living oracles. If one man can see light in examining the Scriptures, so may every true Christian have the right to read, to examine, to search the Scriptures with unabated interest, and gather light therefrom.

[835]

If they fail to do this they will not be using the ability God has given them, that they may grow up to the full stature of men and women in Christ Jesus. Then let every man read, study, and search the Scriptures for himself and take nothing as infallible but the Word that you can see for yourself, after much prayer and searching in an humble, teachable spirit. God has given no man a right to set himself up as a standard of doctrine.

Many have believed some things as truth because men whom they believed to be led of God have declared them to be truth; but were they? Was all they held in doctrine true? No! Time has shown that men who feared God have made mistakes in their interpretation of Scriptures. Some parts were not understood, and the next generation have, through diligent searching, come to a knowledge of the truth; advanced light has been presented, but they did not have all the light. The next generation saw increased light and then there was a going forward from light to a greater light.

It is a deplorable fact that men have connected with men, looked up to them, placed them where God should be, regarded their words and works as inspired, their interpretation of Scripture inspired, and they have become copies of men. They are dwarfed in their religious experience. They do not lead out. They are letting other men be brains for them, letting another man search the Scriptures for them, and accepting his decisions as authority; and yet that man, whom

[836]

they depend on and trust in, is compassed with the same human infirmities and weaknesses, and his defects really are regarded to be virtues to be copied. The Lord wants ministers of the gospel to search the Scriptures. Make no living man a channel. Accept not the work he does as without a flaw. Do not let him do the work God has told you to do. If you do, how are you occupying a safe position? Jesus bids you come to Him, the great Teacher, and learn of Him, and you should find rest to your souls. Let no man stand between your soul and Jesus Christ, thinking that the Lord tells him that which He refuses to tell you. Give God a chance, ministering brethren, to operate on your mind. Place yourself before Him as one who wants to learn of Him. You must place yourself before the Lord in diligently searching His Word that He may communicate ideas to you. He does not design that you shall be dependent on human minds. He would have you look to Him in faith to do large things for you, not through another man, but to you.

“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. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think he shall receive anything of the Lord.” [James 1:5-7](#).

[837] Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged.” [Matthew 7:1, 2](#). The conversation and judging of those brethren who differed in some points on the law in Galatians was not after God’s order, but after the order of human nature. The conversation in the homes at Minneapolis was founded principally upon impressions received from letters written from California, and from reports. Those impressions were formed in ignorance. If the judgment had been suspended and the much unsanctified talk left unsaid, had there been words spoken to God and not to men, there would have been some chance for the voice of the Good Shepherd to be heard; but the topic that came to the front was the law in Galatians. And then commenced the judging. One stimulated another. But few found solitude to search their Bibles anew and look to God in earnest prayer, with humble hearts, to learn of the divine Teacher—but the opinion of men was looked to as the voice of God. The enemy took possession of minds and their judgment was worthless, their decisions were evil, for they did not

have the mind of Christ. They were doing continual injustice to the persons they talked about, and they had a demoralizing effect upon the conference.

The habit that some who claim to be preachers of the gospel have, to pass sentence upon everything with which they do not agree, has a demoralizing influence upon their own religious experience, and upon all who have confidence in them. God gives no one the work of sitting in judgment upon their neighbors and communicating their decisions far and wide. When they extend their words and influence against men whom God is using to do a special work, and they set themselves in dead earnest against those of whose motives and whose religious standing they know nothing to condemn, they do a work similar to that which Satan is doing. They knew nothing about the motives which impel certain actions which they take up and talk of so glibly. All facts that should be considered under the influence of the Spirit of God are glibly pronounced upon as if they themselves were men whose judgment was sound and unquestionable.

I have been compelled to bear a decided testimony at this meeting. The Lord has men of opportunity through whom He is working. From this meeting there will be decided changes in our churches. There is a faith professed but a decided want of that faith that works by love and purifies the soul.

[838]

## Chapter 106—Peril in Trusting in the Wisdom of Men

MS - 55 - 1890

### Peril of Trusting in the Wisdom of Men [Concerning the issue over the law in Galatians]

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.

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. [840]

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 that 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."

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. [841]

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 lodgement 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.

[842] 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.

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 stumbling block to the Jews, and it has been evidenced that it is a stumbling block 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.

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](#).

[843]

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](#).

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 which 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.

[844] 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. [Ephesians 2:1](#)

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.” 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.

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. [845]  
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.

## Chapter 107—To U. Smith

**S-20-1891**

**Battle Creek, Mich.**

**Jan. 6, 1891.**

*Dear Brother Smith,*

Since your visit and our conversation I decided to place this in your hands to read yourself, and if necessary I may read it before a select number. I have a copy of the same. After I was so greatly burdened the Tuesday night, the same night I returned from Washington, I felt that I must trace upon paper my true feelings and the things which the Lord revealed to me. You may desire to know these things. When you visited me yesterday Jan. 5 and proposed such a meeting to take place I was glad because I thought that will result in good. But when you stated that you had not had feelings against Eld. Waggoner, and Eld. A.T. Jones, I was surprised. Perhaps you thought thus, but how could you think thus, is a mystery to me. The feelings cherished by yourself and Elder Butler were not only despising the message, but the messengers. But the blindness of mind has come by warring against the light which the Lord designed to come to his people.

You write that you have said that you would have not controversy with Sr. White. Better, far better, have had this controversy openly than under cover, for this controversy has been and there has not been harmony between us since the Minneapolis meeting. You have been exceedingly stubborn, and this stubbornness has been as described in the word of God “For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Behold, to obey is better than to sacrifice, and to hearken than the fat of rams.” This stubbornness, my dear brother, can be brought under control only by your falling upon the Rock and being broken. It is a terrible snare to you. It makes you unwilling to confess your wrongs, and every wrong passed over without humble confession will relieve [leave] you and Elder Butler and every soul who pursues

the same course in blindness of mind and hardness of heart. The spirit of God is grieved and Satan triumphs. It is not because we do not have evidence, but that your own will rises against God's will, and it is God who has a controversy with you. He will remove the candlestick out of its place except you repent.

The long standing in the way of the work of God as you have done is not that you have not had light and evidence, but your stubborn will, like steel would not give up your will and your way to God's will and God's way. You made the statement in the first meeting we held in the room Brother Jones occupied that you did not oppose Bro. A. T. Jones speaking in the tabernacle on the religious Sunday movement. Will you consider this matter because Brethren Prescott, Amadon, and Sicily brought a united testimony on this matter which called forth from me about a fifteen minutes talk as pointed and earnest as I ever made in my life. I answered, Well, if Elder Smith takes that position God will surely remove him out of the way, for God has not given him the authority to say what shall come into the tabernacle from our own people and what shall not. But if he holds that position we will secure a hall in the city and the words God has given Bro. Jones to speak the people shall have them. [848]

Dear Bro. Smith, please to make a surrender to God this time. Make no reserve, and then you will receive the blessing of God. Then peace will come to your soul. You are standing, and have been standing, in opposition to the work of God for the past two years, you have done more than any man living to cast doubt and unbelief of the testimonies of the spirit of God. Now I beseech of you, break and lift the stumbling block. I was shown at Minneapolis that the Lord would come in to their families and would visit for the things that there transpired, with affliction and death unless they stood firm between God and his people. You remember I said in the tabernacle before Elder Butler, yourself, and those present. I had things to say to Elder Butler, but ye cannot bear them now. It was this; his stubbornness and unbelief was sinful and God would bring his afflicting hand heavily upon him if he did not repent and have another spirit, and if he still held his perversity and stubbornness, he would come nearer still to him in affliction. And this he would do to the ones to whom he had given light and they had closed their

eyes and ears, and confederated together to make of none effect the warnings and messages of light and truth for his people.

[849] I have greatly feared for you, my brother. I fear still. I beg of you for Christ's sake, make thorough work for I know the displeasure of the Lord is against you; against Elder Farnsworth, and many others I might name, who have in face of great light and evidence held fast to their own spirit and walked in the sparks of their own kindling. God says, Unless they repent, they shall lie down in sorrow.

*Ellen G. White.*

## Chapter 108—To J. S. Washburn and wife

[850]

**W - 32 - 1891**

**Battle Creek, Michigan**

**[Thursday,] Jan. [8], 1891**

*Dear Brother and Sister [J.S.] Washburn,*

I received Brother Washburn's letter day before yesterday, and since then we have been having very much work. We had a favorable journey from Washington to this place. I suffered considerably with heat and somewhat with heart disturbance, but much less than I anticipated. We left the sleeper before we arrived at Toledo, at which place we waited about forty minutes. In that time we obtained a cup of hot drink and some crackers which made us feel very much better. We arrived at Battle Creek about three o'clock, [Tuesday Dec. 30] and found the folks all well and glad to see us.

We learned that Sabbath [Dec. 27] there had been a wonderful meeting similar to those we had in Brooklyn, Danvers, and in Washington. Nearly the whole congregation presented themselves for prayers, and among them, Brethren Prescott and Smith. The Extra in [The Review and Herald Extra, December 23, 1890](#) was read, and the testimony of all was that the power of God attended the reading of the article. They said that this made a deep impression. Brother Olsen made some remarks inquiring why the power of God attended the presenting before them the testimony to the churches in that article when the person who wrote it was not present. He asked them to carefully consider that matter. Was it not the Spirit of God speaking to them in unmistakable voice in vindication of the testimonies, and the work He had laid upon Sister White? Professor Prescott made a confession dating back to Minneapolis, and this made a deep impression. He wept much. Elder Smith said that testimony meant him; said that he felt that it was addressed to him, but he stopped there and went no further. But both placed themselves as there repentant, seeking the Lord. Well, they said they had

[851]

never had such a meeting in Battle Creek, and yet the work must be carried on, for it was just begun. Elder Olsen had appointments which he must attend, and Elder Loughborough had an appointment which he must fill. Professor Prescott went to Oregon to help locate their school. Brother Webber, another worker, had gone to help some other church. The Lord sent me here, I fully believe, and that threatened difficulty of the heart did not trouble me at all after we reached Battle Creek.

Tuesday night [Dec. 30, 1890] I was in an agony of soul all night so that I could not sleep. Elder Smith's case was weighing heavily upon me. I was working with him, pleading with God, and I could not cease my crying unto God.

Friday night [January 2] I was asked to speak; the house was full, and I gave some account of the workings of the Spirit of God with me in the meetings which I had attended. I related as well as I could the success of these meetings. We had a special meeting of deep interest after I had spoken, and many excellent testimonies were borne, especially from those who were earnestly seeking the Lord. It was a good meeting.

On Sabbath [Jan. 3] I spoke from [Matthew 11:16-27](#). I made a decided application of this lesson to those who had great light, precious opportunities, and wonderful privileges, and yet their spiritual growth and advancement was not in accordance with the blessings of the light and knowledge given of God. There was a solemn impression made upon the congregation, and fully two thousand persons were present. I had great freedom in speaking. In the afternoon the meetings were divided, and I hear there were excellent meetings in these divisions. Monday [Jan. 5] Elder Smith came to me and we had an earnest, faithful talk, I could see that he had a very different spirit from that he had months ago. He was not hard and unimpressible; he felt the words I spoke to him, laying before him faithfully the course he had taken, and the harm he had done through this position. He said he wanted to come into harmony with the testimonies of the Spirit of God. I had written to him thirteen pages [Dec. 31, 1890] and sent them to him—very plain words. Tuesday [Jan. 6] he called again to see me and asked if I would meet with a select few, that he had something to say. I told him I would. Yesterday, Wednesday [Jan. 7], the meeting was held in my room in the office, and Elder

Smith read the letter I had sent him, read it to them all, and said he accepted it as from the Lord. He went back to the Minneapolis meeting and made a confession of the spirit he had occupied, casting on me very heavy burdens. Brother Rupert confessed also, and we had a very profitable, excellent meeting.

Brother Smith has fallen on the Rock, and is broken, and the Lord Jesus will now work with him. He took my hand as he left the room, and said, "If the Lord will forgive me for the sorrow and burdens I have brought upon you, I tell you this will be the last. I will stay up your hands. The testimonies of God shall hold this place in my experience." It is seldom that Elder Smith sheds a tear, but he did weep, and his voice was choked with the tears in it.

Now you see I have reason to be glad and rejoice and praise the Lord. Professor Bell was present. Elder Smith confessed to him the wrong that he had done him in the school trial in 1882. Oh, how glad I was to see and hear and know that these things that had barred the Spirit of God from coming into our meetings were removed.

Now in reference to your question in regard to Sister Marks. Do not be in a hurry to accede to her request in dropping her name. Hold a little in the matter. It cannot do the church any particular damage. Meanwhile I am more than ever convinced that if this work now going forward in Battle Creek had been done one year ago, Sister Marks would have been saved to the cause of God, and would, with proper instruction, have been a good Christian worker. This is due to her. But the position that many held me in was such that I could do nothing unless I took my stand decidedly against the Battle Creek church. Had those with whom she held meetings been well balanced in mind, they could have helped her instead of being moulded by Sister Marks. I believe she had a genuine experience and might have done much good. She had newly come into the faith, and needed to be led along step by step, kindly, compassionately, but as it was the fashion to turn from everything that was calculated to restore and to awaken the church as my testimony was [regarded] at that time below par, what could I do? Any move I should make would, if unwise, indiscreet ones should go to extremes, be charged to me, and my work forever discarded. Do all you can for Mrs. Marks, for I tell you, the blood of her soul, I fear, will rest upon those who have

[853]

been blinded by the enemy and done those things that have grieved the Spirit of the Lord.

May the Lord continue to bless the church in Washington is my prayer. I know the Lord blessed me when I was with you, and He blessed His people. Much love to all in your household, and much love to those with whom we took sweet counsel together in our precious meetings. The Lord lives and reigns, praise His holy name.

*Ellen G. White*

Now do not imagine that you have done a grievous wrong in the matter you mentioned. I am really inclined to believe that everything was ordered of the Lord and I needed that tramping exercise to clear my head. But I freely pardon all you think amiss. So do not trouble any more about it.

*E. G. White*

## Chapter 109—Missionary Work

[854]

**MS - 2 - 1891**

**Battle Creek, Mich.**

**Jan. 9, 1891.**

I have been laboring two months and two-thirds of the third month, constantly, and although I commenced in much feebleness, and afflicted with infirmities, the Lord wrought in behalf of his people. We have seen the salvation of God. In this round of labor I spoke fifty-five times, and some of these meetings were occasions of most earnest labor, continuing from half past two till five and six o'clock, but always successful. On one occasion I was much perplexed to know and to understand my duty. I had painful gatherings in my ear that with severe colds made it hard for me. At Salamanca, N. Y. I was severely afflicted and thought I must return home. I went to my chamber and bowed before God, and before I had even asked, the Lord heard, and revealed himself; the room seemed to be full of the light and presence of God. I was lifted out of all my discouragements, and was made free and happy. I could not sleep, but I praised God with heart and voice. This blessing was just what I needed; courage, and faith, and hope were again in lively exercise, and I went on my way rejoicing.

Again at Brooklyn, N. Y., I had a deep, earnest desire for the Lord to work with his people. O, how my heart was drawn out in wrestling prayer to God that he would manifest his power on the Sabbath day and greatly bless his people. He did all this and far more than I had asked. It seemed that a tidal wave of the glory of the Lord swept over the congregation, and many, many souls were filled with a rich blessing of God, and this occasion to them was one never to be forgotten. They bore testimony that the power of God thrilled through and through them. Some persons were as pale as death, but their countenances were shining with the glory of God. This church had been newly raised up, and was in need of encouragement. O, Bless the Lord, bless the Lord; O, my soul! for

[855]

the great goodness and mercy of God! One brother in a prominent position in the Chicago mission had been so weighted down with discouragement that we all feared that he would separate from the work, but he was present at the meeting and was greatly blessed. He said that he came to that meeting, heavy in heart and under a dark cloud, but the Lord Jesus met him while bowed in prayer. We had called them forward; but he did not come; but the Lord met him. "I seemed to have the Lord Jesus close beside me," he said. "How lovely, how precious, I thought I could touch him. I knew Jesus was by my side." And then he broke out in a description of Christ as seen by the eye of faith. He was a man very reticent, but of few words, but his tongue was loosed, his language was eloquent, as he expressed the attributes of Christ as he was revealed to him. Said he, "I am as light as a feather, I am happy in God, and I want to get back to Chicago and tell them what the Lord has wrought for me." Others bore testimony of the power of the Holy Spirit that came upon them.

[856]

From this time my health improved decidedly. I spoke in Washington, D. C., eight times commencing with Sabbath and closing the next Sabbath. I went to Baltimore on Sunday and spoke in a small hall full of people with great freedom. Then I had a severe attack with my head and was obliged to hasten home. As soon as I reached home, the pain left me, and I found that I was needed here. I spoke here Friday and Sabbath with great freedom. The Lord had been working here the Sabbath before, and the work here needed my testimony. Eld. Smith has fallen on the Rock and is broken. Praise the Lord for this! He has made humble acknowledgements, and the Lord will surely manifest himself to Eld. Smith. O, I am so glad that Satan's power is broken here in Battle Creek. I tell you there has been a resistance of my testimony. By some men of influence, such as Eld. Smith, there has been a counteracting of the messages that God has given to me for his people. The Lord is at work, and I pray that it may not cease till it shall be perfected in righteousness. I tell you the Lord is not asleep; he knows the conflicts of his people. He sees the multitudes struggling against the powers of evil angels combined with evil men. The truth for this time is invested with a power which will make itself felt upon human minds, for the Spirit accompanies and gives it effect.

God has a work for each, and a work for all. The recipients of his grace moved by the spirit of truth, will throw their sanctified human influences into the work. The cross of Christ must occupy the central place, Christ be lifted up as never before, and the attention of the people be riveted upon the world's Redeemer. We know comparatively little of the glory that attends the truth. O, we have so little faith! Jesus came to be the center of the recovered world. Says Christ, "I will implant the holy Spirit in every heart that will open to me; I will be a living, abiding power in every element of influence, and engage every holy agency in the universe. All evil influences have confederated to corrupt and destroy. All who believe on me, shall under my banner combine to oppose them; I will conduct the warfare; I will give efficiency to the whole."

[857]

We must possess the missionary spirit in a large degree. In his lessons to his disciples, Christ was constantly teaching them that they must unite the human agency with the divine worker. They are to be active in doing good; they are to be the light of the world, catching the radiance of light from his throne and to transmit it to the world which Satan has enshrouded with his Hellish shadow like a funeral pall. Not only are the rays of light to shine in the home circle but to the church in bright and distant rays; and again, not to the church only, but the whole world. See how much is contained in the prayer of Christ in the 17th Chapter of John, constantly identifying himself and combining himself with his believing people, and his believing people binding up with himself for the work of the salvation of a lost world. In his ministry he shows them the confederacy of evil arrayed against them, and reveals to them that they are in war-fare with principalities and powers and spiritual wickedness in high places. But angels unite to compose that army; they are mingling in their ranks. The Captain of the Lord's host is advancing with his army of heavenly angels to the work. Jesus is standing but a step, as it were, from the completion of his great sacrifice for the world. "Go ye into all the world and preach the Gospel to all creatures. He repeats his injunction over and over again in different forms, that they might after his death and resurrection to heaven, take in the significance of his words. After his resurrection, "then opened he their understanding that they might understand the Scriptures, and said unto them, Thus it is written and thus it behoved Christ to suffer

[858]

and to rise again the third day,” and that remission of sins should be preached in his name among all nations, beginning at Jerusalem. “Ye shall receive power from on high after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem and in Judea and in Samaria, and unto the uttermost parts of the earth.” He knew that peculiar trials would assail them and he declares, “All power is mine.” He assured them that they must go out under the shield of omnipotence. “Lo, I am with you alway, even to the end of the world.” “Go” was his last word spoken to his disciples and this was the last indication of his will while he was upon the earth. His first act in heaven corresponded with his expressed will on the earth. His holy spirit was sent to them in rich abundance. The heavenly endowment was given. We know the apostles commenced their work in Jerusalem; three thousand were converted in a day. May [859] the Lord arouse his people to action is my prayer. There is need for every individual member of the church to arouse to work for Jesus. The calls are coming in from every clime, “Come over and help us.” “The Spirit and the Bride say Come, and let him that is athirst come, and whosoever will, let him come and take of the waters of life freely.” There is our work laid out in a comprehensive manner for the diffusion of the truth. Jesus opened the fountain of life in the midst of the world and every soul who knoweth the Father and the Son are to be laborers together with God and to repeat the words in fullness and power, “Come.” All are to stop their fretting with one another, all are to combine their living, sanctified influence, and with one voice, say “Come, send the word along.” Come all along the lines, a chain of living voices united with determined effort ring around the globe, and the whole church is to awake from the death like slumber and say, “Come”, and to act in character the invitation they make, “Come.”

No man or woman is excused in ease or indolence in this great or solemn work. We cannot copy the example of the world at all in anything. There must be no needless expenditure of God’s intrusted capital. There must be a binding about of our supposed wants. Life is valuable, too full of solemn sacred responsibility to be used in pleasing self. Let men and women consecrate themselves to the work. They must be loyal to Jesus Christ and reveal their love to men, by letting their light shine forth in clear bright rays to the world.

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Every one must now rise superior to every phase of self indulgence, and selfishness, and live their lives to God, abiding in Christ. Every one who knows Christ by experimental knowledge will copy his example. They will constantly endeavor to rise higher and still higher, not seeking the friendship of the world, but possessing a high and sanctified ambition to copy the example of Christ, in perfection of Christian character and be co-laborers together with God. They are not to praise men, or to seek the praise of men, for all praise and all glory belongs to God.

[860]

[861]

## Chapter 110—Diary Entry

MS 3, 1891

### A Rewarding Visit With Uriah Smith

(Written January 9, 1891, at Battle Creek, Michigan.)

Home again. We found all well at home. The meetings in Washington were excellent, and every meeting seemed to increase in interest. Every succeeding meeting was pronounced the best. I spoke eight times in Washington with perfect freedom. I commenced to speak on the Sabbath, and ended the Sabbath following. We had a most blessed, powerful meeting on the last Sabbath. As in Danvers, nearly all in the house presented themselves for prayers. The presence of the Lord was in the meetings held, and the church was greatly strengthened and increased in faith and courage.

We visited Baltimore on Sunday, in a small hall with much freedom. We returned at night, and I was very sick with heart difficulty. All became alarmed, and thought it best for me to return at once to Battle Creek. We arrived here on Tuesday, December 30. That night I was in great agony of soul all night for Elder Smith. It seemed to me that unless he made confessions now he never would come to the light. I could not sleep but prayed with all my heart and soul for the Lord to correct him by His Holy Spirit, and break the spell that had so long held him from taking right positions.

[862]

I heard the next morning that the previous Sabbath had been a wonderful season of seeking the Lord. There were about two thousand in the tabernacle, and the Review and Herald Extra was read, and the manifest power of God accompanied the reading of the matter. They say Battle Creek has not been so generally stirred before as on this occasion. All seemed to respond to the invitation to seek the Lord, and they had to say, "Seek the Lord where you are; it is the best we can do." Professor Prescott read the matter, and paused a number of times, deeply affected, weeping. He then

confessed that at the Minneapolis meeting, and since that time, he had not had altogether right feelings. He asked the forgiveness of all, and especially of Brethren Waggoner and Jones. Brother Jones, I think, was not present. He then took the arm of Brother Smith, and both went forward. Brother Smith thus made a start, but, although Brother Prescott opened the way, he did not improve the opportunity. All he said was, "The matter comes home to me; it means me."

Friday night I spoke with much power before the people. The Lord's Spirit was working. I wrote out some things to Elder Smith, very plain things, but thought I would wait a little before giving it to him. Sabbath I spoke in the forenoon from [Matthew 11:16-27](#). I made a pointed application of these words, and the arrows from the Lord's quiver struck to the heart.

Sunday Elder Smith came to me, and we had a lengthy talk. I was encouraged to see that he did not brace against me, and I withheld nothing from him as to how I regarded his position and how hard he had made my work. He felt deeply over this. Tuesday he called on me again and asked me to attend a meeting which should be composed of a select few. This meeting was held on Wednesday. Brother Smith read the matter I had written to him, and he made a straightforward confession to Professor Bell, who was present, of the manner in which he had treated him. Then he commenced with Minneapolis, and made his confession. He had fallen on the Rock and was broken. I cannot describe to you my joy.

[863]

Brother Rupert then confessed quite fully, and this was a very solemn meeting indeed. I know the Lord was in our midst. As we separated, Brother Smith took my hand, and said, "Sister White, will you forgive me for all the trouble and distress that I have caused you? I assure you this is the last time if the Lord will pardon me. I will not repeat the history of the past three years." Bless the Lord, O my soul! Bless His holy name! My return [from Washington, D.C., to Battle Creek] was indeed the Lord's doing, and as soon as I reached home, the affliction left my heart and has not returned since.

Tomorrow, Sabbath, I go out of the city about fourteen miles to speak to a company newly raised up. Some important accessions to the cause of God have been made which greatly disturbed the church members, and Canright's cousin living in the place stirred up the people to send for Canright. He came, but did no harm; he only

[864] strengthened the ones who had embraced the truth, and made more bitter those who were in opposition. Canright's own brother, who has been a backslider for years, embraced the truth and is now firm and decided. May the Lord bless him and make the believers more firm.—[Manuscript 3, 1891](#).

Ellen G. White Estate

*Washington, D. C.*

*September 27, 1984*

Entire Manuscript

## Chapter 111—Diary Entries

[865]

**MS - 40 - 1891**

**Diary—January 1891**

**Battle Creek, Mich.,**

[Thursday], January 1, 1891

New Year's day opens with a soft rainstorm. Another year has commenced; 1890 has passed into eternity with its burden of record. I renew my consecration to God. Said Christ, "I sanctify myself, that they also may be sanctified." "Sanctify them through thy truth: thy word is truth." I claim the rich promises of God through the matchless love and spotless character of Jesus Christ my Advocate. I have labored almost constantly and yet I see so much that needs to be done that it makes me restless, for it seems I have done so little compared with the great work to be done.

But Jesus alone is my dependence. In Him I trust. He loveth even me. He is at this moment standing at the altar of incense presenting before the Father my prayers, my heart-longing desires for His grace, His heavenly endowment, that I may through the grace given unto me reveal to others His great love and complete efficiency. I grasp the promises of Him who hath given His life for the world that whosoever believeth in Him should not perish but have eternal life. "Then who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." [Romans 8:34](#). This we can plead. This is an argument Satan cannot overcome. Then we will, in His name and through His grace, sanctify ourselves—soul and body and spirit—that our words and our works shall be wrought in God, and that we may have an influence over others that will win them to Jesus Christ.

More intensely than ever before am I convinced of God's hatred of sin in all its forms. Repentance cannot atone for the past or cleanse us from one sin, or place us on a secure footing for the future.

[866]

**Battle Creek,**

**Friday, January 2, 1891**

My heart was drawn out in earnest supplication to God at the family altar that His grace and His power might stir us to vigilance and earnest effort and zeal in doing the work He has placed in our hands, individually feeling our great responsibility. Oh, that every member of our family may be imbued with the spirit of the Master who went about doing good! I cannot feel rest in spirit until the members of my own family are doing the whole will of God. How my heart longs after them day and night!

**Battle Creek, Mich.,  
Sabbath, January 3, 1891**

My heart has been drawn out in earnest pleading with God nearly the entire night. Oh, that God would work in behalf of His people in Battle Creek and hedge up their way that they shall not walk on in their own judgment and imperil the cause of God, as they are certainly doing.

I arose at four o'clock, and in stooping down for my morning socks I struck my forehead, just above the eye, on the bedpost, which cut a place in the forehead. The blood came forth freely, in large drops. I called Sara and she went to work as soon as possible and kindled a fire, and she and Edna Kilborn fomented the wound with hot water bandages wet in the hot water and applied as hot as I could bear them. The pain was relieved, the blood ceased to flow, and court plaster was applied after having a cold bandage applied to finish the treatment.

How much suffering might be spared if all would become intelligent in regard to these simple remedies! I thank the Lord for intelligence on these things—to know how to treat ourselves without depending on physicians. We need to exercise our own facilities to understand what to do in an emergency, and then we should impart knowledge to others.

[867] Sabbath, January 3, 1891. I spoke in the tabernacle to a crowded house. I had not an idea of saying as plain and pointed things as I did say, but the Lord spoke through the human agent. I felt pressed, and could not withhold the message given. I pray the Lord that the words spoken may find access to hearts.

The tabernacle was crowded to its utmost capacity. Oh, how I yearned in spirit for the men who, by resistance of light which God

has given, have for the past two years hedged up the way that the Spirit of God shall not find access to their hearts. I heard a voice say to them, "You still are unbelieving. Stand aside or close up the ranks by coming into line and uniting in the work wholeheartedly."

Must this burden always rest upon me here in Battle Creek? Must I always carry this heavy load? Must my testimony be of that character to reprove, rebuke? May the Lord have mercy upon me and help me, that I shall be found true and faithful to do God's will, to keep the way of the Lord, to do justice and judgment!

A good work has been begun here, but it is not complete. There are men who do not know or understand. Will it stop short at some of the cruel stumbling blocks, and the church, because they do not make thorough work, wade through another year of darkness? God forbid! Oh, that there may be found righteous ones to plead in behalf of His people, and that their prayers will prevail!

I should rejoice greatly to see the spirit of confession followed up throughout the church. Many are now obtaining a glimpse of their true condition and of their real necessities. If they persevere, make thorough work, and continue to draw nigh to God, He will draw nigh to them and will lift up for them a standard against the enemy. There will certainly be an outpouring of the Spirit of God. The church cannot over-rate their sinful neglect of duty, their unfaithfulness, and their neglect to receive light and practice the truth. Not improving their opportunity has brought defective eyesight, and has weakened their faith and corresponding zeal in earnest effort to walk in the light. Through their unbelief—because of the attitude and position of the church—sinners in our borders have become hardened and have been fearfully established in unbelief.

[868]

When Jesus is within the sanctuary above, when we have an Advocate in the courts of heaven, how earnestly should the corresponding work of intercession be going on upon the earth! While we may see and should sense the guilt of sin, we are to appreciate the mercy of God through the atonement. The Lord has promised that because of the propitiatory sacrifice He will, if we repent, certainly forgive our iniquities. Now, while Christ is pleading in our behalf, while the Father accepts the merits of the atoning Sacrifice, let us ask and we shall receive. Let all confess their sins and let them go

beforehand to judgment that they may be forgiven for Christ's sake, and that pardon may be written against their names.

“The kingdom of heaven suffereth violence, and the violent take it by force.” [Matthew 11:12](#). What an encouragement to every soul! When, armed with the promises of God, you come to the Father in the name of Jesus, the Great Intercessor is seen by faith, standing at the altar of incense and having in His hand the golden censer. You hear His voice saying, “And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.” [John 14:16](#). What hope will fill your poor discouraged heart! What shame and remorse will you feel for your cherished unbelief!

[869] Would you not feel that if Christ is praying for you, you can pray for yourself with an intensity of perseverance, and that all inferior aid is just what it is—finite and worthless? With Jesus as your Advocate, and you believing, confessing your sins with contrition of soul, and dying to self, would you not feel assured your suit is indeed gained? Would you not feel the evidence in your own soul that Jesus was amply able to do all things for you, and that the foot of the cross was the only place of safety for you?

How can I present before you these facts that are eternal truths? Here you can say, “In my hands no price I bring, Simply to Thy cross I cling.” If your prayers—yes, your prayers, feeble as they may seem—are sincere, if they are mixed with faith, then you may know that Jesus liveth to make intercession for you. The persevering, sincere seeker will surely be the finder, for as soon as you approach the mercy seat in faith, then Christ regards you as His client. He espouses your cause; He makes it His own. He is standing before the Father, your Substitute, your Surety. When you seek the Lord with all your heart, “In quietness and in confidence shall be your strength.” [Isaiah 30:15](#).

God became one with man when, in the council between the Father and the Son in heaven it was determined that if man fell from his allegiance, the Son of God should be his Redeemer and restore in him the moral image of God. How was it to be done? “The Word was made flesh, and dwelt among us, ...full of grace and truth.” [John 1:14](#). “Be ye therefore perfect, even as your Father which is in heaven is perfect.” [Matthew 5:48](#). Christ's oneness with the Father brings us into close union, through the Son of God, with the Father.

**Battle Creek,  
Sunday, January 4, 1891**

Entertained visitors all day. I wrote some letters. I was made very happy today. Sister Davis has solicited a conversation with me and with deep feelings confessed that she had not had a correct appreciation of the work which she was handling. She felt that she had not had the sympathy for, and felt the sacredness of the work as she should have done. Now she saw it in altogether a different light, and she was determined to make thorough work, for her soul's sake and for Christ's sake, that the work should never be marred in her hands. She was made free in Jesus, and was free indeed. She has changed greatly. Peace and happiness are now expressed in her countenance. She is certainly under the bright beams of the Sun of Righteousness, for all her features express brightness proceeding from inward joy. [870]

I so much wish that every person who is engaged with me in the important work I am doing would have this precious transforming grace of Jesus Christ. Then there would be the blessed enlightenment from the face of Jesus Christ that would represent an indwelling Jesus. Oh, how much more we might enjoy of the Spirit and power of God if we would only surrender mind, heart, soul, and strength wholly and unreservedly to the quickening influence of the Holy Spirit of God! The work would then receive the divine mold. The power of God would rest upon the worker. I pray for every soul connected with me in the work.

**Battle Creek,  
Monday, January 5, 1891**

Again my time was taken up in conversation with visitors. But my burden is for this church in Battle Creek. So large a church—fully two thousand. Many were convened last Sabbath. It is almost impossible to separate them for a social meeting because there are not convenient places to gather them together. There is no place to hold so many worshipers, and they should be out in other places as missionaries, doing service to the Master, and not be crowded together here.

There is missionary work to be done. How shall we as a church understand our spiritual advantages and not only hear the exposition of the truth, but practice the truth? We are capable of thinking

[871]

seriously and of girding up the loins of the mind that it shall not have wild range. If those who have had light would walk in the light there would be a sense of responsibility in cultivating the thoughts. As we peruse the precious Word, we would search for the hidden treasures of truth. As human agents we have precious talents committed unto us—capabilities not only to read the truth in the living oracles of God, but to become enriched by the heavenly treasures found therein. Searching for truth, our thoughts may run in deep channels, and the inexhaustible and unsearchable riches of Christ open to the soul their richest treasures. The human agent may improve every faculty given him of God through properly using his time to acquire more knowledge of God and Jesus Christ. Be assured these faculties, put to right employment, will not be left here in this world, but will be taken with us to the higher grade, still to be educated through all eternity.

**Battle Creek,****Tuesday, January 6, 1891**

I had conversation with Elder Smith, more favorable than any previous talk. He seems to be desirous to come to the light. He sees that his course has not been right in some things, and this I knew he must see before he could be closely connected with God. Since the Minneapolis meeting he has been counteracting my work by his position. The light that God has given me for the church has not been fully received because of his position. His attitude has said more than words. But after conversing with him freely, and showing him what harm he was doing to those who did not want to believe the message or receive the messenger and the counsel from God, he seemed to see more clearly the position he had occupied. He was determined to make straight paths for his feet, and to take up the stumbling blocks, that the lame may not be turned aside out of the way but rather be healed of their weakness and inefficiency.

[872]

The Lord is at work, and I will not take the work out of His hands into my own hands. This is my prayer for Brother Uriah Smith, that he shall triumph with the third angel's message, and that the trumpet shall give a certain sound, that a people may be prepared for the great day of God. We have no time to lose.

January 6, 1891. Brother Eldridge called on me and we had quite a lengthy conversation in regard to many important matters. Elder

Smith came in and made a request to have a select number present to whom he wished to speak and as far as possible confess where he had been wrong.

I am unable to explain the reason for the position that Captain Eldridge and Frank Belden have taken. What can they mean, to drop the Patriarchs and Prophets and Great Controversy and say they have decided to handle only one book, which is Bible Readings, to occupy the field at one time? This is contrary to our custom and to truth and justice, and contrary to the light God has given me in reference to the canvassing work. This is certainly a device of Satan. God pity His people, that His words shall be held back through the devising of men who are but children in experience in the truth God has given to His people. I feel such a burden of warning on my soul because the light that was given—the word of the Lord—was that there must be no delay in getting the special warnings contained in these books before the people. If they were properly circulated, I have been shown it would prevent many from uniting in a petition to Congress to make Sunday observance a law. Many honest souls, if the light of truth contained in the books had come to them, would not have put their names to that petition—supposing they were doing God service when they were exalting a spurious sabbath that had not “It is written” for its authority. Who will bear the responsibility men dare take upon themselves without the least regard to anything I may say to change this? And what does it all mean? Bible Readings has not the message giving the certain warnings and the light that the people must have now.

[873]

**Battle Creek,****January 7, 1891**

It is a most beautiful day. I am not well today. I am sorely troubled about many things.

Elder Olsen called on me today and we had a long and interesting conversation in regard to the state of the cause in the churches, especially in Michigan, and the great need of well-directed labor in the churches.

At three o'clock p.m. the little company assembled in my room. Elder Smith said a few words, then read the letter I had written him after the exercise of my mind Tuesday night. Then Brother Smith, with tears, made a full and free confession of the wrong course he

had pursued. He pledged himself, as he took my hand, that he would stand by me and would never cause me grief of soul again. This was a season pleasant for the Lord to look upon and for us all to contemplate. We hoped Frank Belden would follow Brother Smith, but he [did not].

We long to see all who have not discerned the light to discern truth and righteousness and keep gathering and cherishing every divine ray of light. The grace of God is needed to give to every soul who asks of God a deep and increasing interest in the knowledge of His Word. Spiritual things are spiritually understood by cultivating the habit of deep attention. We are to dig for the truth as for hidden treasures. That which once possessed no special interest will open to the mind of the diligent seeker and the hidden pearls of truth will reward his faith.

[874] **Pine Creek, Michigan,  
January 10, 1891**

We went with our own carriage drawn by faithful Jessie to Pine Creek, fourteen miles, to speak to the people. It was quite cold but the roads were good and we were only two hours and ten minutes going to the place. Willie White was somewhat chilled. We stopped at the home of Brother Vermer,—who with his wife has recently embraced the truth—and laid off our heavy wraps, and then went to the schoolhouse.

We found a hot fire, low ceiling, and a house packed full of people. Two-thirds were unbelievers. I spoke to them from the fifty-eighth chapter of Isaiah. Good attention was given.

I had intended to dwell more particularly upon the rich blessings which will ever react back upon us in our efforts to bless others, but the first part of the chapter seemed to fade from my mind, and the last part to be presented before me with distinctness. I dwelt upon the work we were all required of God to do to repair the breach that has been made in the law of God and to raise up the foundations of many generations—that is, the Sabbath of the fourth commandment.

**Pine Creek,  
Sunday, January 11, 1891**

The schoolhouse was filled and some came from quite a distance. I spoke from John, [chapter 15](#). I had much freedom in speaking and all listened with earnest interest. Elder E. J. Waggoner followed,

speaking on baptism. Then there were teams prepared to take those who were to be baptized about three miles. E. J. Waggoner administered the sacred ordinance to nine willing souls who felt that it was their duty to be baptized, and they were received into the church. I did not go to the baptism, but the report of those who did go say it was a blessed season. The Spirit of the Lord was there. Ten minutes before four we were on our way to Battle Creek. E. J. Waggoner returned in our carriage. [875]

We feel deeply the great need of workers—men and women who realize the necessities of the people who know not the truth, in towns and villages and cities all about Battle Creek. There is wise personal labor to be bestowed gratuitously. Why is there not more burning zeal to plant the truth in our own communities, our own borders, and lift up the standard of God's memorial in all our cities in America? We need men of thought, men who have religious experience, men who know how to labor. Battle Creek is over-crowded through the several institutions in this city that call in many people as workers. And many come to advantage themselves, but they do not go into these adjacent towns as laborers to seek and save perishing souls. Is not truth, present truth, to be proclaimed nigh and far off? Oh, that God would work among the people in Battle Creek!

**Battle Creek, Mich.,**

**Monday, January 12, 1891**

I wrote several letters today. I learn that on Sabbath Elder Smith made quite full confessions and Brother Rupert also confessed. They went back in their confessions to the meeting at Minneapolis, and confessed their mistakes, in their blindness, and that their spirit and actions on that occasion were wrong. The Lord had precious truth to unfold to His people which they, being filled with unbelief and prejudice, could not appreciate, and they worked counter to the Spirit of God. In their boarding places in Minneapolis, they made light of the truth and of those who advocated the truth.

I am instructed to write the things that shall transpire and to publish them for the benefit of many who have become confused by the many words of men who should understand better what they are talking about. The irreligious element that has come in through men in opposing the work of God is of a character to criticize and make many ministers talk and act foolishly. The spirit manifested is [876]

evidence that they are not making straight paths for their feet, and the result will be that many will not ever again see clearly the way of the Lord. They bring into the places where they go to hold meetings, a trifling, sarcastic spirit, which is contagious evil leaven. They do not seem too weighted down with the testimony of truth for this time, which means so much to us.

There are some debaters who suppose themselves very keen and wise, who do not show themselves ignorant concerning evil and wise to choose that which is good. They are themselves standing as an offense to God, for they misrepresent the truth as it is in Jesus.

**Battle Creek,**

**Tuesday, January 13, 1891**

I arose at four. Have had a wakeful night. My heart was in trouble. I suffered much pain of heart, and am nearly sick today. Yet I dare not withhold my testimony. I cannot write.

E. J. Waggoner came in late last evening and we had a talk in regard to the ministers' meetings now being held. He rejoiced that there was an entirely different atmosphere pervading the meetings than was in the ministerial institute last year. Thank the Lord for this testimony. Oh, my constant prayer to God is that there may be a deep, earnest work in reformation, that the matter of correct principle may be seen and sacredly acknowledged and preserved. Here, I have been instructed, is where the danger signal must be lifted, else the Lord will not cooperate with His people.

[877] There must be humbling of spirit; the heart must be changed. Why, with their Bibles to read, do they not understand the "It is written"? The directions so plainly given in Deuteronomy are sacred truth. They are to be acted out in principle in all our religious service toward God and toward one another. It is always safe to be Christian gentlemen, to love as brethren, to do no injustice, and to always show liberality, tenderness, compassion, and true courtesy.

The very same principles expressed in [James 3](#) were spoken by the voice of God from the pillar of cloud. God spoke to the people the acts they should do and the actions they should not do. Deuteronomy [chapter 4](#). The specifications are never to lose their force, for they are the expression of the mind of the infinite God. Every word is to be cherished.

This truth is to be preached. It has been made a thing of naught by many, but the infinite God will not be trifled with. He would be represented by His people by correct principles in everything. All who depart from His word in their actions misrepresent the character God. "Light is sown for the righteous, and gladness for the upright in heart." [Psalm 97:11](#).

Why, I have asked, are not these principles that have been expressed seen and acted out, for they are the principles of the law of God.

Last night the Lord was presenting before me many things being transacted in Battle Creek, right here at the heart of the work, that are contrary to the principles plainly defined by the word of God from the pillar of cloud. God is insulted, His honor abused, because men in responsible positions are walking contrary to God. He is misrepresented by His people who are called by His name. [Deuteronomy 30:9-20; 32:1-6](#).

Why, I inquired, have not Thy people having great light walked in the light? The answer came, There are men who have not the light and the truth in heart and soul. They take up the truth but they are not converted to practice the truth. They have not been converted. They have their old hereditary and cultivated characters, and yet they assume positions as counsellors, as wise men, and in their counsel they mingle their own spirit with their words and actions and pervert principle. They confederate together to do the very things God has expressly forbidden in His Word, until justice and mercy and love for God and man is fallen in the streets and equity cannot enter.

[878]

[Isaiah 29:9-24](#) and [30:1-15](#) should be considered. I am sorrowfully compelled to say this word of the Lord will be fulfilled to all men who claim to be teachers and yet will in the future have acted out this chapter in principles, greatly blinded their eyes that they should not see, and greatly weakened the work of the Lord and dishonored the truth of heavenly origin.

God will have a remnant people who will be purified, made white, and tried. "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This is the way, walk ye

in it, when ye turn to the right hand, and when ye turn to the left.”  
[Isaiah 30:20, 21.](#)

**Battle Creek, Mich.,  
January 14, 1891**

Spoke in the meeting of the Ministers’ Institute from [John 17](#).  
“And this is life eternal, that they might know thee the only true God,  
and Jesus Christ, whom thou hast sent.” [Verse 3.](#)

The enemy is at the bottom of many diversions from the real point, that the minds shall become confused upon minor subjects, and not give time and importance to weighty, vital questions. Satan may introduce himself into the very investigation of the Scriptures when matters of the deepest interest are introduced. Someone has a suggestion—verily amounting to a suggestion of unbelief—that leads minds away so that it is impossible to fasten the very essential points in the minds of those investigating important subjects. Minds become bewildered and some lose the precious lesson altogether.

[879] The points are to be laid out distinctly. After the ministers have taxed their brains to search, to go as deep as possible, and sought wisdom of God, then let them bring the points before the teacher. They have the inspired writings in their hands, and there is to be a searching for the truth, for there remain many things to be discovered and unfolded, which place the truth in its own relative importance before the people.

Those giving Bible studies before a class need to guard these special matters, lest their minds lose the very essential points they wish to impress upon the minds of the hearers. When the door is thrown open to allow every one to ask questions confusion of ideas often results because some one presents a question full of unbelief. Through this one questioner the whole class of hearers have started a little matter in another channel and thus that precious Bible study is spoiled. Let all questions be presented in writing after the class exercises close. This will give the teacher time to know whether a question is suitable to be presented—whether it flashes a ray of light and life, or tends to deepen the dense shadow that Satan is constantly working to cast athwart human minds; whether this question will drop into some heart as the sowing of tares, or will be for the education and enlightenment of the class who have presented themselves as learners. The Bible study may be so conducted as

to confuse minds rather than produce more thorough thought and enlightenment. If the ideas expressed by these questions will lead to a lower and more common level the class have been robbed of solid principles which concern their eternal welfare. There is produced a multiplication of words without corresponding progress in the Bible doctrines which are so much needed to be brought into families and churches; there has been a multiplying of expressions with little substantial knowledge, little increase of solid principles.

**Battle Creek,**

**January 15, 1891**

[880]

I intended to speak in the ministerial institute but was favored with an interview with O. A. Olsen, and then Marian and Willie had matters which required my attention as to the arrangements to be made in publishing books for foreign countries.

Sister Austin from Vermont called, and I visited with her for about two hours. These things occupied my time. Then there was the packing to leave next day for Bushnell, Michigan. We studied up the route and learned that we would have to wait in Lansing eight hours. Our only course was to take the early morning train at five a.m. We also learned that we could go by the way of Jackson and it cost one dollar or one dollar and a half more. We decided to save the money and go direct to Lansing.

I am convinced now—for the Lord has given me special instruction—that our General Conference should not be convened in midwinter. The experience I have passed through at this conference and the light that has been coming to me of the Lord is an explanation, as a sum proved, that the health of those who assemble is endangered and life will certainly be sacrificed.

**Lansing, Mich.,**

**Friday, January 16, 1891**

We left Battle Creek at five a.m. en route for Lansing. I awoke at half past two o'clock and could not sleep after this awakening. Arose at three a.m. At four awakened Sara and Andrew to prepare the team to take us to the cars. I was unable to take anything except a cup of gruel and a little bread. We were about one hour coming to Lansing, but for some reason I cannot define, my heart troubled me so that I felt great exhaustion. We rode in a streetcar to the hotel. We were carried two blocks past and were obliged to walk back.

[881] I felt that I was failing with heart exhaustion and I lay down on the sofa in the parlor of the hotel. I felt a very great difficulty in breathing. We took breakfast, hoping to gather a little vital force, but there was nothing I could get to strengthen me. They brought me steak cooked in some kind of grease. It was impossible for me to eat of it at the best. I ate a few crackers and a biscuit and drank a hot cup of drink, but oh, how wretched I felt! My heart was sick. It was difficult for me to breathe. We walked out in the air, but I was suffering much. I feared complete prostration.

Elder Olsen accompanied us to Lansing but remained at the depot while we came in the streetcar up into the city and occupied a room at the hotel. I began to wish myself at home, but my prayer was constant, Do not permit me to die here; give me vital breath.

We walked over to the other depot. It was but a short walk and my heart felt at peace with God. I could breathe better in the open air. We were obliged to remain about two hours before the train started. We were glad to step on board the train at about half past two and arrived at the depot near Bushnell about four o'clock.

Horses and carriage were waiting for us and we rode two miles and a half to Brother Stephen Olchin's [?]. Here we found a large number of guests. Many I did not know. Stephen Olchin introduced me to his wife. The first Sister Olchin and two of his children had been laid in the grave. All seemed glad to meet me and from appearance of the guests there were many who had come from five to twenty and thirty miles distant to this gathering. It seemed somewhat as it used to be when my husband was an invalid in Fair Plains. I used to have a circuit of travel—Bushnell, Greenville, Fair Plains, Orleans, Orange, Wright, and Greenbush. Here were the old friends of the cause who were true as steel to the principles of the truth.

[882] I had not visited them for twenty years. Our last gathering was in a grove not far from where the church which they have built now stands.

I believe the Lord would have me visit these churches and bear to them my testimony. These people for whom I have formerly been personally interested and with whom I have been united in past association—I want to visit them in their own towns and cities. They have attended camp meetings but the gatherings were so large that it was impossible to renew our acquaintance. I felt unreconciled to

being at this place where I wished to labor and I in such a state of physical exhaustion.

In our season of prayer at the commencement of the Sabbath I was drawn out in earnest supplication to God that Jesus, the Great Physician, would restore me to soundness and give me victory over my present exhaustion that I could speak to the people. I could not give up the point. I must have help; I must have the divine touch, and strength would then be given me and my feebleness be removed and life-giving power be imparted. The Lord heard [my] prayer. I believe in His name. I claim His promises, Ask and ye shall receive. "Whatsoever ye ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." [John 14:13](#). I had all the assurance I wanted. God's Word, that is yea and amen.

**Bushnell, Michigan,  
Sabbath, January 17, 1891**

I slept but little through the night but feel of good courage in the Lord. My physical strength is still small but I will continue to believe. When the time comes that I shall stand before the people at eleven o'clock a.m. then I shall realize an all-efficient Helper for my time of need, for the promises of God will not fail me. "I will not leave you comfortless: I will come to you." "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." [John 14:18, 27](#).

[883]

When I entered the entry of the church it was, I saw, a difficult matter to get a passage, for the house was filled with believers and unbelievers. I pressed and urged my passage, Elder Olsen going before me, until I came to the stand. My heart was touched as I looked upon the crowded seats and upon faces I had not seen for many years, and many strangers to me who had more recently embraced the faith.

If Paul had felt his heart welling up with thanksgiving to God always for the converts of a single church because a small number had turned to the living God and left the service of idols, I felt that I had reason for thanksgiving and praise to see in this gathering the number of souls who had been brought from darkness of error into the truth for this time, to serve the living God with full purpose of

heart. We will say, Not unto us, O God, not unto us, but unto thy name be all the glory.

I had much freedom in speaking to the people about one hour and a half. I then called all those to come forward who felt that they were not in living connection with God and were decided to make an entire surrender to God, soul and body, to do His will from the heart. The congregation was crowded but we determined to have this privilege offered. About six seats were filled. We had a precious season of interceding with the Lord for these souls and for our own selves, and the blessing of the Lord came upon us. We know that the Lord indited our petitions. Our faith laid hold upon the arm of infinite power and the promise was verified. Souls were blessed and many precious testimonies were borne. Some had backslidden from God and now wished to confess their backslidings and to return.

[884] For half an hour Elder Olsen tried to close the meeting but he could not. They had been gathered together since nine o'clock for their Sabbath school, and it was past five o'clock and none had eaten anything. The meeting was excellent. We could but rejoice in God. He had greatly blessed and strengthened me just as I believed He would do, and I was gratified to find my brethren and sisters whom I had not spoken with for years still walking in the truth. Oh, the depth of the love and compassion of our God to bear long with the perversity of man! The boundless love of Christ is beyond anything we can comprehend. The sinner in coming to Christ, confessing his sins, is placing himself in the way of obedience.

**Bushnell,**

**January 18, 1891**

I spoke to a house packed with interested hearers. Many outsiders were present and seemed to be deeply moved as I spoke to the people. I presented the law and gospel in perfect harmony. I had great freedom. The influence of the Spirit of God impressed hearts. But how hard for the heart that has been filled with prejudice to reason candidly! I told the people that there was no power in law to save the transgressor of law, but here is where the necessity of a Redeemer comes in. [Quoted [Acts 20:19-38.](#)]

**Battle Creek, Mich.,**

**Monday, January 19, 1891**

We left Bushnell Sunday afternoon [January 18]. Rode fifteen miles with Brother Addison Howe to Lyons. We were entertained in their family. Their little daughter was quite sick with a cold. She coughed a hoarse, harsh cough. We slept in a bedroom off the parlor. Although a fire had been kindled in an old cookstove adjoining the bedroom, the clothing of the bed and the bed itself chilled Sara and me through and through. I had chills half the night.

We rode to the depot about eight o'clock. Had to wait, for the train to Lansing was delayed. I slept some on the cars but did not feel at all well. We arrived in Battle Creek shortly after eleven o'clock and were glad to be at home again. I was much exhausted. I had no appetite for food. Strictly guarded my diet and was hoping to escape sickness. We were thankful to find the family all as well as usual. Edson has not been well for some time. It is a cold upon him, similar to La Grippe.

[885]

Battle Creek, January 20, 1891

We learn that the good work has been going on in the church. The last Sabbath, in the afternoon, Elder Smith attended the Ministerial Institute meeting, in the chapel connected with the office. He spoke again of his mistakes, and went back to Minneapolis and confessed his wrong there and since that time. There was a good spirit in the meeting and advance was made. I felt grateful to God for these tokens of the working of the Spirit of God.

This work of confession going forward will clear the King's highway. May the good work go on, and may new hope, new strength and courage come to the people of God. These men who have lifted the cross have a stubborn nature, and the miracle-working power of God had taken hold of them and we were rejoiced. We respect Brother Smith. Our confidence in him is restored. We feel more closely united with him in Jesus Christ.

Jesus Christ was the True Witness. He declares He came from the Father. "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." [John 3:11-13](#). He said He came to reveal the Father.

[886] Our only safety is to believe that which is truth because it is true, not because it harmonizes with our preconceived opinions and it is pleasant and agreeable to believe that which we want to believe because it harmonizes with our ideas. Do we accept the words of Christ as verity and truth because He is a divine Witness whose testimony is to be accepted, studied, and revered because He is the Sent from God? The raising of Christ from the dead establishes Christ as a witness to the wonderful truth—which means so much to us—of the resurrection of every one who believes in Jesus Christ.

**Battle Creek,  
January 21, 1891**

I was afflicted this morning with acute pain in my hip and across my kidneys. It is the result, I think, of the chilliness I suffered in the cold bed last Sunday night. I was scarcely able to move or even breathe without severe pain. I am reminded that I am mortal. The illness which attacked me in Lansing, and which seemed so perilous, leads me to the conclusion that my life is not secure for a moment. It becomes me to hide in Jesus Christ, to be true to God, obeying His commandments from the heart, and notwithstanding my oft infirmities the Lord strengthens me in a most remarkable manner.

I feel my spirit stirred within me. I feel to the depth of my being that the truth must be borne to other countries and nations, and to all classes. Let the missionaries of the cross proclaim that there is one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God. This needs to be proclaimed throughout every church in our land. Christians need to know this, and not put man where God should be, that they may no longer be worshipers of idols, but of the living God. Idolatry exists in our churches. [887] [Means had] better be employed to save souls from death, which would be placing jewels in the crown of Jesus Christ and stars in our own crowns in the kingdom of heaven.

January 22, 1891

The pain has not left me although it is not as severe as at first. I am using every means in my power to overcome this difficulty.

I have today had earnest talk with several of our ministering brethren. I had hoped to be able to attend the meeting in Carlton, but this is impossible. It would be presumptuous. But I would so much like to go. I have a message to bear and I am full of important

things which I wish to speak to the people. I carry a burden which I wish to lay off upon those who really believe the truth but I know do not comprehend its import. There is a nominal assent to the truth but its deep spiritual meaning is not understood.

We have for years been waging a war with spiritual idolatry. Scriptural conversions are not as abundant as we could wish. There are so many things put in the place where God should be, when He should have the entire room and every nook and corner should reveal His presence. We have a constant contest with idolatry. Many things which gratify the lust of the eye are taking precious time and stealing away precious money. The senses are pleased but God is robbed both of time and money. I am pained to see the photographs multiplied and hanging everywhere.

Battle Creek, January 23, 1891

I went to the sanitarium for treatment. The electric bath I hoped would be beneficial to me. I am sick. I cannot eat anything. My stomach will not take care of food. My physical strength is exhausted. I seem to have no deposit in the bank from which to draw. It seems now it would take but little to put out the lamp of life. But I am not anxious now to sleep in the grave, because I have more work to do. I have a message to bear to the people. I am much troubled. The work is being swayed in wrong lines. There is a spirit of, "I will not yield, I will not give up that my way is wrong."

[888]

Battle Creek, Sabbath, January 24, 1891

I attended the meeting in the chapel and spoke in the meeting for the ministerial students. We had an excellent meeting. There was a very tender spirit. Many are drawing nigh to God and coming to the light, and the Lord is helping them to clear away the rubbish from the door of their hearts and let Jesus come in. There is now a change in the expression of their countenances. Light from the Lord has been reflected upon their hearts and shines forth in their countenances.

Monday, January 26, 1891

Spoke to the ministers' class in Bible Studies at quarter after ten a.m.

January 27, 1891

I had a deep and solemn sense of the requirements of God, in speaking from [John 15](#).

January 28, 1891

Went into the city and did some trading; returning saw Sisters Hall and Murphy and invited them to be seated in the carriage. Took them to the sanitarium. Returned and met Brother and Sister Hobbs and took them to their home by the fair ground.

[889] By invitation went to Sister Graves' to dinner. Met quite a number of our sisters and had a pleasant visit, but was feeling much better in the open air. Ate sparingly and then met my previous appointment with Elder Uriah Smith. We had a pleasant visit. We conversed as to the best means to help Elder Butler. We feel sorely distressed over his condition and we want to save him from himself, from unhappiness. We also conversed in regard to Howard and Madison Miller and their position of resistance—hard and unimpressible. Both are unfit to be trusted with responsibilities, because they have chosen a set, determined will of their own, to yield to no one, to be independent. Oh that they would fall upon the Rock and be broken!

Battle Creek, January 29, 1891

The past night was one of great suffering. I slept but little. The malaria is upon me. I was nauseated at the sight of food. Could sit up but a short period at a time. My repaired lounge came home the day before, so it was very convenient for me. Oh how I long for strength! Elder Waggoner called and was very urgent that I should speak again to the ministerial class.

Battle Creek, Michigan, January 30, 1891

My days are now filled with weariness and painful weakness.

Dr. Kellogg visited me today, and we considered some important questions in connection with my case and in regard to the general interests of the cause. Many things need to be corrected in our institutions. [Remainder of this entry deals with "The Men in Positions of Trust in our Institutions," and is found in [Manuscript 24, 1891](#), pp. 23-29.]

Battle Creek, Sabbath, January 31, 1891

I was not able to attend meeting today and I am very weak. May the Lord help and strengthen and bless me today upon the holy Sabbath. I have felt a great desire to be well.

## Chapter 112—Diary Entry **Manuscript 21,** **1891—Christ Our Righteousness**

[890]

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

[891]

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.

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](#)).

[892]

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.

[893]

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](#)).

[894] 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? [895]

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](#)). [896]

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.

[897] 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. [898]

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.

[899] 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**

## Chapter 113—Our Present Dangers

[900]

Our Present Dangers.

[Delivered Tuesday Evening, March 24, 1891.]

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By Mrs. E. G. White.

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Brethren and sisters, I appeal to you as Seventh-day Adventists to be all that this name signifies. There is danger of departing from the spirit of the message, and adopting measures that will imperil the work of God. As the Lord has presented these things before me at several times and in different places, I have been brought into your assemblies where articles were read and statements made which were false in principle and dangerous in their tendency. I was shown that those who advocated these sentiments were not following the counsel of God, but were bringing in that which would surely lead souls away from safe ground, away from the third angel's message, into wrong paths, to a careless disregard of the injunctions of God, thus imperilling their own souls and the souls of others.

In your councils, how little experience many of you have in humbling the heart before God! How little you know of striving in prayer that you may enter in at the strait gate! The question of highest importance to you is, "Do I have an experimental knowledge of God? Am I ready to believe what he tells me, to do what he bids, instead of following my own judgment? Am I drawing nearer to God?" The Scripture says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them because they are spiritually discerned." If your hearts are not fully surrendered to God, if you do not submit your will to his, you will devise and plan without the guidance of Him who is mighty in counsel. Some have manifested a spirit of Pharisaic

[901]

prejudice and criticism. As soon as this is indulged, the holy angels depart from you; for they cannot administer to sin. You possess in a large degree the same spirit that was revealed in the Conference at Minneapolis. The deception that was upon minds there still exists. Some have not been willing to see and acknowledge their errors, and their blindness of mind remains.

You who have been educating yourselves and others in a spirit of criticism and accusing, remember that you are imitating the example of Satan. When it suits your purpose, you treat the Testimonies as if you believed them, quoting from them to strengthen any statement you wish to have prevail. But how is it when light is given to correct your errors? Do you then accept the light? When the Testimonies speak contrary to your ideas, you treat them very lightly.

It does not become any one to drop a word of doubt here and there that shall work like poison in other minds, shaking their confidence in the messages which God has given, which have aided in laying the foundation of this work, and have attended it to the present day, in reproofs, warnings, corrections, and encouragements. To all who have stood in the way of the Testimonies, I would say, God has given a message to his people, and his voice will be heard, whether you hear or forbear. Your opposition has not injured me; but you must give an account to the God of heaven, who has sent these warnings and instructions to keep his people in the right way. You will have to answer to him for your blindness, for being a stumbling-block in the way of sinners.

“To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” Even the work of the Holy Spirit upon the heart is to be tested by the word of God. The Spirit which inspired the Scriptures, always leads to the Scriptures.

“Because iniquity shall abound, the love of many shall wax cold.” The True Witness says of the church, after enumerating many virtues, “I have somewhat against thee, because thou hast left thy first love.” The prevailing idolatry and iniquity have had a paralyzing, deadening influence upon piety and godliness. There is distrust, selfishness, and suspicion. A few hold fast their profession of faith. Others have been leaving the simplicity of the faith, and as the result they are now treading on the border-land of skepticism. They are spiritually beclouded; and thus many are holding serious errors. Some sit

in judgment on the Scriptures, declaring that this or that passage is not inspired, because it does not strike their minds favorably. They cannot harmonize it with their ideas of philosophy and science, "falsely so called." Others for different reasons question portions of the word of God. Thus many walk blindly where the enemy prepares the way. Now, it is not the province of any man to pronounce sentence upon the Scriptures, to judge or condemn any portion of God's word. When one presumes to do this, Satan will create an atmosphere for him to breathe which will dwarf spiritual growth. When a man feels so very wise that he dares to dissect God's word, his wisdom is, with God, counted foolishness. When he knows more, he will feel that he has everything to learn. And his very first lesson is to become teachable. "Learn of me," says the Great Teacher; "for I am meek and lowly in heart, and ye shall find rest unto your souls."

Would that the spiritual eyesight of all the workers might be clear to distinguish the sacred from the common. Blinded by self-love, many lose sight of the claims of others, and also of the glory of God. When you see yourselves as you really are, and see God as he wants you to see him, you will feel deeply your need of Jesus, and will seek him with contrite hearts. Then he will be found of you. You will seek for his heavenly treasure of graces as one seeks for precious pearls; and when you find it, there will be no doubt on the minds of your brethren but that you have found the pearl of great price. You will have the mind of Christ; you will work and speak as Christ did.

The people of God are not to be guided by the opinions or practices of the world. Hear what the Saviour said to his disciples, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world *cannot* receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not."

The word of God plainly declares that his law is to be scorned, trampled upon, by the world; there will be an extraordinary prevalence of iniquity. The professed Protestant world will form a confederacy with the man of sin, and the church and the world will be in corrupt harmony.

Here the great crisis is coming upon the world. The Scriptures teach that popery is to regain its lost supremacy, and that the fires of persecution will be rekindled through the time serving concessions of the so-called Protestant world. In this time of peril we can stand only as we have the truth and the power of God. Men can know the truth only by being themselves partakers of the divine nature. We have need now for more than human wisdom in reading and searching the Scriptures; and if we come to God's word with humble hearts, he will raise up a standard for us against the lawless element.

It is difficult to hold fast the beginning of our confidence firm unto the end; and the difficulty increases when there are hidden influences constantly at work to bring in another spirit, a counter working element, on Satan's side of the question. In the absence of persecution, there have drifted into our ranks some who appear sound, and their Christianity unquestionable, but who, if persecution should arise, would go out from us. In the crisis, they would see force in specious reasoning that has had an influence on their minds. Satan has prepared various snares to meet varied minds. When the law of God is made void, the church will be sifted by fiery trials, and a larger proportion than we now anticipate, will give heed to seducing spirits and doctrines of devils. Instead of being strengthened when brought into strait places, many prove that they are not living branches of the True Vine; they bore no fruit, and the husbandman taketh them away.

[902] But when the world makes void the law of God, what will be the effect upon the truly obedient and righteous? Will they be carried away by the strong current of evil? Because so many rank themselves under the banner of the prince of darkness, will God's commandment keeping people swerve from their allegiance? Never! Not one who is abiding in Christ will fail or fall. His followers will bow in obedience to a higher authority than that of any earthly potentate. While the contempt placed upon God's commandments leads many to suppress the truth and show less reverence for it, the faithful ones will with greater earnestness hold aloft its distinguishing truths. We are not left to our own direction. In all our ways we should acknowledge God, and he will direct our paths. We should consult his word with humble hearts, ask his counsel, and give up our will to his. We can do nothing without God.

There is the highest reason for us to prize the true Sabbath and stand in its defense, for it is the sign which distinguishes the people of God from the world. The commandment that the world makes void is the one to which, for this very reason, God's people will give greater honor. It is when the unbelieving cast contempt upon the word of God that the faithful Calebs are called for. It is then that they will stand firm at the post of duty, without parade, and without swerving because of reproach. The unbelieving spies stood ready to destroy Caleb. He saw the stones in the hands of those who had brought a false report, but this did not deter him; he had a message, and he would bear it. The same spirit will be manifested today by those who are true to God. The psalmist says, "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." When men press close to the side of Jesus, when Christ is abiding in their hearts by faith, their love for the commandments of God grows stronger in proportion to the contempt which the world heaps upon his holy precepts. It is at this time that the true Sabbath must be brought before the people by both pen and voice. As the fourth commandment and those who observe it are ignored and despised, the faithful feel that it is the time not to hide their faith but to exalt the law of Jehovah by unfurling the banner on which is inscribed the message of the third angel, the commandments of God and the faith of Jesus.

Let not those who have the truth as it is in Jesus give sanction, even by their silence, to the work of the mystery of iniquity. Let them never cease to sound the note of alarm. Let the education and training of the members of our churches be such that the children and youth among us shall understand there are to be no concessions to this power, the man of sin. Teach them that although the time will come when we can wage the war only at the risk of property and liberty, yet the conflict must be met, in the spirit and meekness of Christ; the truth is to be maintained and advocated as it is in Jesus. Wealth, honor, comfort, home,—everything else,—is to be a secondary consideration. The truth must not be hid, it must not be denied or disguised, but fully avowed, and boldly proclaimed.

The Lord has faithful watchmen on the walls of Zion to cry aloud and spare not, to lift up their voice like a trumpet, and show his people their transgression and the house of Jacob their sins. The

Lord has permitted the enemy of truth to make a determined effort against the Sabbath of the fourth commandment. He designs by this means to awaken a decided interest in that question which is a test for the last days. This will open the way for the third angel's message to be proclaimed with power.

Let not one who believes the truth, be silent now. None should be careless now; let all urge their petitions at the throne of grace, pleading the promise, "Whatsoever ye shall ask in my name, that will I do." It is a perilous time now. If this land of boasted liberty is preparing to sacrifice every principle which enters into her constitution, making decrees to suppress religious freedom, and for the enforcing of papal falsehood and delusion, then the people of God need to present their petitions in faith to the Most High. There is every encouragement, in the promises of God, for those who put their trust in him. The prospect of being brought into personal danger and distress, need not cause despondency, but should quicken the vigor and hopes of God's people; for the time of their peril is the season for God to grant them clearer manifestations of his power. We are not to sit in calm expectancy of oppression and tribulation, and fold our hands, doing nothing to avert the evil. Let our united cries be sent up to heaven. Pray and work, and work and pray. But let none act rashly. Learn as never before that you must be meek and lowly in heart. You must not bring a railing accusation against any, whether individuals or churches. Learn to deal with minds as Christ did. Sharp things must sometimes be spoken; but be sure that the Holy Spirit of God is abiding in your heart before you speak the clear-cut truth; then let it cut its way. *You* are not to do the cutting.

There is to be no compromise with those who make void the law of God. It is not safe to rely upon them as counselors. Our testimony is not to be less decided now than formerly; our real position is not to be cloaked in order to please the world's great men. They may desire us to unite with them and accept their plans, and may make propositions in regard to our course of action which may give the enemy an advantage over us. "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy." While we should not seek for controversy, and should not needlessly offend, we must present the truth clearly and decidedly, and stand firm to what God has taught us in his word. You are not to look to the

world in order to learn what you shall write and publish or what you shall speak. Let all your words and works testify, "We have not followed cunningly devised fables." "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."

The apostle Paul tells us, "After that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." This was the carrying out of God's plan for the conviction and conversion of men, who are constantly tempted to magnify their own powers. The Lord would make it manifest whether men by their own finite wisdom could acquire a knowledge of the truth, whether they could know God, their Creator. When Christ came to our world, the experiment had been fully made, and it proved the boasted wisdom of men to be but foolishness. Finite wisdom was utterly unable to come to right conclusions in regard to God, and therefore man was wholly incompetent to judge in regard to his law. The Lord has allowed matters in our day to come to a crisis, in the exaltation of error above truth, that he, the God of Israel, might work mightily for the greater elevation of his truth in proportion as error is exalted.

[903]

With his eye upon the church, the Lord has again and again allowed matters to come to a crisis, that in their extremity his people should look alone for his help. Their prayers, their faith, together with their steadfast purpose to be true, have called for the interference of God, and then he has fulfilled his promise, "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." His mighty arm has been stretched out for the deliverance of his people. God reserves his gracious interposition in their behalf till the time of their extremity; thus he makes their deliverance more marked, and their victories more glorious. When all human wisdom fails, the Lord's interference will be more clearly recognized, and he will receive the glory that is his due. Even the enemies of our faith, persecutors, will perceive that God is working for his people in turning their captivity.

What is needed in this, our time of danger, is fervent prayer, mingled with earnest faith, a reliance upon God when Satan casts his shadow over God's people. Let every one bear in mind that God delights to listen to the supplications of his people; for the prevailing

iniquity calls for more earnest prayer, and God has promised that he will avenge his own elect, who cry day and night unto him, though he bear long with them.

Men are prone to abuse the long suffering of God, and to presume on his forbearance. But there is a point in human iniquity when it is time for God to interfere; and terrible are the issues. "The Lord is slow to anger, and great in power, and will not at all acquit the wicked." The long-suffering of God is wonderful, because he puts constraint on his own attributes; but punishment is none the less certain. Every century of profligacy has treasured up wrath against the day of wrath; and when the time comes, and the iniquity is full, then God will do his strange work. It will be found a terrible thing to have worn out the divine patience; for the wrath of God will fall so signally and strongly that it is represented as being unmixed with mercy; the very earth will be desolated. It is at the time of the national apostasy, when, acting on the policy of Satan, the rulers of the land will rank themselves on the side of the man of sin—it is then the measure of guilt is full; the national apostasy is the signal for national ruin.

God has thrust his people into the gap, to make up the hedge, to raise up the foundation of many generations. The heavenly intelligences, angels that excel in strength, are waiting, obedient to his command, to unite with human agencies, and the Lord will interpose when matters have come to such a pass that none but a divine power can counteract the satanic agencies at work. When his people shall be in the greatest danger, seemingly unable to stand against the power of Satan, God will work in their behalf. Man's extremity is God's opportunity.

Now is the time when the loyal and true are to arise and shine; for the glory of the Lord is risen upon them. It is no time now to hide our colors, no time to turn traitors when the battle presses sore, no time to lay aside our weapons of warfare. Watchmen on the walls of Zion must be wide awake.

I am so thankful at this time that we can have our minds taken off from the difficulties that surround us, and the oppression that is to come upon the people of God, and can look up to the heaven of light and power. If we place ourselves on the side of God, of Christ and the heavenly intelligences, the broad shield of Omnipotence is

over us, the mighty God of Israel is our helper, and we need not fear. Those who touch the people of God, touch the apple of his eye.

Now the great question is, Are we Bible Christians,—doers of the word? I have been astonished beyond measure as light has been presented to me again and again concerning the difficulties and dissensions that exist in our churches. What does it mean? With the teachings of the Bible before them, how dare they be in such disunion, apparently not caring to answer the prayer of Christ that his disciples might be one, as he is one with the Father. How dare they set up their will, and imperil the cause of God in order to carry things on in their own way?

The spirit of self-sufficiency and selfish independence that has for years been coming into the hearts of our people is the work of the enemy, that he may cause our feet to slide; and we cannot afford to indulge it. May God help us to put it away! Begin right in your own homes; begin there to be truly courteous, as Christ was; be kind; live not to please yourselves. Then if you are Christians at home, you will carry the same spirit into the church. You will carry it into your councils, and will have evidence that Jesus is indeed your helper, your stronghold, your front guard and your rear-ward. The righteousness of Christ will go before you, and the glory of God will be your rear-ward.

Brethren, will you carry the spirit of Christ with you as you return to your homes and churches? Will you put away unbelief and criticism? We are coming to a time when, more than ever before, we shall need to press together, to labor unitedly. In union there is strength. In discord and disunion there is only weakness. God never designed that one man, or four, or twenty, should take an important work into their own hands, and carry it forward independently of other workers in the cause. God wants his people to counsel together, to be a united church, in Christ a perfect whole. The only safety for us is to enter into the counsels of Heaven, ever seeking to do the will of God, to become laborers together with him. No one company is to form a confederacy, and say, "We are going to take this work, and carry it on in our own way; and if it does not go as we want it to, we will not give our influence to have it go at all." This is Satan's voice, not God's. Do not obey such suggestions.

[904]

What we want is the spirit of Jesus. When we have this, we shall love one another. Here are the credentials that we are to bear: “By this shall all men know that ye are my disciples, if ye have love one to another. We need to pray more; and when we have Christ abiding in the soul, his spirit in me will harmonize with his spirit in you; and he who controls our minds, controls also the heavenly intelligences, and they co-operate with us. Then in every council you will have the presence of One mighty in counsel. Jesus will be there. There will be no contention, no strife, no stirring up of the worst passions of the heart. What we want is to find refuge in Jesus. What we want is to be converted: And O, how I have longed for the converting power of God to go through our assemblies!

I fear that some will never be converted. Not because God is not willing to convert them; but because they have eyes, and yet see not; ears have they, but they hear not; they have understanding, and yet understand not. They are too proud to acknowledge their errors, and in contrition of heart seek God in repentance. Now shall we put away this impenitent spirit? Shall we fall on the Rock and be broken? Jesus is soon coming in the clouds of heaven. What is he doing now?—He is testing a people here upon the earth, to see if they can live in harmony, without revolt, in heaven.

Do you think he will take those who are indulging skepticism and infidelity, who, when he sends a message, stand back and refuse to accept it? Yet many have done this. When we speak of the grace of God, of Jesus and his love, speak of the Saviour as one who is able to keep us from sin, and to save to the uttermost all who come unto him, many will say, “O, I am afraid you are going where the holiness people go. I am afraid you are going after the Salvation Army.” Brethren, you need not be afraid of the plain teachings of the Bible. Do not fear to go where the voice of Jesus is heard saying, “Follow me;” for this will lead you right. Do not let any man or woman, or any council or party, lead you to suppress the precious light that God has permitted to shine from heaven in regard to the commandments of God and the testimony of Jesus. You need more, much more, of the Spirit of Christ, to take the coldness and iron out of your hearts. Jesus humbled himself. His whole life was one of humiliation and suffering. He was a man of sorrows, and acquainted

with grief. And all this he bore, that sinners might be redeemed. This is the spirit that must dwell in our hearts.

The object of our faith, hope, and love, should be Jesus,—Jesus always, Jesus only. A mere profession of faith will not save us; we must have real faith in Christ. Then the heart will be renewed; we shall be born again. Christ takes our sins upon himself, and imparts to us his righteousness.

In the revival work that has been going forward here during the past winter we have seen no fanaticism. But I will tell you what I have seen. I have seen men who were so lifted up in themselves, and so stubborn, that their hearts were enshrouded in darkness. All the light that Heaven graciously sent them as interpreted to be darkness. When the enemy presents a device of his own, some are ready to accept that; but they have been so very cautious that they would not receive the light which would have made them wise unto salvation. The mission of God's servants was to open their eyes, to turn them from darkness to light, and from the power of Satan to God. The bright beams of the Sun of Righteousness, if received, would have illuminated the soul-temple, and driven out the buyers and sellers, the pride of opinion and the lust of the flesh. But there are some who have criticised and depreciated, and even stooped to ridicule, the messengers through whom the Lord has wrought in power.

But, thank God, there are many who have been listening to his word and feasting upon it. What does Christ say?—"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Then let us feast upon Christ. Let us enjoy his love, and praise God for this great salvation. Then we shall come together, heart to heart. When we shall subdue our pride, when we shall pluck from the garden of the soul every fiber of the root of bitterness, our hearts will flow together as the heart of one. And the Saviour's promise is, "If any two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Then, I ask, Where is our power?—It is in the sincere prayers going up to heaven continually that Christ will reveal himself to us. And he will do it. The light and glory of God will rest upon his people. And then the world will see, and will say, "Behold, how these brethren love one another." Then all this heart burning and distrust will cease, and in place of it, there will be love and union, courtesy, kindness,

and tenderness. The very countenances will shine with the glory of God. We shall all see eye to eye. We shall speak the same things, and be of the same judgment.

Suppose we labor to this end the coming year. Suppose we try daily to have our hearts united in the bonds of Christian love. "I have somewhat against thee," says the True Witness, "because thou has left thy first love." And he says, "Except thou repent," "I will come unto thee quickly, and will remove thy candlestick out of his place." Why?—Because in our separation from one another we are separated from Christ. We want to press together. O, how many times, when I have seemed to be in the presence of God and holy angels, I have heard the angel voice saying, "Press together, press together, press together. Do not let Satan cast his hellish shadow between brethren. Press together; in unity there is strength."

I repeat the message to you. As you go to your homes, be determined that you will press together; seek God with all the heart, and you will find him, and the love of Christ, that passeth understanding, will come into your hearts and lives.

I tell you, we have enough to do. There is no time to lose in doubt and darkness and inactivity. Your attention has been called to the need of missionary work in almost all parts of the world. Today I would present before you the Southern field. How many missionaries are now ready to take hold of the work to be done among the colored people in our own country? Where are the men and women who will go in among the thousands upon thousands of these people in the South, and in a patient, humble way, seek to educate and train them? O, there is so much to do! We cannot afford to spend our time in manufacturing yokes to put upon our own necks or the necks of others. We want to go out as missionaries for God.

[905] We want to awake from the dead, and Christ will give us life. There are souls to be saved for whom Christ has paid the purchase money of his own blood, and I want you to feel that if souls of the colored race shall go down, unwarned, to destruction, there are those who have the light and have feasted upon it from week to week and from year to year, who will have to give an account to God; for the blood of souls will be upon their garments. Brethren, we cannot afford this.

May God help us to awake to our duty! If you have hold of the work of God, I beseech you, for Christ's sake, do not let go. If God sees that your souls are in danger, he will send reproof to you. Do not rise up against it. Say, "I will seek God, I will find him, and will be converted." The True Witness says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Yes, repent. It is not for you to be jealous of the reprover. It is not for you to dissect or discount the message that God may send you. It is for you to receive it, and reform, and be thankful that the Lord has not left you to blindness of mind and hardness of heart. May God help you to be converted.

I beseech you to take Christ with you as you go to your churches. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." Many are unwilling to have their way crossed. Now, it is not by following your own way that you will enter heaven; it is by choosing God's way. Will you take it? It is not your spirit that is going into heaven; it is Christ's spirit. Will you have it? Jesus 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." Then I ask, How is it that so many of you are saying you do not know whether you are accepted of God or not; that you want to find Jesus? Don't you know whether you have opened the door? Don't you know whether you have invited him in? If you have not, invite him now. Don't wait a moment, Open the door, and let Jesus in.

There are important interests at stake in Battle Creek, where so many of our institutions have been planted. As we were planning for the establishment of these institutions, how we prayed, and sought God day and night. Before the College was established here, my husband would say to me in the night season, "What shall we do about establishing a school here? Let us get up and pray." Long before this, we used to pray about establishing the printing-office. Then it was the Sanitarium. Prayer was interwoven with our very life experience. Day by day our petitions ascended to heaven, and God heard us. Now let us continue to pray. If we needed to pray about the establishment of these institutions, how much more do we

need to pray for God to keep them as guardians of the truth. They are not to lift up any false standard. They are not to be false signposts for the people. Wherever you are, pray that God will keep these institutions. If your united prayers ascend to heaven in their behalf, God will hear; and if the men who are there prove unfaithful, he will remove them, and will put others there who will be true to him. God is not at a loss for means. If men will only respond to his call, all will be well.

Now let us take Christ's yoke upon us, and learn of him. He says his yoke is easy, and I believe it. He says the burden is light, and I believe that, too. When you are wearing Christ's yoke, all your complaining and dissension will cease. When Christ's disciples fell into controversy by the way, he asked them, "What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest.... And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me." Now let us be like children before God. Let us be teachable, willing to learn, and then the Spirit of God will cement our hearts together, and we shall be one in Christ Jesus. Then the Father will love us, even as he loves his Son. Let this thought fill the soul with thankfulness, and go on your way to Zion, making melody in your hearts to God. You are called out of darkness to show forth his marvelous light. Go forward, rejoicing in the righteousness of Christ.

At the morning meetings I have enjoyed hearing the testimonies of those who came here to learn,—testimonies of how they have learned to believe that Christ has forgiven their sins. It is very late—the eleventh hour—to learn that. But, thank God, it is not too late, even at the eleventh hour, for wrongs to be made right. If we learn what is to be the joy of our calling, we shall praise God with heart and soul and voice. And at last we shall have a glorious triumph when our captivity shall be turned, and our mourning and tears shall be forever past. What a shout of praise will then go forth from human lips! Shall we begin it here? God grant that we may! God help you to put away every fiber of the root of bitterness that has

been planted in so many hearts. May you put it away, so that it shall never bud nor blossom from this time. Let Christ kill it by his Holy Spirit in every heart. God grant that the root of bitterness may die!

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[906] **Chapter 114—Article Read at Gen. Conf. of 1891**

March 12, 1899

MS-30-1890

—Article read in the Auditorium of the Battle Creek Tabernacle to a large assembly, at the General Conference of 1891.—

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God's servants are to impress upon all the importance of finding out for themselves what is truth, watching and praying for a clear understanding of the word. Tell them to go to the Master again and again. Had the common people of the Jewish nation been allowed to receive his message, his precious lessons of instruction, had they known he was the Prince of life, they would not have rejected Jesus, the light of the world, their King and their Redeemer. But the priests and rulers led them astray. Let those whom God has imbued with reason search the Scriptures for themselves, obtaining an experience and knowledge for themselves. Let them search with humble and subdued hearts, seeking earnestly for the precious ore. There is altogether too much at stake for men to accept the opinions of their fellow-men, failing to make diligent search for themselves, as did the noble Bereans.

[907] Walk in the light while ye have the light, lest darkness come upon you. There is no safety in standing as criticizers, closing the door of the heart to the light which the Lord has in loving-kindness qualified his servants to speak. It is a serious matter to stand as did Korah, Dathan and Abiram, to become so self-deceived as to call darkness light and light darkness, to regard the truths of the third angel's message as error, and to accept error as truth. God, who gave his only begotten Son to save soul from ruin by dying in the place of the transgressor, demands his followers to do a different work in this time of peril, than to counter work the manifestations of his spirit

in those who are seeking to do his will. The only security against failure is the fulfillment of the high duty of representing Christ. This is our only security against doing infinite harm to souls. Absolute consecration, the entire surrender of the entire being to the work of the spirit of God,—this only is acceptable to God. A piety so thorough will make itself felt. God requires all who profess to be his followers to be on their guard. We are a spectacle to the world, to angels, and to men. We are to receive light from the source of all light, and let it shine upon others, lest it go out.

There are men of experience and ability among us, who should find their place in the work as the Lord shall permit. Make room for these men brethren, give them a place. Michigan and many other states are almost destitute of laborers; for but little encouragement has been given to men who if encouraged would do a good work. Give them your confidence. All are but human, and if imperfections are seen in your laborers, do not lead them, by your words and actions to lose all confidence in themselves, to think that they can do nothing. Lay hold of every jot of ability that God places within your reach. Cultivate the talents entrusted to human beings. Do not turn away from those who err in judgment. Remember that you have faults which you do not see. Seek to correct their mistakes. Encourage them to overcome, as you would desire to be encouraged were you in their place. Pray for them and with them.

[908]

There is a great work to be done. We need all the talent that Bro. Smith has gained in his experience. God calls upon him to come into the mount, that he may hear his voice and behold his glory, that he may reflect this glory upon those with whom he is associated. He needs to work with an eye single to the glory of God. He needs to drink deep of the spirit and power of present truth. He has a logical mind, and he can see through the cheap, feeble propositions that are too often made and seconded as right.

Eld. Littlejohn is needed. His talent of intellect is of value, and his brethren can help him by showing that they appreciate his ability. It requires much labor and taxing thought to put to the tax the highest mental and moral abilities with which nature, study, and the word of God have endowed him. His success will be proportionate to his devotion and consecration rather than to his natural and acquired ability. Eld. Littlejohn should have a place in your counsels. The

Lord has given him talents to use to his glory. If sanctified, his clear, strong judgment will be a great help in your deliberations. If he will connect with God, God can use him. But you will have to prepare his way if he works to advantage. If you show that you place little value on his time and labor, you cut him away from the work and discourage him from engaging in active service. This will be a loss to him and to the cause of God.

[909] Always remember that Eld. Littlejohn has been deprived of his natural sight. Brethren, do your duty by encouraging him to bring his ability into the work.

A lack of faith has been shown by practicing a too rigid economy. Economy is praiseworthy, but there is danger of carrying it too far. You have gone to extremes in practicing economy. In dealing with Eld. Littlejohn sharp words have been uttered over the price given him for his labor. Those who have placed stumbling blocks in his way, who have thought that he was demanding too much, have revealed the spirit controlling them. Men who have an abundance of means, and who are blessed with all their senses, have manifested a parsimonious spirit which is an offence to God. As they cultivate this selfishness they are causing dark chapters to be written in the books of heaven. They do not deal justly; they do not bring mercy and the love of God into their religious experience. They are weighed today in the balances of the sanctuary and found wanting. They would turn even a blind man from his rights.

[910] Brethren, you may be quick to see things in Eld. Littlejohn that do not please you. You say he is sharp in money matters. Is he dishonest? He has erred in some things, and been reproved, but those who pronounce judgment against him have made and continue to make mistakes in their religious experience. Those who have criticised so freely must remember that Eld. Littlejohn is a blind man. If you read the Old Testament scriptures you will see that the Lord has a special care for the blind. He has a love exceeding the love of a mother for her afflicted children, and he has given special directions in regard to how they should be treated. Those who for several years in the past have made no difference between those who are blind and those who can see, have not obeyed the voice of the Lord. They have followed their own impulses, irrespective of our infirmities of the men who could be a help and blessing to the work,

if they would make a place for them. Those who treat their afflicted brethren coldly pursue a course condemned by God.

The Lord has men prepared for the times. One does his part, carrying the people with him in reforms. The Lord raises up another who answers the call to duty saying, "Here am I, send me." The Lord tests and proves him, to see if he will deal justly, love mercy, and walk humbly with God. But when a man begins to regard his judgment as infallible, God can no longer use him as a representative of what a man who occupies a responsible position should be. The instruction God gives is that his people are ever to press forward and upward. Many cease to advance any further than their teachers carry them. This difficulty has existed in every age of the Christian world. God servants find their greatest success among a class who are not wedded to their previous teacher, who ask, Is this the way of the Lord?

Thus the work goes on. God has his men of opportunity, who are ready to do his bidding, who give fresh impetus to the work by bringing in food for needy souls, who wait and pray and watch and work. Be sure men are not chosen to act on your councils who have withstood the Spirit of God and have opposed truth and righteousness.

[911]

In the fear and love of God I tell those before whom I stand today that there is increased light for us, and that great blessings come with the reception of this light. And when I see my brethren stirred with anger against God's messages and messengers, I think of similar scenes in the life of Christ and the reformers. The reception given to God's servants in past ages is the same as the reception that those today receive through whom God is sending precious rays of light. The leaders of the people today pursue the same course of action that the Jews pursued. They criticize and ply question after question, and refuse to admit evidence, treating the light sent them in the very same way that the Jews treated the light Christ brought them.

In Christ's work there can be no neutrality, no middle ground He declared, "He that is not with me, is against me, and he that gathereth not with me scattereth abroad." Jesus saw and read like an open book the motives which actuated those before him, whose consciences pronounced them guilty. The great controversy was waxing strong. Christ was not warring against finite men, but against principalities

and powers, against spiritual wickedness in high places. He tells his hearers that all manner of sin and blasphemy may be forgiven if done in ignorance. In their great blindness they might speak words of insult and derision against the Son of man, and yet be within the boundary of mercy. But when the power and Spirit of God rested upon his messengers they were on holy ground. To ignore the Spirit of God, to charge it with being the Spirit of the devil, placed them in a position where God had no power to reach their souls. No power in any of God's provisions to correct the erring can reach them.

Some in Battle Creek will surely reach this point if they do not change their course. They will place themselves where none of God's ordained means will be able to set them right. Their will is not God's will, their persistency is not the perseverance of the saints. To speak against Christ, charging his work to Satanic agencies, and attributing the manifestations of the Spirit to fanaticism, is not of itself a damning sin, but the spirit that leads men to make these assertions places them in a position of stubborn resistance, where they cannot see spiritual light, Some will never retrace their steps, they will never humble their hearts by acknowledging their wrongs, but like the Jews will continually make assertions that mislead others. They refuse to investigate evidence candidly and frankly, but like Korah, Dathan, and Abiram, set themselves against the light.

The evil heart of unbelief will make falsehood appear as truth and truth as falsehood, and will adhere to this position, whatever evidence may be produced. The terrible accusation against Christ, if perseveringly persisted in, places the guilty ones in a position where rays of light from heaven cannot reach them. They will continue to walk in the light of the sparks of their own kindling, until they will blaspheme the most sacred influences that ever came from heaven. They enter upon a path that leads to the darkness of midnight. They think they are following sound reason, but they are following another leader. They have placed themselves under the control of a power which in their blindness they are wholly ignorant of. They have resisted the only Spirit that could lead them, enlighten them, save them. They are following in the path of guilt for which there can be no forgiveness, in this life or in the life to come. Not that any degree of guilt would exhaust the mercy of God, but because pride and persistent stubbornness leads them to do despite to the Spirit

of God, to occupy a place where no manifestation of the Spirit can convince them of their error. They will not yield their stubborn wills.

In this our day men have placed themselves where they are wholly unable to fulfil the conditions of repentance and confession; therefore they cannot find mercy and pardon. The sin of blasphemy against the Holy Spirit does not lie in any sudden word or deed; it is the firm, determined resistance of truth and evidence.

The Lord has been calling his people. In a most marked manner he has revealed his divine presence. But the message and the messengers have not been received but despised. I longed that those who have greatly needed the message of divine love would hear Christ's knock at the door of the heart, and let the heavenly guest enter. But at the hearts of some Jesus has knocked in vain. In rejecting the message given at Minneapolis, men committed sin. They have committed far greater sin by retaining for years the same hatred against God's messengers, by rejecting the truth that the Holy Spirit has been urging home. By making light of the message given, they are making light of the word of God. Every appeal rejected, every entreated unheeded, furthers the work of heart-hardening, and places them in the seat of the scornful. [914]

These rejecters of light cease to recognize light. Their souls are surrounded by a malarious atmosphere, and though some may not show open hostility, those who have spiritual discernment will realize the icy coldness which surrounds their souls.

I am constrained by God to call your attention to Christ's words, "Yet a little while is the light with you, walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light.... He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." "Hear ye, and give ear; be not proud: for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet

stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the  
[915] Lord's flock is carried away captive."

From Olivet Christ looked upon Jerusalem, and with trembling lips and grief-burdened soul he said, if thou hadst known, even thou, in this thy day the things that belong unto thy peace: but now they are hid from thy eyes. He thought of what Jerusalem might have been had she maintained a living connection with God, of what blessings might have rested upon the people had they improved their privileges and blessings they enjoyed through the mercy and grace of a long suffering God. Jerusalem would have become beautiful for situation, the joy of the whole earth. God would have made Zion his holy habitation.

Christ's heart had said "How can I give thee up." He had dealt with Israel as a loving forgiving father would deal with an ungrateful wayward child. With the eye of Omniscience he saw that the city of Jerusalem had decided her own destiny. For centuries there had been a turning away from God. Grace had been resisted, privileges abused, opportunities slighted. The people themselves had been loading the cloud of vengeance which unmingled with mercy was about to burst upon them. With choked, half broken utterance, Christ exclaimed, "O that thou hadst known, even thou in this thy day the things that belong unto thy peace; but now they are hid from thine eyes." The irrevocable sentence was pronounced.

In this time light from the throne of God has been long resisted as an objectionable thing. It has been regarded as darkness and spoke of as fanaticism, as something dangerous, to be shunned. Thus men  
[916] have become guide-posts pointing in the wrong direction. They have followed the example set by the Jewish people. They have hugged their false theories and maxims to their hearts until they have become to them as precious fundamental doctrines. They have come to think that if they let them go, the foundations of their faith will be destroyed. If all those who claim to believe present truth had opened their hearts to receive the message, and the spirit of truth, which is the mercy and justice and love of God, they would not have gathered about the darkness so dense that they could not discern light. They

would not have called the operations of the Holy Spirit fanaticism and error.

[917] **Chapter 115—Manuscript 40, 1890 The Vision at  
Salamanca**

At Salamanca [N.Y.], November 3, 1890, while bowed in earnest prayer, I seemed to be lost to everything around me, and I was bearing a message to an assembly which seemed to be the General Conference. I was moved by the Spirit of God to say many things, to make most earnest appeals, for the truth was urged upon me that great danger lay before those at the heart of the work.

I had been, and still was, bowed down with distress of body and of mind. It seemed to me that I must bear a message to our people at Battle Creek. The words were to be in earnest. “Speak the words that I shall give thee, to prevent their doing things which would separate God from the publishing house and sacrifice pure and holy principles which must be maintained. The eyes of God were bent upon them in sorrow mingled with severe displeasure, and the words were spoken, “I have somewhat against thee, because thou hast left thy first love. 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.” [Revelation 3:4, 5](#). There is no time to lose. God speaks. Men are serving the enemy and betraying sacred principles.

[918] Many things were unfolded to me. The eyes which once wept over impenitent Jerusalem—for their impenitence, their ignorance of God and of Jesus Christ, their Redeemer—were bent upon the great heart of the work in Battle Creek. They were in great peril through forming a confederacy, but they knew it not. They were walking in the sparks of their own kindling. Human impenitence had blinded their eyes, and yet human wisdom was seeking to guide the important interests, especially in the workings and methods of the publishing house. Men’s hands had hold of the work. Men’s human judgment was gathering in finite hands the lines of control, while God and His will, His way, and His counsel were not earnestly, humbly sought—not considered indispensable. Men of stubborn,

unbending, iron will were exercising their own traits of character to drive things through on their own judgment.

I said to them, You cannot do this. The power of control of these large interests cannot be vested wholly in men who have so little experience in the things of God as you manifest. You know not the way of the Lord. All through our ranks truth is misrepresented. The people of God must not have their faith disappointed and shaken in their own institution—the publishing house at Battle Creek,—because of the mismanagement of human minds that magnify self.

If you lay your hand upon the work of the great instrumentality of God—to write your superscription upon it and put your mould upon it—it will be dangerous business for you, and disastrous to the work of God. It will be as great a sin in the sight of God as when Uzzah put forth his hand to steady the ark of God. All that God requires of you who have entered into other men's labors, is humbly to do your individual duty. You are to deal justly toward all those employed for the work by the people, you are to love mercy, and to walk humbly with your God. This you have not done. Your works testify against you. If you fail to do this, whatever may be your position, whatever your responsibility—if you have as much authority as did Ahab—you will find that God is above you and His sovereignty must and will be supreme.

In everyone connected with the actual management of the Office, there is altogether too little fear and love and reverence for the God of heaven; and too little faith, genuine faith, in God and His providential workings. But there is One whose eye is upon all the lines of work, all the plans, all the imaginings of every mind. That Eye sees beneath the surface of things; that Eye is a discerner of the very thoughts and intents and purposes of the heart. Not a deed of darkness, not a plan, not an imagination of the heart, but He reads it like an open book. Every act, every purpose, is noted. Every word, every action, every plan is faithfully chronicled in the books of the great Heartsearcher who says, "I know thy works." [919]

I was shown that the follies of Israel in the days of Samuel will be repeated unless men have greater humility and less confidence in themselves, and greater confidence in the Lord God of Israel, the Ruler of His people. The ability and wisdom of any man is only derived from God. Connected with God, his life bound up with God,

he will work the works of God. God has wisdom underived. He is the Infinite One; the human is finite, erring. He is the Fountain of the light and life and glory of the world. One leak will sink the mightiest vessel that ever rode the proud ocean; so will the church make shipwreck amid the perils of these last days unless the holy Captain of her salvation shall not only serve as Captain but Pilot.

We have a living Head, and every man in office where sacred responsibilities are involved must inquire at every step, "Is this the way of the Lord?" He must look constantly and continuously to Jesus for His guidance, and maintain principle at any cost. It is not what finite men can do, but what God can do through finite men who are teachable, humble, unselfish, and sanctified. We cannot put the least confidence in human ability, unless the divine power cooperate with the human. When men make God their trust, it will be evidenced by meekness, by much prayer, by love, by Christian politeness and genuine courtesy to all people, and by great caution in their position and movements. They will reveal dependence upon God, and give [920] evidence that they have a firm platform of solid, uncontaminated principle beneath their feet. These men will show that they have the mind of Christ.

There is altogether too much self-confidence and self-sufficiency, altogether too much pride of heart and self-esteem, without giving glory to God. God has given minds and talents to men only in trust, on trial, to test and prove them to see if they will work in His way and do His will, and put not confidence in themselves alone. If they do not stand the test, they are false to His kingdom. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." [Jeremiah 9:23, 24](#).

The Lord permitted Israel to have their own way, after plainly telling them through Samuel it was not the right way and the best way. In their own mind and in their own judgment it was the way that would bring, as they imagined, the most glory to themselves as a nation. The Lord granted them the desire of their unsanctified hearts.

When Israel demanded a king to “judge us like all the nations,” “the thing displeased Samuel.” “And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.” [1 Samuel 8:5-7](#).

It was not Samuel alone who made his sons judges in Israel. Samuel had educated and trained his sons and they were well qualified to do the work in judging Israel, if they had done as Daniel did in the courts of Babylon—if they had purposed in their hearts to be true to the principles of the instruction given. God would have been with them and honored them, if they had sought His counsel and His wisdom and had honored God.

[921]

“And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.” [1 Samuel 8:3](#). Samuel was not to blame for the wrongdoing of his sons. Samuel carried a sore and disappointed heart, that his sons disappointed the expectations of the people. And it is stated in what way. Through love of money they became unjust judges. This was a grievous trial to the aged father, for it was a constant source of temptation to the people to think that Samuel had been neglectful of his duty, like Eli. Samuel suffered far more from their defection than did Israel. Had his sons patterned in some degree after the example they had seen in their father? No! No! but after that seen in those with whom they had associated.

The man whom the Lord had placed over His people was well stricken in years, but he had had a valuable experience in keeping the ways of the Lord. If Samuel had failed to do his duty to his sons, God would have sent to him a message as He did to Eli. In this instance it is seen how children by their course of action can weaken and counteract the best efforts of their parents.

But the Lord communicated to Samuel, even giving him special directions as to what he should do in the case of Israel’s defection. “Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.” [1 Samuel 8:9](#). Samuel faithfully told all the words

of the Lord unto the people that asked of him a king. [1 Samuel 8:11, 12](#). Did the solemn words spoken by Samuel under the direction of God change their purpose? No! Their minds were bent on following their own judgment and casting aside the wisdom of God.

[922] Israel had become tired of pious rulers who kept God's purposes and God's will and God's honor ever before them according to God's instructions. They wanted a reformed religion that they might by external flattering prosperity be esteemed great in the eyes of the surrounding nations. As they at one time hankered after the leeks and onions of Egypt, and murmured because they did not have everything to gratify their appetites, and declared their choice to go back into bondage rather than deny their appetites, so they now insulted God to His face in throwing off His wise rule. They were hankering after riches and splendor like those of other nations around them.

God was grieved with the ingratitude of His chosen people. When Samuel prayed to the Lord in the grief of his soul, the Lord told him it was not the man Samuel they were dissatisfied with, but with the Lord's divine authority, for He as a King over His people, appointed their judges. If the judges became untrue, if they became unsanctified, if they trusted to their own finite wisdom, it was the place of the people to set these things in order, and not to throw off the authority of the God of heaven. This was a continuation of the rebellion which left the dead bodies of their fathers in the wilderness.

What effect did the words of Samuel from the Lord have upon the people? "Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles." [1 Samuel 8:19, 20](#). Now we can see what confidence can be placed in human, finite beings whose hearts are not daily and hourly sanctified and subdued and controlled by the love and fear of the Majesty of heaven.

[923] Satan's mind was imbuing the hearts of men that Israel should follow his own satanic counsel. They were bewitched by the devil to carry out their own purposes even in the face of the solemn protestations from their aged prophet, whom they had every reason to respect and to believe spoke to them the words that God Himself had told him to speak. [God desired] to save them from future distress and to keep them under His own merciful guidance in the

place of leaving them to the changeable judgment and strong will of men who chose to take themselves out of the hands of God and guide and manage affairs in the government of Israel in their own way.

There is no instruction or example that can overcome the natural traits of character that have grown with their growth and strengthened with their strength. External restraints of men of experience will for a time hold in check unsanctified inclinations, but let these restraints be removed, and the sad facts appear that those who are occupying important positions of trust are not men who have made God their fear and inquired at every step, "Is this the way of the Lord?" The Lord wants men who will feel their need of drawing strength from an unseen force, which is God.

Israel was given just such a king as they had set their heart on. The Spirit of God came upon Saul, their chosen king, and he was a converted man. Samuel said to him, "Let it be that thou do as occasion serve thee; for God is with thee." [1 Samuel 10:7](#). And it is plainly stated, "When he had turned his back to go from Samuel, God gave him another heart." [Verse 9](#). Here we see what God is ready to do for every one of His workers. Had Saul obeyed the Lord in all things he would have been a blessing to Israel if they had hearkened unto him. But should the king throw off his allegiance to God, then woe be unto Israel! He would prove a curse instead of a blessing.

All this history is written for our admonition upon whom the ends of the world are come. I have had presented before me again and again that the people of God in these last days could not be safe by trusting in men, and making flesh their arm. By the mighty cleaver of truth God has taken them out of the quarry of the world as rough stones, and brought them into His workshop that He might, by axe and hammer and chisel, work off their rough, unshapely edges, and fit them for a place in His building. But they must be hewed and squared by His prophets. Reproofs, warnings, admonitions, and advice must come to their hearts and make them after Christ's pattern. They must become changed in heart and in character, and must keep the way of the Lord.

[924]

I raise the warning now that there is danger. The people are to know if there is danger. They are not to be kept in darkness. [Ezekiel 3:17-21](#).

Just as surely as the Lord has in His providence placed men in positions of holy trust, so surely will He qualify these men for their positions. If they will maintain their consecration to God, study His Word prayerfully, pray, and watch unto prayer, He will give them of His Holy Spirit to do the sacred, important work, day by day, hour by hour, and minute by minute. The Lord will work on human hearts if the men who are intrusted with sacred things will give themselves unreservedly to Him and become Bible Christians.

Some may say, "I have done the best I can do." Perhaps you have, because you can, of yourself, do no good. You must depend, in living, active, persevering faith upon Jesus Christ. You can shun responsibilities, you can take yourselves still farther away from the channel of light, you can breathe the worldly atmosphere and become purely worldly businessmen. But will it pay? You cannot think so, with eternity in view. Will a separation from the work take you away from temptation? No! Every man who accepts responsibilities must not accept so many that he cannot take time to seek the wisdom which the Lord alone can give him. The Spirit of the Lord will do more for you in your work than you can do in your lifetime without His Holy Spirit.

[925] Anyone who has a work to do for the Master in any line must know that he will be liable to make mistakes that he might avoid if he would drop these responsibilities. This would be a much more perilous thing to do. Shall men choose the easier and least responsible positions because of this? Will they remain unconsecrated? Will they not be acting as did the unfaithful servant who buried his talent in the earth, complaining because the Lord's requirements, he declared, were too severe? This unfaithful man pretended that he knew God, and then really charged Him with fraud. He entertained a false view of the character of God.

The speech of the faithless steward—the slothful servant—was not merely an excuse, but it was the outspeaking of the true sentiments of his heart. He regarded the Lord just as he expressed. The selfish churl made the Lord's character just like his own. He had no simplicity of heart, no genuine religion, no experimental knowledge

of the character of God, and did not believe in His free mercy and His rich gift of grace.

To know God is to trust Him fully. Oh, what sentiments men entertain of God today! Men need to be restored to God and to themselves. It is so hard for men to see their own motives and judge correctly of their own spirits, so hard for men to acknowledge frankly from the heart, like David, "I have sinned. I have had a spirit unlike Christ."

The men who have had the greatest power in our world have lived in the light reflected from the cross of Calvary. They have poured out their confessions from hearts filled with sorrow because of their errors and wrongs. They have not paraded their goodness, their smartness, and their ability before God, but have said, "In my hands no price I bring, simply to Thy cross I cling."

I saw the Lord Jesus looking with grieved countenance upon men handling sacred things, because they did not discern sacred things. He said, "Human character cannot be trusted. Unless Christ is interwoven in the character, it is valueless. Unless there is a transformation of character, there is no hope for the world." [926]

The institutions in our midst have all been founded in sacrifice. They belong to the people, and every soul who has denied self and made sacrifices to bring these institutions into existence should feel that he has a special interest in them. He should not lose his interest or faith, or cease to pray for them. Those who have sacrificed for these institutions should not submit to see them demoralized. They have a right to investigate. As the perils of the last days are upon us, they should pray more earnestly.

Those men who lifted the burdens when the work went hard should be called into your councils. It is due them, and they should have a voice in the plans devised. There should be no confederacy formed with unbelievers, neither should there be a certain number who think as you think, and say "amen" to all your plans which you may propose. No confederacies are to be formed among our own people after the manner and customs of the world. I was shown especially the dangers in doing this. The world is not to be our criterion. Let the Lord work. Let the Lord's voice be heard. We are to bear a clear-cut message to the world. We are not to heed the counsels to follow the plans which will be suggested to make less

prominent the special truths which are of vital interest, which have separated us out from the world and made us what we are.

Time is short. The first, second, and third angel's messages are the messages to be given to the world. We hear not literally the voice of the three angels, but these angels in Revelation represent a people who will be upon the earth and give these messages.

[927] John saw "Another angel come down from heaven, having great power; and the whole earth was lightened with his glory." [Revelation 18:1](#). That work is the voice of the people of God proclaiming a message of warning to the world. Has God, through John, given us light relating to the things which are to transpire in the remnant of time just at the end? Then with pen and voice we are to proclaim that very message to the world, not in a tame, indistinct whisper.

I have been instructed of the Lord that men who are bearing responsibilities in the work need the application of the heavenly anointing, which is the Spirit of God, to quicken and clear their discernment—for they certainly fail to discern sacred and eternal realities in their true significance. They make an atom of a world and a world of an atom.

"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion." [Isaiah 8:11-18](#).

It is utterly impossible for man to sanctify and purify and bless himself. God alone is our helper. Grace will be imparted to every soul who sincerely desires it. We must put away from us our selfishness, and become righteous—not by merit, but by grace. Now are we the sons of God, and it doth not yet appear what we shall be,"

but when he who is our life, shall appear, then shall we appear with Him in glory.

Our life, if hid with Christ in God, will not be discerned or appreciated by the world. Christian character is sometimes admired [928] by some classes of the world who desire to see consistency, but generally the world is at enmity with God and His people. The world generally will not be pleased with real, vital godliness, with a firm, steadfast character that will not be swayed by any of their sophistries or by science falsely so called.

Spiritual things are spiritually discerned. The living stones in the temple of God do not attract the man of the world. He does not understand their position in the building, and sees nothing in them that he appreciates. He sees talent and sharpness of character and begrudges every particle of it. Whatever the Christian may do religiously, conscientiously, for Christ's sake, is not understood or appreciated because the world know not the power of the truth, and know not the Lord or Jesus Christ.

Let a Christian walk with the Lord in all humility of mind and he is called narrow, bigoted, exclusive. If he is zealous, the world will call him a fanatic. Let him speak the truth decidedly with pen and voice and go forth in the spirit and power of Elijah to proclaim the day of the Lord, and he is called by the world excitable; they say he is denouncing everything but that which he believes. Let the Christian be whatever grace can make him, and the world cannot understand it. It is the unseen, inner life that is woven with the life of God, represented as hid with Christ in God, that the world cannot discern.

Believers have been accused, misrepresented and hated, for Christ's sake. They have passed through much tribulation. They have learned by experience, "Marvel not if the world hate you." They cannot understand your motives. Christian character is something their eyes are too blind to discern, their touch too coarse to handle. Their soul powers are too much perverted to esteem the living heavenly light that shines into the Christian's mind and heart. This light is unknown to the world. [929]

Christians indeed are opposed to display. In proportion as they are Christians they are clothed with humility, and this very grace makes them a light in contrast with darkness. If we are Christians

we will not seek to be praised or exalted of men, and we will not be drawn away from the work by bribes or any flattering inducement. Christians will not be driven from their post of duty by fear or by reproach, by accusation, hatred, or persecution.

Jesus says, “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.” There are some who will observe the example and feel the influence of a consistent Christian life. Jesus does not bid the Christian to strive to shine, but just to let his light shine in clear and distinct rays to the world. Do not blanket your light. Do not sinfully withhold your light. Do not let the mist and fog and malaria of the world put out your light. Do not hide it under a bed or under a bushel, but set it on a candlestick, that it may give light to all that are in the house. Neither take pains to exalt yourself to shine nor go into the cave as did Elijah in his discouragement, but come out, stand with God and shine. God bids you shine, penetrating the moral darkness of the world. Be the salt, the savor of men.

If the men connected with the office would pray more, if they would feel that God requires them to attend meetings, if they would seek to secure to their souls the heavenly manna, then they would grow in grace and in the knowledge of our Lord Jesus Christ even to full stature of men and women in Christ.

[930] When those who are in positions of sacred trust shall hold the truth firmly and teach it distinctly and positively, the world will not like it. Yet God’s way and plan is that every ray of light given to the living human agencies is to shine amid the moral darkness that envelopes the world.

There is no peace to be obtained in uniting our interest with the world, whom Christ says cannot receive the truth because they know not the Father or the Son Jesus Christ. Jesus says, “If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” [John 15:18, 19](#). Jesus was drawing the world but they refused to come to Jesus, refused to know Him. “Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have

kept my sayings, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." [John 15:20, 21](#).

We are the church militant, not the church triumphant. There must be deeper, much deeper spirituality in those who are handling sacred things. There is great danger in self-confidence, in trusting in human wisdom and in not leaning heavily and thoroughly upon God. Whoever tries to secure peace by withholding and not vindicating the truth—present truth, appropriate for this time—will get a peace which will pass into the slumber of death.

Now is the time to have every piece of the armor on. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [Ephesians 6:12](#). Here is our work, and Satan will come in through every avenue that is left unguarded, to blind minds as to the true and vital interests that are at stake for this time. If he can becloud the minds of our responsible men, the leaven will work. They will not see nor understand the workings of God any more than did the Jews in the days when the greatest blessings were within their reach. By their impenitence, self-confidence, and self-righteousness, they were closing the door to their peace. They were closing the door to their only hope, because they were unwilling to accept of God's way and submit their minds and hearts to the light of truth.

[931]

We want not men to sway the minds of the people as in ancient times to secure peace and anticipated favor and prosperity in laying aside the cross. Such will have a peace but it is after Satan's order, a deceiving peace, not that peace which is from above, the peace which Christ has promised to give.

"Who is a wise man and endowed with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and

without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” [James 3:13-18](#).

There is no safe peace without the presence of the Spirit of Christ. There is no peace but that which is attached to the cross. The Lord Jesus said, “I will not leave you comfortless.”

The measure of the love of God to man is found in the gift of Christ. He is the medium to convey the love of God to man. “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 loved us and therefore He gave Christ; not, He gave Christ and therefore He loved us.

[932] You who are bearing the weight of responsibility, the Lord Jesus is waiting to receive your prayers, your confessions, your repentance. Unless your daily experience is of a character which give evidence that you are constantly deriving strength from Jesus Christ, you are not safe one moment.

“Well,” says one, “I will let go. I will step out, and someone else can come in my place.” Better not do this unless you have fully decided that you will not maintain a close connection with God. If you leave space for Satan to come in between you and Jesus, Satan will be fruitful in suggestions. There will be an abundance of machinery and a trusting in the mechanical operations but leaving out the only One who can infuse you with His Holy Spirit and in times of danger lift up a standard for you against the enemy. It will not do to depend on your finite wisdom, for you have a limited experience at best, and do not know half as much in regard to the safe and wise management of the work in your hands as you think you do.

When you see to a man the necessity of putting self out of sight, of having an eye single to the glory of God, not thinking or consulting as to what the world will say, what the world will think, what motives they will attribute to our work, but following your Leader, keeping step with the Captain of your salvation, keeping your senses wide awake to catch His orders and to obey them to the letter, then, although you have not had experience your faith will lay hold on Jesus’ power. With Him there is no danger of failure.

It is easier to crush and destroy the world than to reform it, but Christ gave His life to reform it. Disorder, darkness, and death cover

the world like a funeral pall. Cannot men limited in experience learn by sitting at Jesus' feet? By beholding His ways and His works, and viewing His self denying life, they become changed. "Learn of me," He says, "for I am meek and lowly in heart, and ye shall find rest [peace] unto your souls." [Matthew 11:29](#).

"Take my yoke upon you." When you yoke up with Christ, as colaborers with Him, you are learners, not dictators. Christ does the dictating. You may be the human agent to diffuse light to the world. Be careful that you do not gather in the darkness of the devil and call it the wisdom from above. The Spirit of Christ alone, a living principle abiding in the soul, gives competence for the task of being laborers together with God. The Lord Jesus Christ takes man into the firm, and makes him co-partner with Himself in saving the souls of men.

[933]

The Lord sent prophets and messages from heaven to save men, but they refused to accept the terms. The Lord Jesus Christ came into the world to flash light into every dark corner of the world, but Satan interposed himself between Christ and men, to shut out the divine communications, as if to crush out all hope from the heart of Omnipotence. In his counsels he set in operation a line of action which caused the humanity to drop out of the hearts of men and the satanic to take possession of them.

Wicked hands crucified the Lord of glory. But the parent vine was planted on the other side of the wall. Though its boughs hang over to the world, the precious root was safe, never to be uprooted, and the dry, sapless stalks can be grafted into the living Vine and bear rich clusters of fruit.

Jesus says," I will send you the Comforter. My Spirit alone is competent for the task of saving the world, if they will accept of the provisions of My grace. The Comforter shall convince the world of sin, of righteousness, and of judgment."

Then let every man work in God's lines to convince the world of sin, of righteousness, and of judgment. This is my work; this is the work of every colaborer with Jesus Christ. The agencies that are employed in any department of the work to transform the world must not form a confederacy with the world, to do what they shall or shall not do. We must obey the orders from above. Any suggestions made by those who receive not the truth, who know not what the

[934]

work of God is doing for this time, weaken the power of the work. They drop Christ out of their counsels and accept the counsel of the gods of Ekron.

The Lord has been prodigal of His means to save man. Boundless are His resources. Heavenly intelligences are ready to unite with human agencies and men may come into immediate contact with Jesus Christ, the divine Advocate. When men feel that Jesus Christ must have entire control of the whole heart, of all the affections, then He will be with every worker, carrying the heavy end of the yoke. He moves upon human hearts by His Holy Spirit. We have a work to do to go into all the world with the light God has given, asserting with pen and voice the rights of God and vindicating the claims of God. Jesus is to be our only trust and confidence. His righteousness is to be our assurance forever.

Jesus said, “No man can come unto me, except it were given unto him of my Father.” [John 6:65](#). Man does his part, as God’s human agent, to reach humanity; but Jesus, not man, does this work of transforming man’s character. His Spirit is diffused through all the capabilities and entrusted powers of men, shedding light into the understanding and bringing under His own control the heart that has been serving sin.

If men of talent and influence trust in themselves, then Jesus leaves them, and He will employ the weakest instruments and the simplest means to do His work, as in the case of Gideon and in the taking of Jericho. It is not man that is to be the object of attraction. It is not man that is to lift up himself. It is not man that is to glory or receive praise or glory, but the Lord God of Israel.

[935] The Review and Herald Office is not in a right position before God. The Lord requires that every one of His servants do His bidding, but there is a great neglect of this. The atmosphere in the Review Office is not healthful. The managers are not fervent in spirit, serving the Lord. While they profess to believe the Bible they fail in practicing its teachings. They are hearers but not doers of the Word. The heavenly graces are not in the heart and woven into the character. The requirement is, “Seek ye first the kingdom of God, and his righteousness.” [Matthew 6:33](#). The truth as it is in Jesus will lead men to make Christ first and the world second. They will not engage in the sacred work of God without most earnestly seeking

heavenly direction, because Christ has said, “Without me ye can do nothing.” [John 15:5](#).

The men who are engaged in the work in the publishing house need divine enlightenment in all their business transactions. Everything that relates to the work is to be done with the strictest integrity, not only with those of our faith, but with nonbelievers. The angels of God are watching all the workers, to help all those who need help and whose hearts are drawn out for help. Every transaction of man with his fellow man must be characterized by the purest equity. One man is not to be highly favored and another put down as a footstool, for God declares He will judge for these things.

What if business matters are done without Jesus to preside? What if these matters are made all-engrossing, as has been done, and the things which belong to our eternal interest and peace of mind are neglected? Then we sin against God, commit robbery and deal dishonestly with our Saviour, whose property we are. We are defrauding our own souls and neglecting to be doers of the Word. No one can lade himself down with business so as to lose the sense of his great need of spiritual nourishment, and have no fervor of spirit in serving the Lord, without present and eternal loss. Men make mistakes in their own finite wisdom. They feel not that they are dependent upon God for every breath they draw, and they become self-important. [936]

Thus it has been in the Office. God is not pleased. There is a harsh, dictatorial spirit. God sees it all. It is written in His book, and every action between man and man will appear just as it is. Christ identifies His interest with suffering humanity, and if a man, in his pride of spirit, in his lofty ideas of himself, bruises the soul of his fellow man, the Lord Jesus writes it as done to Himself. “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” [Matthew 25:40](#). If you could every one see and realize the effect of those sharp, rasping words that hurt and discourage the soul, and could see Jesus wounded and bruised because of those words, you would have great carefulness. You would not dare to exhibit your defects and objectionable traits of character. You would obey the Word.

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity (love), which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” [Colossians 3:12](#).

[937] Oh, that the leading men in the Office would practice the teachings of Christ Jesus! [Colossians 4](#). “Continue in prayer, and watch in the same with thanksgiving.” “Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.” [Colossians 4:2, 6](#). “Who is a wise man and endued with knowledge among you?” [James 3:13-18](#). The Lord Jesus Christ says, “Behold, I stand at the door, and knock: If any man will hear my voice, and open the door, I will come in to him, and sup with him, and he with me.” [Revelation 3:20](#).

The cold, critical, sarcastic spirit which has found place in your hearts has driven out the love of Jesus. Expel this spirit which is not of Christ, supply the vacuum with the spirit of Jesus, and you will then be vessels unto honor, workmen for God who need not to be ashamed.

There is danger. The workmen are separating from Jesus Christ and a worldly mold is being placed upon the work. The Lord is against all this. Let every one who is handling sacred things remember that the gospel stands in sharp antagonism to the world that lieth in wickedness. Unless the workmen are daily walking with God an influence will be exerted that will bring the displeasure of God upon the workers. Noble integrity is not practiced in all your business transactions, and those who are workers in the Office will have examples given them which may be the means of the loss of their souls.

Every sharp transaction in deal, every bargain made to advantage yourselves to the disadvantage of another, is a violation of God’s law. You do not love your neighbor as you love yourself and you are registered—even you that handle sacred things—as transgressors of the law of God. Those who are doing the work of God cannot dishonor His name more decidedly than by being sharp and dishonest

in deal. You may not call these sharp, keen transactions dishonest; but God calls them so. You can never gain respect as Christians unless you represent Christ in spirit, in temper, in deportment, in all your business transactions. In order to do good to those connected with you in the work, you must inspire them with sound confidence in your piety and the purity of your principles. If they see you stern, iron-hearted, unfeeling, cold, unloving, they know you are not Christians. Christ says, "Love one another, as I have loved you." [John 15:12](#).

Let us see the character of God as presented or proclaimed by Himself: "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; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and the fourth generation." [Exodus 34:6, 7](#).

[938]

"Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." [Jeremiah 9:23-25](#).

"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](#).

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." [Isaiah 1:16, 17](#).

The Lord requires another spirit in the leading men in the office. In all their councils they need the spirit of meekness, not of pomposity. They need not a strong, hard, exacting spirit, but need to act as Christian gentlemen. Your light is to shine forth not in sparks of your own kindling, but in the light of the Sun of Righteousness. The beginning of your confidence in God and His truth must be held firmly unto the end. There must be a lifelong, persevering, untiring effort, a fighting of the good fight of faith. The struggle is lifelong

[939]

and the victory is certain. Every soul who has Christ abiding in him will receive grace for grace. As he adds the graces, God works on the plan of multiplication. He will maintain a noble spirit, after the holy example of Christ. He will represent Christ's character, maintaining integrity, purity, and holiness.

“Ye therefore beloved, seeing ye knew these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.” [2 Peter 3:17](#). Neglect no means of grace. In this you are to be an example to all in the office. Christ in His prayer to His Father said, “I sanctify myself, that they also might be sanctified.” [John 17:19](#). You are to show that there is much need of giving attention to the means of grace, that others may do as you do.

You in the office who profess to be Christians, put away your levity and your criticism, which are an offense to God. God has men upon whom He is laying burdens to connect with His work in the office. You can greatly mar their experience by your own lack of piety and by your want of respect for sacred things. God calls upon you to be men under the control of His Spirit that you may be guides to lead the youth heavenward. You need Jesus at every step. This time—1891—is a period when we may expect God to manifest His power to His people. The missionary enterprise will not be limited, but enlarged. Men must be in close connection with God, or the enemy will interpose himself between them and God, that they will take his suggestions as the voice of God.

[940]

The work for this time is represented by the first, second, and third angels flying in the midst of heaven. The first angel has his message, the second follows the first and bears his message. But the first is not dropped; it loses none of its force as the second is proclaimed. So also with the third. These angels represent the people of God proclaiming the word of God to the world, whereby are produced impressions so powerful that truth is separated from the rubbish of error and stands revealed in its unblemished pure beauty. These messages of truth open the most lofty contemplation of scenes through which they conduct us—solemn, refining, and awfully grand.

This has been the case from the first discovery of the present truth for this age. We are to call on the Lord to open the way, to

sacrifice ourselves, and then pray the Lord for help. Men who have been working in the interest of our nation have been, in their schemes and plans, penetrating beyond the present, and have been greatly honored for their comprehensiveness in their far-reaching ideas. God has wrought through human instrumentalities in proclaiming the messages of truth He has given them to bear. From a very small beginning in their missionary work, great results have been accomplished. This work lies in a sphere so heavenly that the devices of human ambition have never reached it. It requires so large a scope that the worldly-wise policies of worldly statesmen would add nothing to its success, but be spent and lost.

The field is the world. The light of truth must be borne amid the moral darkness. It is not a message which we need cringe to declare. No one who works for the Master is to cover it, that it shall not reveal its origin and its purpose. It must move on triumphantly, elevating, ennobling, and purifying everything it touches and giving dignity to all who come under its influence. Its agents must be men who will not hold their peace day or night, for it involves the mightiest conflicts. The results touch both worlds, link earth to heaven, invest men with its own exalted character. The cross—the cross of Christ—is lifted up and stands prominent, infusing into the message a new vigor. Its power is seen and its efficacy comprehended, showing the greatness of the authority of the sin-pardoning Saviour in the heart of the broken law. His power to forgive sins is high and broad and deep. It is without limit.

What reserve power has the Lord of Israel to reach those who have cast His warnings and reproofs behind them and accredited all with coming from no higher source than Sister White? What can you say in excuse to God in the judgment for your turning from the evidence He has given you of His work? “By their fruits ye shall know them.” Whatever dealings God has had and manifested in and by me in the past I would not produce or rehearse before you. It is the present evidences for which you are accountable. [941]

What pain of heart I have because of the spirit which has characterized the board meetings and councils! What a spirit has been brought into them! The ideas and opinions of one affect another, and there has been a large amount of caviling and witticisms. A Witness has been in your meetings and registered it all. These weapons

debase the one who uses them, but give him no victories. There has been a bringing down of sacred things to the common. Witticisms and your sharp criticisms, after the infidel style, please the devil but not the Lord. The Spirit of God has not been controlling in your councils. There have been misstatements of messengers and of the messages they bring. How dare you do it?

Ridicule and witticisms are poor arguments. Ridicule cheapens the mind of any one who engages in it, for it separates his soul from God. No confidence should be placed in the judgment of those who do this thing, no weight attached to their advice or resolutions. Caviling and criticism are not in God's order. They leave the soul without dew or grace, as dry as the hills of Gilboa. Accusing the workmen and the work of the ones whom God is using is accusing Jesus Christ in the person of His saints. Your comments when in or out of the council are of no special weight with God. That which you all need is to cultivate your religious faculties, that you may have correct discernment of religious things. There has been a decided failure with you to distinguish between the pure gold and the tinsel and gilded objects; between the substance and the shadow.

[942] The prejudices and opinions that prevailed at Minneapolis are not dead by any means. The seeds there sown are ready to spring into life and bear a like harvest, because the roots are still left. The tops have been cut off, but the roots are not dead, and will bear their unholy fruit, to poison the perception and blind the understanding of those you connect with, in regard to the messengers and messages that God sends. When you destroy the root of bitterness by thorough confession, then you will see light in God's light. Only study the Word of God with a purpose. You need to do this. Do not study with a purpose to confirm your ideas, but bring your ideas to the Bible to be trimmed, condemned or approved in the light of the Old and New Testaments. Make God and your Bible your constant companions. Study the Testimonies with the same purpose, with much prayer.

The Lord possesses infinite wisdom and omnipotent power. His goodness and mercy are unlimited, without partiality and without hypocrisy. God will not plan, nor His power execute, any purpose which is not in perfect harmony with infinite goodness. Neither does His justice make any requirements or demands that are in opposition to the desires or claims of His mercy. There must be the

cooperation of justice and mercy, each drawing vitality, power, and infinite efficiency from the union and sympathetic cooperation of all God's attributes. This our workers in the office, high and low, will need to learn.

I was present in one of your councils. One arose, and in a very earnest, decided manner, held up a paper. I could read the heading plainly—American Sentinel. There were criticisms made upon the articles published therein. It was declared that this must be cut out, and that must be changed. Strong words were uttered and a strong unchristlike spirit prevailed. My guide gave me words to speak to the ones who were present who were not slow to make their accusations. In substance I will state the reproof given: That there was a spirit of strife in the midst of the council. The Lord had not presided in their councils and their minds and hearts were not under the controlling influence of the Spirit of God. Let the adversaries of our faith be the ones to instigate and develop the plans which are being formed. While all the plans are not objectionable, principles are being brought in which will dishonor God.

[943]

The light which the Lord has given should be respected for your own safety, as well as for the safety of the church of God. If the steps being taken by a few become established among the remnant people of God, you will certainly not be sustained of God for the Lord will bring to naught the counsels of the prudent—the ones who flattered themselves that they were prudent. It is made evident by your own course of action that you have laid your plans and purposes without the aid of the One mighty in counsel. The Lord will work. The men who come to these decisions need their eyes anointed with spiritual eyesalve. You have felt mighty in your own strength, and there is One who can bind the arm of the mighty and bring to naught the counsels of the prudent. [1 Peter 2:1-12](#).

The great controversy between the two great powers is soon to be ended, and up to the time of its close there will be a wonderful, sharp contest. It is the time now to purpose, as did Daniel and his fellows in the courts of Babylon, that you will be true to principle. The flaming fiery furnace heated seven times hotter than it was wont did not swerve [the three Hebrews] from their principles. They held firm, and were cast into the furnace of fire. The form of the Fourth was with them, and even the smell of fire was not upon their

[944] garments. The gaping den of lions was open to receive the faithful, praying Daniel, but did he hide his purpose? Did he haul down his colors? Three times a day, as was his wont, he sought his Lord in his chamber with his window open toward Jerusalem. God delivered Daniel.

Let us look at the case of Elijah. He meets his mortal enemy, the king, the despotic ruler, an apostate from true religion. The king accuses Elijah, “Art thou he that troubleth Israel?” [1 Kings 18:17](#). Does Elijah excuse himself? Does he resort to flattery? Does he betray sacred trusts because Israel has perverted her faith and disowned her allegiance to her God? Does he prophesy smooth things to please and pacify the king and secure his favor? No, no! Will he evade the issue? Will he conceal from the king the true cause of the judgments of God that are falling upon the whole land of Israel? No, no! Elijah is a man who proclaims the truth, just such truth as the occasion demands. He carries a weight, a great burden and sorrow for apostate Israel. He must hold up before them their defection that they may humble themselves before God that He may turn away His fierce anger from them. The answer came from Elijah, “I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.” [1 Kings 18:18](#).

This is the very course men will take who are now in office. The world today is full of flatterers and dissemblers but God forbid that those who claim to be guardians of sacred trusts shall betray sacred interests through the instigations, suggestions, and devices of Satan. I have a warning to give to this body assembled in this house in General Conference. There is danger of our institutions creating plans and ways and means that mean not success, but defeat. I dare not let this Conference close and those assembled return to their homes without telling you to consider carefully every proposition presented, every plan laid before you. Give not hastily to these plans your “yea” and “amen,” and be not carried away with propositions that appear innocent, but whose end is disaster and forfeiture of the favor of God.

[945]

There is danger. I sound the signal trumpet of warning. God calls for you to humble yourselves under the mighty hand of God, and He will lift you up. Draw nigh to God and He will draw nigh

to you. Ministers high and low, you have no time to complain over your unsuccessful labor. Look unto Jesus. Take hold of His strength by living faith and make peace with God. You have too great a desire for praise of men.

“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. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” [Isaiah 55:6-9](#).

“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; (mark the words) 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](#).

“Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people.” [Isaiah 49:7, 8](#).

Let not men exalt themselves and seek to carry through their ideas, without the sanction and cooperation of the people of God. Your strong spirit is not to become a power of rule. Your loud contentious councils are not in harmony with Christ or His manner and His ways. You must bear the divine credentials before you make decided movements. [946]

Just as surely as we believe in Jesus Christ and do His will, not exalting self, but walking in all humility of mind, just so sure will the Lord be with us. But He despises your fierce spirit. He is grieved with the hardness of your hearts. Pray Him to give you a heart of flesh, that can always feel and be touched with human woe; a heart that will not turn a deaf ear to the widow or to the fatherless; that has bowels of mercy for the poor, the infirm, and the oppressed; that

loves justice and hates robbery; that will not make a difference in your favor but will consider the needy. Then the promises revealed in [Isaiah 58](#) will be experienced by you.

But you will need to make straight paths for your feet, lest the lame be turned out of the way. We are surrounded by the lame and halting in faith. Then help them, not by halting yourselves, but by standing like men—firm, tried, proved men—firm as a rock for principle. I know that a work must be done for the people or many will not receive the light of the angel which is sent from heaven to fill the whole earth with his glory.

Do not think that when the latter rain comes you will be a vessel unto honor to receive the showers of blessing—even the glory of God—when you have been lifting up your souls unto vanity, speaking perverse things, secretly cherishing the roots of bitterness you brought to Minneapolis, which you have carefully cultivated and watered ever since. The frown of God will surely be upon every soul who manifests a spirit so unlike the spirit and mind of Christ.

[947] There is work to do in your own individual hearts, else you will sow tares. When the Lord touches your lips with a live coal from off His altar, then the trumpet of every true watchman will give a certain sound—very different from that which we have heard.

God has a living testimony, not a tame, lifeless, sermonizing. Men in responsible positions are not to study to meet the world's plans, to cater to the world's ideas, to speak smooth words and prophesy deceit. The Comforter—the Holy Spirit of God whom Christ said the Father would send in His name—with unsparing lips reproves the world of sin, and of righteousness, and of judgment. “Reprove, rebuke, exhort, with all longsuffering and doctrine.” [2 Timothy 4:2](#).

We have a heaven to gain and a hell to shun. We stand forth under the Divine commission, and the solemn vows made to God. We stand forth as messengers in Christ's stead, as the stewards of the mysteries of God. Ever remember that we are surrounded with a cloud of witnesses. The heavenly intelligences are looking upon us as the ambassadors of the King of kings and Lord of lords. We have a right to lift the standard high. Thus saith the Lord, who realizes the dignity of our calling, the sacredness of our work. We may well humble ourselves under the mighty hand of God, else He will

humble us. The Lord looks upon men-pleasing with disfavor, where there is a satanic accusing of the men who should be respected, whom God is using.

The tenderness, the kindness, the true courtesy, and the refinement of feelings which evidence that men are learning in Christ's school, have been dropped out of the hearts and characters of many who think God is using them. The True Witness says, "I have somewhat against thee, because thou hast left thy first love.... I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Revelation 2:4, 5](#). If there were far more repenting, and less self-sufficiency and self-boasting, we should see spiritual things much more clearly. God wants you to come into vital connection with Himself. Then there will be a purer flame kindled in every soul, and the love of Christ will abide in the heart.

[948]

There has been a departure from God, and there has not as yet been zealous work in repenting and coming back to the first love. Infidelity has had a large place among us. It is the fashion to depart from Christ, to forsake the Lord and accept skepticism. "We will not have this man to reign over us." [Luke 19:14](#). Baal will be the purpose, the faith, the religion of a sorrowful number among us, because they choose their own way instead of God's way. The true religion, the only religion of the Bible—believing in the forgiveness of sins, the righteousness of Christ, and the blood of the Lamb—has been not only slighted and spoken against, ridiculed, and criticised, but suspicions and jealousies have been created, leading into fanaticism and atheism. The true life in Jesus Christ alone is the true religion of the Bible. The Holy Spirit of God is to be an active, working principle in the religious character. The love of Christ must become an abiding principle to make the soul fruitful unto good works. It should be the force and power of every message that falls from human lips.

What kind of a future is before us if men will be united in Christ? If this long controversy that has been kept up through satanic agencies shall end in the unity that Christ prayed might exist, then we will not see men framing plans and [dictating the] manner of working when they have not spiritual eye sight to discern spiritual things. They see men as trees walking. They need the divine touch that they may see as God sees and work as Christ worked. Zion's watchmen

then will sound the trumpet in clearer, louder notes because they see the sword coming.

[949] It is no time now for us who claim to keep God's commandments to range ourselves on the side of the transgressors, to see with their eyes and hear with their ears and understand with their perverted senses. We must press together. We must labor to be a unit, to be holy in life and character, and no longer bow the knees to the idol of men's opinions or to any shameful lust. We must no longer bring the offering of a polluted, sin-stained soul to the Lord. "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and in ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell." [Matthew 11:21-23](#).

## Chapter 116—Danger in Adopting Worldly Policy [950] in the Work of God. -

November 3, 1890, while laboring at Salamanca, N. Y., as I was in communion with God in the night season, I was taken out of and away from myself to assemblies in different States, where I bore a decided testimony of reproof and warning. In Battle Creek a council of ministers and responsible men from the publishing house and other institutions was convened, and I heard those assembled, in no gentle spirit, advance sentiments and urge measures for adoption that filled me with apprehension and distress.

Years before, I had been called to pass through a similar experience, and the Lord then revealed to me many things of vital importance, and gave me warnings that must be delivered to those in peril. On the night of November 3, these warnings were brought to my mind, and I was commanded to present them before those in responsible offices of trust, and to fail not, nor be discouraged. There were laid out before me some things which I could not comprehend; but the assurance was given me that the Lord would not allow his people to be enshrouded in the fogs of worldly skepticism and infidelity, bound up in bundles with the world; but if they would only hear and follow his voice, rendering obedience to his commandments, he would lead them above the mists of skepticism and unbelief, and place their feet upon the Rock, where they might breathe the atmosphere of security and triumph.

While engaged in earnest prayer, I was lost to everything around me: the room was filled with light, and I was bearing a message [951] to an assembly that seemed to be the General Conference. I was moved by the spirit of God to make a most earnest appeal; for I was impressed that great danger was before us at the heart of the work. I had been, and still was, bowed down with distress of mind and body, burdened with the thought that I must bear a message to our people at Battle Creek, to warn them against a line of action that would separate God from the publishing house.

The eyes of the Lord were bent upon the people in sorrow mingled with displeasure, and the words were spoken. "I have somewhat against thee, because thou hast left thy first love. 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." He who wept over impenitent Israel, noting their ignorance of God, and of Christ their Redeemer, looked upon the heart of the work at Battle Creek. Great peril was about the people, but some knew it not. Unbelief and impenitence blinded their eyes, and they trusted to human wisdom in the guidance of the most important interests of the cause of God relating to the publishing work. In the weakness of human judgment, men were gathering into their finite hands the lines of control, while God's will, God's way and counsel, were not sought as indispensable. Men of stubborn, iron-like will, both in and out of the office, were confederating together, determined to drive certain measures through in accordance with their own judgment. I said to them: "You cannot do this. The control of these large interests cannot be vested wholly in those who make it manifest that they have little experience in the things of God, and have not spiritual discernment. The people of God throughout our ranks must not, because of mismanagement on the part of erring men, have their confidence shaken in the important interests at the great heart of the work, which have a decided influence upon our churches in the United States and in foreign lands. If you lay your hand upon the publishing work, this great instrumentality of God, to place your mould and superscription upon it, you will find that it will be dangerous to your own souls, and disastrous to the work of God. It will be as great a sin in the sight of God as was the sin of Uzzah when he put forth his hand to steady the ark. There are those who have entered into other men's labors, and all that God requires of them is to deal justly, to love mercy, and walk humbly with God, to labor conscientiously as men employed by the people to do the work entrusted to their hands. Some have failed to do this, as their works testify. Whatever may be their position, whatever their responsibility, if they have as much authority even as had Ahab, they will find that God is above them, that his sovereignty is supreme."

Let none of the workers exalt themselves, and seek to carry through their ideas without the sanction and cooperation of the people of God. They will not succeed, for God will not permit it. The foundations of the institutions among us were laid in sacrifice. They belong to the people, and all who have denied self, and made sacrifices great or small according to their ability, to bring these instrumentalities into existence, should feel that they have a special interest in them. They should not lose their interest, or become despondent in regard to the success of the work. As the perils of the last days thicken about us, they should pray more earnestly that the work may prosper. Those who have lifted burdens when the work went hard, should have a part in important councils; for they acted a part when counseling together was considered a far more solemn and sacred matter than it is now. No confederacy should be formed with unbelievers, neither should you call together a certain chosen number who think as you do, and who will say Amen to all that you propose, while others are excluded, who you think will not be in harmony. I was shown that there was great danger of doing this.

[952]

“For the Lord spake thus unto me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy, neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself: and let him be your fear, and let him be your dread.... To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” The world is not to be our criterion. Let the Lord work, let the Lord’s voice be heard.

Those employed in any department of the work whereby the world may be transformed, must not enter into alliance with those who know not the truth. The world know not the Father or the Son, and they have no spiritual discernment as to the character of our work, as to what we shall do, or shall not do. We must obey the orders that come from above. We are not to hear the counsel or follow the plans suggested by unbelievers. Suggestions made by those who know not the work that God is doing for this time, will be such as to weaken the power of the instrumentalities of God. By accepting such suggestions, the counsel of Christ is set at naught.

There is cherished altogether too little fear, love, and reverence for the God of heaven. There is far too little faith in the workings

of his providence, in matters concerning his cause, with those who are connected with the active management of the publishing house. Why is this? Because they are not spiritually wise. The great peril is in the fact that men live so far apart from Jesus that they fail to discern his voice, receive his counsel, keep his way, and honor his name; they become self-exalted, and walk in the sparks of their own kindling. Because of this they fail to understand the devices of Satan, and are led to adopt measures that appear right, although they are instigated by the artful enemy of God and man, to place a human mould upon the work, dishonoring the name of God.

As far back as 1882, testimonies of the deepest interest on points of vital importance, were presented to our people, in regard to the work, and the spirit that should characterize the workers. Because these warnings have been neglected, the same evils that they pointed out have been cherished by many, hindering the progress of the work, and imperilling many souls. Satan is wide awake, and while men sleep, he sows his tares. In completing the work of rebellion, Satan is represented as a roaring lion, going about seeking whom he may devour. Those who are self-sufficient, who do not feel the necessity of constant prayer and watchfulness, will be ensnared. Through living faith and earnest prayer the sentinels of God must become partakers of the divine nature, or they will be found professedly working for God, but in reality giving their service to the prince of darkness. Because their eyes are not anointed with the heavenly eye-salve, their understanding will be blinded, and they will be ignorant of the wonderfully specious devices of the enemy. Their vision will be perverted through their dependence on human wisdom, which is foolishness in the sight of God.

[953] The eye of the Lord is upon all the work, all the plans, all the imaginings of every mind; he sees beneath the surface of things, discerning the thoughts and intents of the heart. There is not a deed of darkness, not a plan, not an imagination of the heart, not a thought of the mind, but that he reads it as an open book. Every act, every word, every motive, is faithfully chronicled in the records by the great Heart-searcher, who said, "I know thy works."

I was shown that the follies of Israel in the days of Samuel will be repeated among the people of God today, unless there is greater humility, less confidence in self, and more trust in the Lord God of

Israel, the Ruler of the people. It is only as divine power is combined with human effort that the work will abide the test. When men lean no longer on men or on their own judgment, but make God their trust, it will be made manifest in every instance by meekness of spirit, by less talking and much more praying, by the exercise of caution in their plans and movements. Such men will reveal the fact that their dependence is in God that they have the mind of Christ.

Again and again I have been shown that the people of God in these last days could not be safe in trusting in men, and making flesh their arm. The mighty cleaver of truth has taken them out of the world as rough stones that are to be hewed and squared and polished for the heavenly building. They must be hewed by the prophets with reproof, warning, admonition, and advice, that they may be fashioned after the divine Pattern; this is the specified work of the Comforter, to transform heart and character, that men may keep the way of the Lord.

I now raise my voice in warning; for you are in danger. The people are to know when peril is threatening them; they are not to be left in darkness. "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life: the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die; because thou hast not given him warning, he shall die in his sins, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man that the righteous man sin not, and he doth not sin, he shall surely live because he is warned; also thou hast delivered thy soul."

Since 1845 the dangers of the people of God have from time to time been laid open before me, and I have been shown the perils that would thicken about the remnant in the last days. These perils have been revealed to me down to the present time. Great scenes are soon

to open before us. The Lord is coming with power and great glory. And Satan knows that his usurped authority will soon be forever at an end. His last opportunity to gain control of the world is now before him, and he will make most decided efforts to accomplish the destruction of the inhabitants of the earth. Those who believe the truth must be as faithful sentinels on the watchtower, or Satan will suggest specious reasonings to them, and they will give utterance to opinions that will betray sacred, holy trusts. The enmity of Satan against good, will be manifested more and more, as he brings his forces into activity in his last work of rebellion, and every soul that is not fully surrendered to God, and kept by divine power, will form an alliance with Satan against heaven, and join in battle against the Ruler of the universe.

[954] In a vision given in 1880 I asked. "Where is the security for the people of God in these days of peril?" The answer was, "Jesus maketh intercession for his people, though Satan standeth at his right hand to resist him." "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem, rebuke thee: is not this a brand plucked out of the fire?" As man's Intercessor and Advocate, Jesus will lead all who are willing to be led, saying. "Follow me upward, step by step, where the clear light of the Sun of Righteousness shines."

But not all are following the light. Some are moving away from the safe path, which at every step is a path of humility. God has committed to his servants a message for this time; but this message does not in every particular coincide with the ideas of all the leading men, and some criticize the message and the messengers. They dare even to reject the words of reproof sent to them from God through his Holy Spirit.

What reserve power has the Lord with which to reach those who have cast aside his warnings and reproofs, and have accredited the testimonies of the Spirit of God to no higher source than human wisdom? In the Judgment, what can you who have done this, offer to God as an excuse for turning from the evidences he has given you that God was in the work?" By their fruits ye shall know them." I would not now rehearse before you the evidences given in the past two years of the dealings of God by his chosen servants; but the present evidence of his working is revealed to you, and you are now

under obligation to believe. You cannot neglect God's messages of warning, you cannot reject them or treat them lightly, but at the peril of infinite loss. Caviling, ridicule, and misrepresentation can be indulged in only at the expense of the debasement of your own souls. The use of such weapons does not gain precious victories for you, but rather cheapens the mind, and separates the soul from God. Sacred things are brought down to the level of the common, and a condition of things is created that pleases the prince of darkness, and grieves away the Spirit of God. Caviling and criticism leave the soul as devoid of the dew of grace as the hills of Gilboa were destitute of rain. Confidence cannot be placed in the judgment of those who indulge in ridicule and misrepresentation. No weight can be attached to their advice or resolutions. You must bear the divine credentials before you make decided movements to shape the working of God's cause.

To accuse and criticize those whom God is using, is to accuse and criticize the Lord, who has sent them. All need to cultivate their religious faculties, that they may have a right discernment of religious things. Some have failed to distinguish between pure gold and mere glitter, between the substance and the shadow.

The prejudices and opinions that prevailed at Minneapolis are not dead by any means; the seeds sown there in some hearts are ready to spring into life and bear a like harvest. The tops have been cut down, but the roots have never been eradicated, and they still bear their unholy fruit to poison the judgment, pervert the perceptions, and blind the understanding of those with whom you connect, in regard to the message and the messengers. When by thorough confession, you destroy the root of bitterness, you will see light in God's light. Without this thorough work you will never clear your souls. You need to study the word of God with a purpose, not to confirm your own ideas, but to bring them to be trimmed, to be condemned or approved, as they are or are not in harmony with the word of God. The Bible should be your constant companion. You should study the Testimonies, not to pick out certain sentences to use as you see fit, to strengthen your assertions, while you disregard the plainest statements given to correct your course of action.

[955]

There has been a departure from God among us, and the zealous work of repentance and return to our first love essential to restoration

to God and regeneration of heart has not yet been done. Infidelity has been making its inroads into our ranks; for it is the fashion to depart from Christ, and give place to skepticism. With many the cry of the heart has been, "We will not have this man to reign over us." Baal, Baal, is the choice. The religion of many among us will be the religion of apostate Israel, because they love their own way, and forsake the way of the Lord. The true religion, the only religion of the Bible, that teaches forgiveness only through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God, has been slighted, spoken against, ridiculed, and rejected. It has been denounced as leading to enthusiasm and fanaticism. But it is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works. The love of Christ is the force and power of every message for God that ever fell from human lips. What kind of a future is before us, if we shall fail to come into the unity of the faith?

When we are united in the unity for which Christ prayed, this long controversy that has been kept up through Satanic agency will end, and we shall not see men framing plans after the order of the world because they have not spiritual eye-sight to discern spiritual things. They now see men as trees walking, and they need the divine touch, that they may see as God sees, and work as Christ worked. Then will Zion's watchmen unitedly sound the trumpet in clearer, louder notes: for they will see the sword coming, and realize the danger in which the people of God are placed.

You will need to make straight paths for your feet, lest the lame be turned out of the way. We are surrounded by the lame and halting in the faith, and you are to help them, not by halting yourselves, but by standing, like men who have been tried and proven, in principle firm as a rock. I know that a work must be done for the people, or many will not be prepared to receive the light of the angel sent down from heaven to lighten the whole earth with his glory. Do not think that you will be found as vessels unto honor in the time of the latter rain, to receive the glory of God, if you are lifting up your souls unto vanity, speaking perverse things, in secret cherishing roots of bitterness. The frown of God will certainly be upon every soul who

cherishes and nurtures these roots of dissension, and possesses a spirit so unlike the Spirit of Christ.

As the Spirit of the Lord rested upon me, I seemed to be present in one of your councils. One of your number rose; his manner was very decided and earnest as he held up a paper before you. I could read plainly the heading of the paper; it was the *American Sentinel*. Criticisms were then passed upon the paper and the character of the articles therein published. Those in council pointed to certain passages, declaring that this must be cut out, and that must be changed. Strong words were uttered in criticism of the methods of the paper, and a strong unchristlike spirit prevailed. Voices were decided and defiant.

My guide gave me words of warning and reproof to speak to those who took part in this proceeding, who were not slow to utter their accusations and condemnation. In substance this was the reproof given: The Lord has not presided at this council, and there is a spirit of strife among the counselors. The minds and hearts of these men are not under the controlling influence of the Spirit of God. Let the adversaries of our faith be the ones to suggest and develop such plans as you are now discussing. From the world's point of view some of these plans are not objectionable; but they are not to be adopted by those who have had the light of heaven. The light which God has given should be respected, not only for your own safety, but also for the safety of the church of God. The steps now being taken by the few cannot be followed by the remnant people of God. Your course cannot be sustained by the Lord. It is made evident by your course of action that you have laid your plans without the aid of Him who is mighty in counsel; but the Lord will work. Those who have criticised the work of God need to have their eyes anointed, for they have felt mighty in their own strength; but there is One who can bind the arm of the mighty, and bring to naught the counsels of the prudent.

[956]

The message we have to bear is not a message that men need cringe to declare. They are not to seek to cover it, to conceal its origin and purpose. Its advocates must be men who will not hold their peace day nor night. As those who have made solemn vows to God, and who have been commissioned as the messengers of Christ, as stewards of the mysteries of the grace of God, we are

under obligation to declare faithfully the whole counsel of God. We are not to make less prominent the special truths that have separated us from the world, and made us what we are; for they are fraught with eternal interests. God has given us light in regard to the things that are now taking place in the last remnant of time, and with pen and voice we are to proclaim the truth to the world, not in a tame, spiritless way, but in demonstration of the Spirit and power of God. The mightiest conflicts are involved in the furtherance of the message, and the results of its promulgation are of moment to both heaven and earth.

The controversy between the two great powers of good and evil is soon to be ended; but to the time of its close, there will be continual and sharp contests. We should now purpose, as did Daniel and his fellows in Babylon, that we will be true to principle, come what may. The flaming fiery furnace heated seven times hotter than it was wont to be heated, did not cause these faithful servants of God to turn aside from allegiance to the truth. They stood firm in the time of trial, and were cast into the furnace; and they were not forsaken of God. The form of the Fourth was seen walking with them in the flames, and they came forth not having even the smell of fire upon their garments.

The den of lions did not deter Daniel from a steady adherence to duty. He did not hide his purpose or lower his colors because death threatened him if he stood faithful to his God. Three times a day, in the face of the king's decree, he sought his Lord in his chamber, with his window open toward Jerusalem. He was cast into the den of lions, but God delivered him.

Let us look at the case of Elijah. The time has come when he must meet his mortal enemy, the cruel Ahab, the despot of Israel, the apostate from the religion of his fathers. In anger the king inquires, "Art thou he that troubleth Israel?" Does Elijah weaken before the king? Does he cringe and cower, and resort to flattery in order to mollify the feelings of the enraged ruler? Israel has perverted her way, and forsaken the path of allegiance to God, and now shall the prophet, to preserve his life, betray sacred, holy trusts? Does he prophesy smooth things to please the king, and to obtain his favor? Will he evade the issue? Will he conceal from the king the true reason why the judgments of God are falling upon the land of

Israel? No; as the messenger of God he must proclaim the truth, just such truth as the occasion demands. He carries a great weight of sorrow on account of the apostasy of Israel. He must hold up before them their defection, that they may humble themselves in the sight of the Lord, that his fierce anger may be turned away from them. Elijah faces the enraged king, and answers, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." [957]

Today the world is full of flatterers and dissemblers: but God forbid that those who claim to be guardians of sacred trust, shall betray the interests of God's cause through the insinuating suggestions and devices of the enemy of all righteousness.

There is no time now to range ourselves on the side of the transgressors of God's law, to see with their eyes, to hear with their ears, and to understand with their perverted senses. We must press together. We must labor to become a unit, to be holy in life and pure in character. Let those who profess to be servants of the living God no longer bow down to the idol of men's opinions, no longer be slaves to any shameful lust, no longer bring a polluted offering to the Lord, a sin-stained soul.

*Ellen G. White.*

## Chapter 117—Sermon

“It is not for You to Know the Times and the Seasons.” [Sermon at Lansing, Mich., Sept. 5, 1891]

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By Mrs. E. G. White.

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“He showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.”

The disciples were anxious to know the exact time for the revelation of the kingdom of God; but Jesus tells them that they may not know the times and the seasons; for the Father has not revealed them. To understand when the kingdom of God should be restored, was not the thing of most importance for them to know. They were to be found following the Master, praying, waiting, watching, and working. They were to be representatives to the world of the character of Christ. That which was essential for a successful Christian experience in the days of the disciples, is essential in our day. “And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you.” And after the Holy Ghost was come upon them, what were they to do? “And ye

shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.”

This is the work in which we also are to be engaged. Instead of living in expectation of some special season of excitement, we are wisely to improve present opportunities, doing that which must be done in order that souls may be saved. Instead of exhausting the powers of our mind in speculations in regard to the times and seasons which the Lord has placed in his own power, and withheld from men, we are to yield ourselves to the control of the Holy Spirit, to do present duties, to give the bread of life, unadulterated with human opinions, to souls who are perishing for the truth.

Satan is ever ready to fill the mind with theories and calculations that will divert men from the present truth, and disqualify them for the giving of the third angel’s message to the world. It has ever been thus; for our Saviour often had to speak reprovably to those who indulged in speculations and were ever inquiring into those things which the Lord had not revealed. Jesus had come to earth to impart important truth to men, and he wished to impress their minds with the necessity of receiving and obeying his precepts and instructions, of doing their present duty, and his communications were of an order that imparted knowledge for their immediate and daily use.

Jesus said: “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” All that was done and said had this one object in view,—to rivet truth in their minds that they might attain unto everlasting life. Jesus did not come to astonish men with some great announcement of some special time when some great event would occur, but he came to instruct and save the lost. He did not come to arouse and gratify curiosity; for he knew that this would but increase the appetite for the curious and the marvelous. It was his aim to impart knowledge whereby men might increase in spiritual strength, and advance in the way of obedience and true holiness. He gave only such instruction as could be appropriated to the needs of their daily life, only such truth as could be given to others for the same appropriation. He did not make new revelations to men, but opened to their understanding truths that had long been obscured or misplaced through the false teaching of the priests and teachers. Jesus replaced the gems of divine truth in their proper setting, in the order in which they had been given to

patriarchs and prophets. And after giving them this precious instruction, he promised to give them the Holy Spirit whereby all things that he had said unto them should be brought to their remembrance.

We are in continual danger of getting above the simplicity of the gospel. There is an intense desire on the part of many to startle the world with something original, that shall lift the people into a state of spiritual ecstasy, and change the present order of experience. There is certainly great need of a change in the present order of experience; for the sacredness of present truth is not realized as it should be, but the change we need is a change of heart, and can only be obtained by seeking God individually for his blessing, by pleading with him for his power, by fervently praying that his grace may come upon us, and that our characters may be transformed. This is the change we need today, and for the attainment of this experience we should exercise persevering energy and manifest heart-felt earnestness. We should ask with true sincerity, "What shall I do to be saved?" We should know just what steps we are taking heavenward.

[959] Christ gave to his disciples truths whose breadth and depth and value they little appreciated, or even comprehended, and the same condition exists among the people of God today. We too have failed to take in the greatness, to perceive the beauty of the truth which God has intrusted to us today. Should we advance in spiritual knowledge, we would see the truth developing and expanding in lines of which we have little dreamed, but it will never develop in any line that will lead us to imagine that we may know the times and the seasons which the Father hath put in his own power. Again and again have I been warned in regard to time-setting. There will never again be a message for the people of God that will be based on time. We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ.

I was searching through my writings before coming to this meeting, to see what I should take with me to Australia, and I found an envelope on which was written. "Testimony given in regard to time-setting. June 21, 1851. Preserve carefully." I opened it, and this is what I found. It reads, "A copy of a vision the Lord gave sister White June 21, 1851, at Camden, N. Y. The Lord showed me that the message must go, and that it must not be hung on time: for time will never be a test again. I saw that some were getting a

false excitement, arising from preaching time, that the third angel's message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go with mighty power, and do its work, and will be cut short in righteousness.

“I saw some were making everything bend to this next fall; that is, making their calculations, and disposing of their property in reference to that time. I saw that this was wrong for this reason, instead of going to God daily, and earnestly desiring to know their present duty, they looked ahead, and made their calculations as though they knew that the work would end this fall, without inquiring their duty of God daily.

*E. G. White.*

“Copied at Milton, June 29, 1851, A. A. G.”

This was the document I came upon last Monday in searching over my writings, and here is another which was written in regard to a man who was setting time in 1884, and sending broadcast his arguments to prove his theories. The report of what he was doing was brought to me at the Jackson, Mich., camp-meeting, and I told the people they need not take heed to this man's theory; for the event he predicted would not take place. The times and the seasons God has put in his own power, and why has not God given us this knowledge?—Because we would not make a right use of it if he did. A condition of things would result from this knowledge among our people that would greatly retard the work of God in preparing a people to stand in the great day that is to come. We are not to live upon time excitement. We are not to be engrossed with speculations in regard to the times and the seasons which God has not revealed. Jesus has told his disciples to “watch,” but not for definite time. His followers are to be in the position of those who are listening for the orders of their Captain: they are to watch, wait, pray, and work, as they approach the time for the coming of the Lord: but no one will be able to predict just when that time will come: for “of that day and hour knoweth no man.” You will not be able to say that he will come in one, two, or five years, neither are you to put off his coming by stating that it may not be for ten or twenty years.

It is the duty of the people of God to have their lamps trimmed and burning, to be as men that wait for the Bridegroom, when he shall return from the wedding. You have not a moment to lose in neglect of the great salvation that has been provided for you. The time of the probation of souls is coming to an end. From day to day the destiny of men is being sealed, and even from this congregation we know not how soon many shall close their eyes in death and be habited for the tomb. We should now consider that our life is swiftly passing away, that we are not safe one moment unless our life is hid with Christ in God. Our duty is not to be looking forward to some special time for some special work to be done for us, but to go forward in our work of warning the world; for we are to be witnesses of Christ to the uttermost parts of the world. All around us are the young, the impenitent, the unconverted, and what are we doing for them? Parents, in the ardor of your first love, are you seeking for the conversion of your children, or are you engrossed with the things of this life to such an extent that you are not making earnest efforts to be laborers together with God? Do you have an appreciation of the work and mission of the Holy Spirit? Do you realize that the Holy Spirit is the agency whereby we are to reach the souls of those around us? When this meeting shall close, will you go from here and forget the earnest appeals that have been made to you? will the messages of warning be left unheeded, and the truth you have heard leak out of your heart as water leaks out of a broken vessel?

The apostle says, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"

The third angel's message is swelling into a loud cry, and you must not feel at liberty to neglect the present duty, and still entertain the idea that at some future time you will be the recipients of great blessing, when without any effort on your part a wonderful revival will take place. Today you are to give yourselves to God, that he

may make of you vessels unto honor, and meet for his service. Today you are to give yourself to God, that you may be emptied of self, emptied of envy, jealousy, evil-surmising, strife, everything that shall be dishonoring to God. Today you are to have your vessel purified that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the latter rain will come, and the blessing of God will fill every soul that is purified from every defilement. It is our work today to yield our souls to Christ, that we may be fitted for the time of refreshing from the presence of the Lord—fitted for the baptism of the Holy Spirit.

*To be continued.*

[960]

“It is not for You to Know the Times and the Seasons.” [Sermon at Lansing, Mich., Sept. 5, 1891.]

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By Mrs. E. G. White.  
(*Continued.*)

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Brethren and sisters, with the increased light that has shone upon you at this meeting, will you go home to be more faithful in your Christian life? Meetings have been held every day to instruct your children as to how to give their hearts to Jesus, how to live in a manner that will be acceptable to God. They have been instructed that if they repent of their sins, Jesus will forgive them, and cleanse them from all unrighteousness. Who will carry forward the good work that has been begun? Day by day these children need instruction as to how to follow the Lord. Will you pray for them and teach them, and lead them in the way of righteousness? Will you teach your little ones of the love of God which led him to give his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life?

Those who would be successful in winning souls to Christ, must carry with them the divine influence of the Holy Spirit. But how little is known concerning the operation of the Spirit of God. How little has been said of the importance of being endowed by the Holy

Spirit, and yet it is through the agency of the Holy Spirit that men are to be drawn to Christ, and through its power alone can the soul be made pure. The Saviour said: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."

Christ has promised the gift of the Holy Spirit to his church, but how little is this promise appreciated. How seldom is its power felt in the church; how little is its power spoken of before the people. The Saviour has said: "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." With the reception of this gift, all other gifts would be ours; for we are to have this gift according to the plentitude of the riches of the grace of Christ, and he is ready to supply every soul according to the capacity to receive. Then let us not be satisfied with only a little of this blessing, only that amount which will keep us from the slumber of death, but let us diligently seek for the abundance of the grace of God.

God grant that his converting power may be felt throughout this large assembly. O, that the power of God may rest upon the people. What we need is daily piety. We need to search the Scriptures daily, to pray earnestly that by the power of the Holy Spirit God may fit every one of us up to work in our place in his vineyard. No one is prepared to educate and strengthen the church unless he has received the gift of the Holy Spirit. No minister is prepared to labor intelligently for the salvation of souls, unless he is endowed by the Holy Spirit, unless he is feeding on Christ, and has an intense hatred of sin. There are some who are regarded as laborers together with God, who have no connection with God, and are sinning against him. They are not led by Christ; another is their captain. They do not wait upon the Lord, and renew their strength in Christ; they have no burden for souls. What kind of account will these false shepherds have to meet in the judgment? What will they have to say to justify their inefficient, unconsecrated lives? What excuse can they render to the God of heaven? Was there not a sufficient sacrifice made in their behalf, that they might become partakers of the divine nature, and escape the corruptions that are in the world through lust? We are to make intelligent work for eternity. This is the object for which we should labor.

I have no specific time of which to speak when the outpouring of the Holy Spirit will take place,—when the mighty angel will come down from heaven, and unite with the third angel in closing up the work for this world; my message is that our only safety is in being ready for the heavenly refreshing, having our lamps trimmed and burning. Christ has told us to watch; “for in such an hour as ye think not, the Son of man cometh.” “Watch and pray” is the charge that is given us by our Redeemer. Day by day we are to seek the enlightenment of the Spirit of God, that it may do its office work upon the soul and character. O, how much time has been wasted through giving attention to trifling things. Repent and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.

We now call upon you to give yourselves to the service of God. Too long have you given your powers to the service of Satan, and have been slaves to his will. God calls upon you to behold the glory of his character, that by beholding, you may become changed into his image. There are many who have not an experimental knowledge of God or of the Lord Jesus Christ, whom he hath sent. Christ came into the world because men did not have a correct knowledge of the character of God, and he came to reveal the Father. He said: “Neither knoweth any man the Father, but the Son, and he to whomsoever the Son will reveal him.” Jesus came to reveal to the world the love and goodness of God.

It was thought that Solomon knew God. In a dream the Lord appeared unto Solomon, and said unto him: “Ask what I shall give thee.” And Solomon said: “Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?” And the Lord gave Solomon wisdom and riches and power and influence, and Solomon served the Lord for a time. At the dedication of the temple, Solomon prayed unto the Lord, and blessed the people, saying, “Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his

statutes, and his judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: that all the people of the earth may know that the Lord is God, and that there is none else.”

But although Solomon had had great light, he became lifted up in himself, and imagined that he was wise enough to keep himself, so he separated from God. Then he made alliances with the heathen nations around him, and married idolatrous women, and bowed at pagan shrines, and worshiped after the manner of the heathen.

He forgot the benefits that God had bestowed upon him; he forsook the sacred temple of the Lord, but he afterwards repented, and turned from his evil ways. But did Solomon know God when he was doing according to the ways of idolaters?—No; he had forgotten the rich experience of his youth and the prayers he had made in the temple.

[961] The True Witness speaks to us today, and says, “I have somewhat against thee, because thou hast left thy first love. 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.” The Lord wants you to set things in order in your families, and to come back to your first love. He says, “Except though repent, I will come unto thee quickly, and will remove thy candlestick out of his place.” The candlestick was removed out of its place when Solomon forgot God. He lost the light of God, he lost the wisdom of God, he confounded idolatry with religion. The Saviour declares, “Ye cannot serve God and mammon,” and everyone of you who persists in sinning against God when you have had such great light, will be lost, “except thou repent.” Do you imagine that you can give the third angel’s message to the world while you are still carnal and corrupt, while your characters are still sinful. “No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.” Unless your hearts are emptied of sin every day, unless you are sanctified through the truth, you would better not touch the message of God. You cannot cleanse yourselves, but by coming to Jesus in humility, in contrition, surrendering yourselves

to God, through the merits of Christ's righteousness you may have an experience in the things of God, and taste of the powers of the world to come. You then will have fruit unto life eternal.

Christ says, "If ye keep my commandments, ye shall abide in my love." "O," you may say, "I do keep the commandments." Do you? Saul came to meet Samuel, and when reproved, he declared, "I have kept the commandments of the Lord." Do you carry out the principles of God's commandments in your home, in your family. Do you never manifest rudeness, unkindness, and impoliteness in the family circle? If you do manifest unkindness at your home, no matter how high may be your profession, you are breaking God's commandments. No matter how much you may preach the commandments to others, if you fail to manifest the love of Christ in your home life, you are a transgressor of the law. But if the grace of Christ appears in your life, you will be in a position to glorify God, and to manifest Christ to others. But do you think that that man who goes from the sacred desk to indulge in jesting and joking, and in all manner of trifling conversation, is a representative of Christ to the world. Has he the law of God in his heart?—No. His heart is filled with self-love, self-importance, and he makes it manifest that he has no correct estimate of sacred things. His conduct is the product of his thoughts, showing just what is in the heart. Christ is not there, and he does not go weighted with the spirit of the solemn message of truth for this time. An exhibition of this character clearly proves that the man does not know God, and has not been intrusted with the solemn work which he does not understand or appreciate.

If the minister had a realizing sense of the presence of God, would he conduct himself in this way? He had great light, and had taken upon himself the sacred responsibility of a minister of God, and yet he acts as carelessly as if he was an unbeliever. His actions make it evident that he has as much realization of the presence of God as had Belshazzar when he drank from the sacred vessels from the house of the Lord, praising the gods of gold and silver. The mighty men and the lords of the kingdom were assembled, and they ate and drank, and had a jovial time, but the True Witness was there, and their profanity was recorded in the books of heaven. In the midst of their revelry, a bloodless hand appeared, tracing mysterious characters upon the wall of the palace, and their godless mirth was

checked, and terror and despair took its place. They inquired for some one who could interpret the writing, and Daniel, the prophet of God, was called to the banquet room, and the servant of the Lord was able to decipher the writing, and interpret the meaning of the words. "This is the interpretation of the thing; Mene; God hath numbered thy kingdom, and finished it Tekel; Thou art weighed in the balances, and art found wanting. Peres; Thy kingdom is divided and given to the Medes and Persians."

The same Witness that recorded the profanity of Belshazzar is present with us wherever we go. Young man, young woman, you may not realize that God is looking upon you; you may feel that you are at liberty to act out the impulses of the natural heart, that you may indulge in lightness and trifling, but for all these things you must give an account. As you sow, you will reap, and if you are taking the foundation from your house, robbing your brain of its nutriment, and your nerves of their power by dissipation and indulgence of appetite and passion, you will have an account to render to him who says, "I know thy works."

If you knew God, if you were truly converted, you would not take pleasure in sinful things. The fear of God would be upon you, and as you looked to Calvary, the hateful character of transgression would be revealed to you, and you would see the great love wherewith God has loved you, and you would not have a disposition to sin. But how would it be with many of you who have dared to handle sacred things with unclean hands and with defiled souls, should the trumpet sound today. How would it be with some of you, should you be called to render up your account at the judgment seat of Christ today? I ask. What would be your condition if Christ should leave the holy place today, and probation should close, and Christ should come? That time is soon to come, though we know not the day or the hour.

The times and the seasons are known only to God, but we are each to know that it is well with our souls, that Christ is formed within, the hope of glory. We are to know that our Redeemer liveth, and that we will be among that number who shall hear the voice of Christ, who will be gathered by the angels of God, and caught up to meet the Lord in the air.

*(Concluded next week)*

“It is not for You to Know the Times and the Seasons.” [Sermon at Lansing, Mich., Sept. 5, 1891.]

[962]

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By Mrs. E. G. White.

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(*Concluded.*)

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We would ask you what time have you set in which you have determined to give your heart to God without reserve? What time have you set for seeking for perfection of character through faith in the righteousness of Christ? Is it tomorrow? Tomorrow you may be cold in death. Is it next week? Next week your hands may be folded across your breast, and your eyes may be sealed in their last sleep, and it may be too late for you to perfect a character for heaven. I want to ask our ministers, What kind of character do you think the Lord will accept in his kingdom? Do you know God, and Jesus Christ whom he hath sent? Is the love of God abiding in your souls? Are you dwelling in Christ, and Christ in you? If you are, you are safe; but if you are not, there is no safety for you. Do not allow your minds to be diverted from the all-important theme of the righteousness of Christ by the study of theories. Do not imagine that the performance of ceremonies, the observance of outward forms, will make you an heir of heaven. We want to keep the mind steadfastly to the point for which we are working; for it is now the day of the Lord's preparation, and we should yield our hearts to God, that they may be softened and subdued by the Holy Spirit.

“Ye shall receive power, after that the Holy Ghost is come upon you.” But when the Holy Spirit is in the heart, the minister will manifest it to others by his godly life and holy conversation. Do you think that the minister who has no burden for souls is fit for the sacred office to which he has been ordained?—No; he does not know what it means to keep his own soul in the love of God. The minister

should realize that souls are the purchase of the blood of Christ, ransomed at an infinite cost. Can the minister who is standing under the shadow of Calvary engage in jesting and joking, and indulge his carnal propensities? Would such a one be a safe guide for the flock of God? Would he not cause them to stumble? He would cause them to stumble; for he would not discern between the sacred and the common, and eternity would be lost out of his reckoning.

We should all realize that an angel is writing every word and action in the book of record, and the things done in secret are to be proclaimed upon the housetop. What we need in this time of peril is a converted ministry. We need men who realize their soul poverty, and who will earnestly seek for the endowment of the Holy Spirit. A preparation of heart is necessary that God may give us his blessing, but this heart work is not done. O, when will the ministry awake to the solemn responsibilities that are laid upon them, and earnestly plead for heavenly power. It is the Holy Spirit that must give edge and power to the discourse of the minister, or his preaching will be as destitute of the righteousness of Christ as was the offering of Cain. Both ministers and people need to open the door to Christ. 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." Thank God for that promise, for it is given to those who have made mistakes and failures. Jesus says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." May God help us to do this work in sincerity and in contrition of soul.

When ministers enter the desk, they should do so feeling their dependence upon God, that they may work out their own salvation with fear and trembling, and all the glory should be given to God; for it is God that worketh in you both to will and to do of his good pleasure. This is the co-operation that God requires. What is the trouble that the flock of the Lord is sickly and ready to die? Why is it that spiritual food is not supplied? Are the ministers of the Lord eating the flesh and drinking the blood of the Son of God? Jesus says, "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.... It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." My heart is drawn out to the hungry flock in Michigan, and you who have not

fed on the living Bread, who have not drank of the healing streams of salvation, and do not know where to lead the flock of God that they may find refreshment, for Christ's sake, do not try to minister in the sacred desk, until you have an experience in the things of God. Jesus prayed, "Sanctify them through thy truth: thy word is truth." When the word of God is in the heart, it exerts a sanctifying influence over the character, and men are brought into harmony with God. If truth and light are in the heart, you will bring love and light and blessing to the churches. You will not be as shadows casting the gloom of unbelief and darkness upon the people. Jesus wants to take your hand, and lead you, and will you not give yourselves to him? Talk of what Jesus did, how he left his glory, and came to seek and to save that which was lost.

If God has sent you to preach, he has provided that you shall go weighted with the graces of the Spirit of God, and with a message of truth that will be as meat in due season to the hungry flock of God. You will realize that you are standing between the living and the dead, and that you are a spectacle unto the world, to angels, and to men. The minister is to reveal Christ, not to exhibit himself to the people. Youth is not to be urged as an excuse for lightness and trifling; for the apostle exhorts that young men be sober-minded, and remember that they are to render an account to God for the influence they exert. Young men, if you have had no special sense of sin, if you are possessed of a spirit of trifling, do not seek to minister in the sacred desk, and jeopardize your own soul and the souls of others, and leave the impression on the world that you are representatives of the solemn truth for this time. Unless Jesus is formed within, the hope of glory, you will be a curse and not a blessing to the congregation, for the minister cannot bring the people to a higher standard than that which he himself reaches. But those who sincerely repent and turn to the Lord, will find in him a personal Saviour. He is able to save to the uttermost all that come unto God by him. He will save you from yourself, from every defilement, from all your foolishness. You are to believe in him, to "trust in the living God, who is the Saviour of all men, specially of those that believe." When you love Jesus, you will not grieve him by indulging sin in yourself; for you will realize that he came not to save you in your sins, but from your sins. John says, "If we confess our sins, he

is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

[963] Those whom God has called to the ministry are to give evidence by the influence they exert, that they are fit for the holy calling in which they are found. Paul writes, “Be thou an example of the believers.” Then shall young ministers be excused for their lightness and trifling? Shall the church be expected to listen to their words, to receive their testimony, when their example misrepresents the character of Christ, and leads away from the path cast up for the ransomed of the Lord to walk in? What can we think of churches that will listen to the testimony of men who have no power in prayer, no fervency in their devotion, no freedom in personal labor for souls? The Lord has commanded, “Be ye holy in all manner of conversation.” “Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.” The proof of the minister’s call to preach the gospel is seen in his example and work. God desires men in the ministry who will esteem highly the things which he esteems, and preserve the sanctity of truth, and not do as did Nadab and Abihu. They discerned not the difference between the sacred and the common. Their senses were blunted with indulgence in wine, and they offered strange fire before the Lord. They did not realize the sacredness of the work in which they were engaged. There are some now who profess to be ministers of the Lord who talk of the things of God as they would talk of some business transaction. O, we need the heavenly enlightenment of the Holy Spirit. The churches will never become the light of the world unless they turn unto the Lord to serve him with full purpose of heart.

The people of God are called to be the light of the world, a city that is set upon a bill, not to be hidden; and if the church is ever to fulfill its divine mission, we must be filled with the love of Jesus. Our hearts must be so full of his matchless grace that when we meet each other, we shall take our brethren by the hand, and say, “Hear what the Lord hath done for my soul.” Our minds must be stayed upon God until, by beholding, we shall become changed into the same image. Then we shall talk of the power of God, of the goodness and mercy and love of our heavenly Father; and as we talk of the matchless charms of our divine Redeemer, our hearts will be melted

and subdued by the Holy Spirit, and those around us will behold us, and know that we have been with Jesus and learned of him.

Then if one comes among you professing to be a preacher of righteousness, who mingles with the truth words of foolishness and jesting, who carries no burden for souls, take him aside, and in the spirit of love and meekness, tell him that he cannot feed the church of God when he himself does not know what it means to feed on the bread of life. Let the father plead that he is seeking to follow the example of Abraham, and commanding his children and his household to keep the way of the Lord. Let the mother urge that a right example be given to her children. Let trifling and joking be banished from the conversation of the minister, but let his speech be seasoned with grace; let the light and love of Jesus shine in his example and precept, that souls may be won for the Master.

Follow the instruction of the word of God, in dealing with your ministering brethren. Paul says, "Rebuke not an elder, but entreat him as a father, and the younger men as brethren." There may be occasion to speak of their errors to those who have long been in the ministry, but let it be done as a matter of entreaty, and not rebuke. The younger ministers are to be treated as brethren, and may God help us that we may help one another. We must have a living connection with God. We must be clothed with power from on high by the baptism of the Holy Spirit, that we may reach a higher standard; for there is help for us in no other way.

## Chapter 118—To S. N. Haskell

**H-14-1891**

**Sidney, Australia.**

**December 11, 1891.**

*Elder Haskell Dear Brother,*

We have received your letters, and have read them with interest. This is the first chance we have had to respond. The Alameda leaves Sydney for America on December 20, and the mail will go at that time. Well, we are here in Sydney, and our long ocean journey is over. We tarried 19 hours in Honolulu, and I spoke in the evening in the Young Men's Christian Association Hall. Though our meeting was announced but a short time before it was held, we had a good congregation. After speaking I was introduced to the prominent members of the Young Men's Temperance Association, and they expressed much pleasure at the discourse which I gave. They said that they had listened with great interest, that many new ideas had been presented to them, opening broad fields of thought in regard to redemption and the love of God. They expressed regret that they could not have the privilege of hearing me speak frequently to them, and wished that I might remain with them for a couple of weeks, and often occupy their hall, assuring me that I should have a good congregation. I thank the Lord for the favorable impression made upon them.

Dr. Hammond, a minister of Honolulu, is doing his utmost to oppose our faith, and he attacks me in particular. He was present and heard me speak. I have written out more fully the particulars of the journey thus far, which you will see.

[965]

For two nights I have had very plain dreams in regard to Dr. Burke. In these dreams it was plainly laid open before me that the reason Dr. Burke refused to see me was that he was guilty of wrong and sin, and refused to come to the light lest his deeds should be reproved. I am quite anxious to hear from the Rural Health Retreat, for Dr. Burke sent in his resignation just before we left. I am

more and more convinced that rebellion is almost incurable. If a man proves a traitor once he is apt to become a traitor the second time. One thing is certain we cannot trust Dr Burke again under any circumstances, as he has gone as far as he has in denouncing me and my work. Never would he have done this if he had not for quite a length of time been walking in the sparks of his own kindling, separating himself from the Sun of righteousness.

The dreams I have had are very striking. One I had while on the boat, and one since coming to Sidney. We need to be very guarded as to how we place responsibilities upon any man who has once betrayed sacred trusts. Somehow I felt like writing this.

Now Brother Haskell, I suppose that you are in California, and that you will find much work to do, and I hope that health will be granted you, but be careful not to overwork. You know that your head will not bear much perplexity, therefore shun this, and do not load down with responsibilities that others should carry. If your brethren seek to save you from overwork, do not mistrust their efforts. Do not think that it is because they have not confidence in you that they put some of the responsibilities upon others; for this will make you wretched. "Thinketh no evil," is one of the blessed attributes of Jesus Christ.

[966]

Your case has been laid open before me, and I know from what has been presented, that you spend many hours of grief and despondency, because you think your brethren simply tolerate you, but do not put confidence in you, and trust you. It would not be right for them to act toward you as they have acted toward Elder Butler. Men have placed him where God should be placed, and by so doing, have ruined their own religious experience, and have also ruined Elder Butler, and the church was becoming strengthless, Christless, because they glorified men when every jot of glory should be given to God.

In the night season, I was brought into a meeting where you seemed to be in much depression of soul. The Spirit of the Lord came into the meeting, and my guide addressed words to different ones who were present. He said, "We beseech you brethren to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly for their work's sake. And be at peace among yourselves." And to you Elder Haskell,

[967] he addressed the following words, “Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition; of them that believe to the saving of the soul.” Words of encouragement were spoken to you, and cautions were given you. “Be not faithless, but believing.” He cautioned you to put your trust wholly in God, and that you should not be suspicious, and mistrust your brethren; for your suspicions are often without true foundation, and your confidence is so shaken in your brethren that nothing they can do will be interpreted by you in a correct light. You imagine that something is concealed from you, that there is some underhanded work that by and by will be revealed. You have had some trials, but they are not half as great as you imagine. Evil is not determined against you as you suppose. Many hearts beat in tenderest respect and love for you, but the enemy sees that he can afflict your soul. He sees that he can misinterpret words spoken and actions performed by presenting them in an aggravated light, and you accept his version of the matter. You make it evident that you do not believe that your brethren are true to you. You bemoan over things that do not really exist. You look back at the past, and say, “Once we took sweet counsel together, and went to the house of God in company, but now he that is my friend hath lifted up his heel against me.” You are continually shutting yourself within yourself, expecting to be betrayed. Beware of Satan’s devices. Nothing can weaken and unbalance the human mind like brooding over supposed wrongs, thinking that you are not appreciated.

[968] Through narrow views, your brethren have not always been thoughtful considerate, and really just, and you feel that you have been wounded in the house of your friends. You place a wrong construction upon many things that your brethren do and say. Your feelings are injured, and you think that your motives are impugned, your most righteous actions misapprehended and condemned. This has been the case in a degree, but not to the extent to which you have thought it was so, and you long to withdraw from those who know you best. Here you make wrong calculations. Your brethren have

had something to learn as well as yourself. Your character has not been faultless. Your plans and calculations have not been without mistakes. Can you not remember that your own course of action has been a source of pain and grief to others? You did not give that sympathy, that consideration and comfort and courage to one whom God had called and chosen that you should have given. His life was near its close, and his spirit was grieved and sad, his heart broken because of the lack of sympathy on the part of his brethren. Think of these things, for he deserved no such treatment at your hands. Think of the Son of God when you feel that you are abused, that treachery and faithlessness has shaken your confidence in your brethren. Was not Jesus betrayed by those to whom he had shown infinite regard? Let not Satan set things before you in a perverted light.

Do not waste your precious strength in over labor. Think candidly, think reasonably of these things, and God will surely grant you his blessing. Consecrate all, soul, body and spirit to the Lord, that your course may be finished with joy, and not with grief. The followers of Christ must walk in the light of his glorious example. You have every reason to cherish gratitude and thanksgiving; because Jesus lives to make intercession for us. His blood alone can purify us, his blood alone can cleanse our sin, and wash us white from transgression. His righteousness alone will the Father look upon and accept in our behalf; for with his righteousness we shall be righteous as he is righteous. We shall not have our own righteousness, it is worthless. It is of no use to go about to establish our own righteousness, for we have none to establish. [969]

We are not to cheapen the work by centering our thoughts upon ourselves. Think just as little upon yourself as possible. Think evils of no man. Christ's followers must walk in the light of his glorious example, and at whatever cost or labor or suffering, must maintain the purity of the soul and spirit through the grace of Christ, yielding complete allegiance to the reformatory doctrines of the gospel of Christ, without mingling self with the work. Keep self subdued, and keep Jesus ever lifted up, and push the triumphs of the cross of Christ. Let it be your work while life shall last to extend the borders of his kingdom, and wage a daily war against all sin and ungodliness, whatever others may think of you. The matter of what others think of you must be left in the hands of God. He is acquainted with the

[970]

inwardness of every life, the motives of every action, the foundation of every character. Our work is to push the reform committed to us in the spirit of unvarying kindness and tenderest love. Self is not to be made prominent at any time; there is to be no seeking after supremacy. God knows this has nearly ruined the purity and success of the church, and hindered the triumph we might have had. Reformers are to work only in Jesus. Self is not to appear. "He must increase I must decrease." We are to maintain a Christlike simplicity, manifesting pure, clear straightforward, honest works. We will see men and women who manifest bitterness of spirit, who are talkative, and who reveal Satanic elements of character; for they are contentious, never at peace never at rest, but ever stirring up that which is disagreeable. Let these professing, but not practicing Christians see that the oldest workers of our cause are not destroyers but reformers, let them see that our work is not to ruin, but to save, to strengthen, to bind up wounds, to heal bruises.

Those engaged in the cause of reform must in no wise be dissemblers, so that it will be difficult to discern upon which side they are, there must be no underhand working, no secret devising, for this is the way in which Satan works; but those who follow Christ must be resolute and unflinching. On the other hand they must guard against the tendency of becoming obstinate through a degenerate exercise of firmness. There will ever be need of the reformers learning in the school of Christ meekness and lowliness of heart. They should ever hide self, be gentle and amiable as a child of sweet spirit, although their work shows no weakness, but is firm and abiding, because it is wrought in Christ.

[971]

There is danger that you will feel too strongly over some things that have taken place, and have a gloomy, censorious spirit. This will make you miserable. You have a work to do for yourself that no one can do for you, for you are to abide in Christ as the branch abides in the vine. You must learn as a laborer together with God to practice the lessons of forbearance and love that Christ has given.

Because you have imagined that you were not treated with candor and were not appreciated, your heart has been closing to love. Because you have not always had all the consideration that was your due, though your experience in this line has been limited, you think that generally you are not appreciated. You do not have confidence—

shall I speak it?—in any one. If all your plans are not adopted, and all your ideas are not received, you think it is because your brethren have some personal grievance against you, and you gather clouds of darkness about your soul. Now Elder Haskell, I entreat you to keep your soul in the love of God by faith. You have only a little period in which to walk in the footsteps of Jesus. The time calls for advanced movement in the work of reform. The light shining upon us will be received by some, and rejected by many. Characters will be developed by the testing of God, and those who have been ambitious to be first will be found to be last, because the unholy ambition that prompts this desire for the prominence of self, places men on Satan's side of the controversy. Self must be crucified in all who would be laborers together with God.

You may expect to be misapprehended by some, for it is not possible to appear before all in just the correct light, and we need not expect that all will understand us. Those whom we suppose to be our friends will become alienated from us. Your motives will be misrepresented, your losses, trials, self-denial, sufferings, and labors will not be appreciated, and your work will be disparaged. But was not this what Christ has to endure? Do we who are Christ's followers expect a better portion than had Jesus? We are to be partakers of the sufferings of Christ, that we may be partakers with him of his glory. Serve God with full purpose of heart, and let not your spirit be chafed over that which you cannot help. [972]

If Satan sees that he can make you weak and despondent, by causing you to ponder upon the supposed neglect of your brethren, he will make a world of an atom, by magnifying before your imagination things which are said and done with no intention of grieving you. Hold fast your confidence firm unto the end.

You cannot labor as you have in years past, and you must be at peace, restful and contented, seeing others bearing the burdens who have not become worn in the work. You must be satisfied to do less, manifesting cheerfulness and hope and faith, showing that you do not in the least suspect that your brethren are working in secret against you, for it is not true, and I know whereof I speak. Then go forward. Do not cultivate jealous distrust of those who love you. Stretch out your hands and heart unto God in earnest supplication, putting away every temptation of the enemy, and you will be able to lift up your

[973] face to the bright beams of the Sun of righteousness, saying, through the grace given unto me, I have preserved my integrity. Although worn and compassed with infirmity, my faith is in God. I see him in his compassionate love clearer than the noon day, and I rest in his love, securely rest in peace and safety. Then your light will shine in clear and steady rays. It is the reflection of the bright beams of the Sun of righteousness.

Now my brother, I have written you the substance of the matter as it has been presented to me, and I entreat of you to put away your mistrust and your misgivings concerning your brethren. You must cultivate confidence in them, and not regard every movement they make in connection with you with suspicion, for if you cultivate this habit, it will grow upon you.

The great cry of the age is for power. You hear this cry on all sides. The Christian has access to divine power that is measureless, and it only waits his command to be used in the service of heaven. But though he has access to divine power, he is willing to be last of all. The cry of the lowly, contrite heart, is always heard by the Lord, and no obstacles in earth or hell can interpose between such a soul and God. O that we might see and understand this. Men feeble in mental qualifications, lowly in social position, through the grace of Christ have been wonderfully successful in winning souls to Christ. The secret of their success was that they reached men through their faith and confidence in God. They learned daily of him who is wonderful in counsel, and mighty in working. In the power of his grace they were laborers together with God. The life and experience of these men who relied not on men but on God, was like a tree planted by the river side, whose leaf will not wither, but be always green and his fruit will appear.

[974]

My brother, I want you ever to know that I am true and faithful. I am desirous that you shall be wholly victorious to the very close of your labors. Do not take counsel of yourself. Do not attempt to do any large thing, but walk humbly with God, and though that which you do, may appear very small in your eyes, it will be written in the books of record as a success. We must battle constantly in order to fight the good fight of faith. We can keep our souls in patient trust only as we put on Christ. A general faith is not enough. We must put on the robe of Christ's righteousness and wear it openly,

bravely, decidedly, exhibiting Christ, and not expect too much of finite man, but keep looking unto Jesus, and become ravished with the perfections of his character. Then we shall individually make manifest the character of Jesus, and make it evident that we are invigorated by the truth; because it sanctifies the soul and brings into captivity every thought to the obedience of Christ.

I greatly desire that you shall have a trustful mind, that you shall not depend upon your past confidence in God, but have a present, fresh faith, and maintain your confidence without wavering. Your soul must daily be warmed and invigorated by the truth of the gospel, and you refreshed by a daily living and new experience. I want you to have comfort and hope and joy in the Holy Ghost. Never, never feel the slightest disturbance because the Lord is raising up youth to lift and carry the heavier burdens, and proclaim the message of truth. It has been at this point that Elder Butler has failed, and he is a deceived man, and has been making far greater mistakes than those he supposed my husband was making when he was with us. I hope there will never be the slightest encouragement given to our people to put such wonderful confidence in finite, erring man as has been placed in Elder Butler, for ministers are not as God, and too much reliance has been placed upon Elder Butler in the past. Even the messages and testimonies were made of none effect through the influence of the words and ideas of Elder Butler. This sin has not been repented of by some of our people, and they will have to go over the ground again and again unless they cease from man, and put their whole trust in the living God. The mould which has been given to the work through the influence of Elder Butler has caused the labor of many toilsome years that it might be effaced. It is because men have been encouraged to look to one man to think for them, to be conscience for them, that they are now so inefficient, and unable to stand at their post of duty as faithful sentinels for God, allowing no one to interfere in matters pertaining to their relation to God. Let men seek not to men, but to God for wisdom. As a people we are not what we should be because we have depended upon the wisdom of mortals, and have not made God our dependence and trust. O when will the people of God learn to love God supremely and their neighbors as themselves?

[975]

[976]

Well, this letter was to have been short, and lo, I have made it long.

Yours in faith and love

## Chapter 119—To J. H. Kellogg

[977]

**K-18-1892**

**Preston, Melbourne, Australia,**

**April, 15, 1892.**

**Dr. J. H. Kellogg,**

**Battle Creek,**

**Michigan:**

*Dear Brother,*

Your letter in reference to Elder Waggoner and Dr. Paquin, I am sorry to say is not before me. Willie is in New Zealand, and I sent the letter to him, and when the book came addressed to him I sent that. I have not read anything of Eld. Waggoner's articles in Review. But from the way the Lord has been leading my mind, I feel that you are in danger. I had so hoped and believed that the Lord in his love and mercy to you had given you a clearer insight into his character and that of Jesus Christ whom he has sent, so that by his grace your feet would be planted upon the solid rock, and that through an experimental knowledge of what Jesus is to you and you to him you would be able to work more decidedly in a religious line than you have heretofore. You are in a responsible position, and should have a daily experience in the knowledge of God and of Jesus Christ.

The many cautions that in the loving kindness of the Lord have been sent to you lead me to write you now in this matter. Be careful how you take a position against Elder Waggoner. Have you not the best of evidence that the Lord has been communicating light through him? I have, and the people where he has labored have been greatly blessed under his labors. Have you evidence that Dr. Paquin, who has written the book in question, has been standing where the bright rays of the Sun of Righteousness are shining upon him? Have you evidence that he is an instrument in the hands of God to bring in the rays of light essential for God's people in these last days, to increase their faith and confidence in spiritual things?

[978]

I have been shown that in the Sanitarium at Battle Creek there is great need of walking humbly before God, for Satan is devising snares to take every mind that is not entirely surrendered to God, looking to God for light and wisdom daily. There are constant temptations for physicians to exalt science above the God who is the ruler of the universe. There is danger that the physicians will little by little leave the simplicity of Bible faith in the power of God. This has been presented to me for many years as an active agency to becloud the minds of those who are studying to become physicians, and many have fallen over this stone of stumbling, and many more will stumble, because they are not humble men as the Bible declares they must be. There has been presented to me in a very decided manner the danger to which our youth are exposed in associating with the educators in a medical institution and listening to their arguments. If the youth do not feel their daily dependence upon God, they will be deceived to their own ruin.

[979] Here, my brother, has been and will be your danger, in your scientific researches; unless you are daily increasing in the knowledge and love of the truth, growing up into Christ your living head, you are in positive danger. I have not at present anything to say to you or Elder Waggoner in regard to the author of the book published. I have not strength to give to these questions, but I know that the Lord has been pleased to show me, in clear lines, your danger in the past and at the present time. Be careful how you favor these things that limit the power of God. The time is right up on us when the whole earth will be lightened with his glory. That light is beginning to shine already, and your special study should be to keep pace with the opening providence of God. For it is a terrible thing to be spiritually blind. It is fatal for man to feel safe to walk in sparks of this own kindling. Sophistry will weave for you a very fine web; I fear that it will ensnare you.

There has been a wonderful unfolding of lines of truth more precious than the golden wedge of Ophir but you have not heard much of the truth and have not had the opportunity many have had of experiencing for yourself its power. And there will be circumstances that appear very inconsistent to your judgment and reason, and you criticize these things, and do not lay hold of the grand and precious things which, if they were brought into your life, would increase

your usefulness, because you would have altogether a different kind of faith. I am surprised and grieved to the heart to see how little genuine faith there is in our world.

I want to tell you, my brother, that human wisdom unless sanctified day by day is foolishness. That which finite beings take great pride in is very weak in the sight of a holy God. Very much is expressed in these words: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

[980]

I remember well the reproof given to Drs. Sprague and Fairfield, that they had made the mistake so common with physicians, that science was everything. Satan was weaving his net about their feet, and very much was made of the powers inherent in man and in nature, and this matter became so subtle in its influence, as they viewed it, that the power and glory of God were not exalted. They were wandering in the mazes of skepticism. The ordinances of grace, which would have kept alive the spark of faith, were not deemed of vital importance: they had no oil in their vessels with their lamps. They saw no necessity for the instrumentalities God employs through which the lamps were to be kept burning. Even the mediatorial work of Christ, through which is to be derived whatever tends to illuminate the understanding and warm the heart, was not felt by them to be a necessity.

Christ is the channel through which alone man can have access to God, and become a partaker of the divine nature. The Lord God gives light to the true, earnest seekers after him, for he giveth them himself. "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. "And why? Because God in his own mysterious way communicates himself to the soul. "The entrance of thy words giveth light; it giveth understanding unto the simple." God substitutes his ideas for human ideas and inventions, and these ideas are great, noble, and luminous.

[981]

Once these young men were willing to submit their wills and ideas to God's will and ways. But they became confused through your ideas of science. While you could start them on a track of investigation, you could not control their imagination. Human ideas, contracted, confused, and obscure, were to them like the bright shining of a candle at midnight. They were simply walking in the sparks of their own kindling. If they had consecrated to God their powers of mind, soul, and body, there would have been an amazing change as to the quality of the knowledge acquired, and the mode of acquiring it. Study and research were essential, but they needed to realize their danger, and look to God at every step, the creature to be directed by the Creator. As they received their medical education, there were lessons of the highest importance to be kept ever before them,- lessons which they could learn only in the school of Christ. They needed to become meek and lowly in heart; then they would have power to discern the precious things of the future life; they would comprehend something of the mystery of godliness and the breadth and depth of the love of God which passes knowledge. But their minds were turned away from that which was of eternal importance, to human ideas and inventions which glorify man and obscure the clear views they might have had of God. Their only hope was in clinging fast to a power out of and above themselves, even the power of the Infinite One. Then their love and perception of spiritual things would have increased. Truth in its virtue and purity would print its image on the soul, and thus the mind would strengthen and develop. They would not be weaklings, liable to constant mistakes and misapprehensions.

These men have fallen because of their human ideas of science. I know if you had stood in the clear light, if you, in your position of trust, had felt that you needed to walk humbly and carefully before God, if you had daily felt the need of his grace, his power, his wisdom, you could have been as a light shining in a dark place, and could have guided these poor souls to Jesus, their only hope. Now, I do not present this matter to discourage you but to warn you, that you may not make crooked paths for your feet and lead others astray. You need to have divine enlightenment through an experimental knowledge of God and our Saviour. My much respected brother, you need the divine touch. "The Comforter, which is the Holy Ghost,

whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” [983]

There is a higher standard for you to reach in spiritual things, and I greatly hoped that this sickness and your gracious recovery through the mercy of God would clear away much of the fog that has obscured your spiritual vision. Much of the talk about science I know is a snare; men have erroneous views of science. They should be searching diligently to see if they are accepting Christ as their personal Saviour. All our belief in Christ is of no value unless we individually receive him as our personal Saviour. This is where you have failed; your own salvation is a matter of eternal moment with you. The divine influence of the Spirit of God is needed to work upon your heart daily, or you will fail in the arduous duties which rest upon you. The weighty responsibilities that you have to bear, require more than human wisdom and strength, and your earnest supplications for the heavenly influences will not be in vain. It is not enough for you and me to assent to the truth. We need to have a practical knowledge of the truth. Every believer in Christ is a believer in God’s mercy. The renewing of the heart is a far greater miracle than the healing of the diseases of the body. The scantiness of the working of the Holy Spirit upon the church is to be deplored. But God is not to blame He has furnished every treasure in heaven in the gift of Jesus Christ; but those who, like Capernaum, have been exalted to heaven in point of privilege, have neglected their opportunities, and have not been doers of the word. They have been faithless, and have dishonored God. They have clung to their own habits, ideas, and practices, in the face of the reproof of the Spirit of God, whose office it is to reprove the world of sin and of righteousness and of judgment. The members of the church have not walked in the light, but have chosen to walk in sparks of their own kindling. [984]

The Holy Spirit’s presence and power in the hearts of the professed people of God is their only hope in these last days of peril. Let not the impression be given to any minds that there is in human nature a power to work out its purity, and develop a beautiful character, for this is not true. This is Satan’s fallacy, “Without me,” said Christ, “Ye can do nothing.” The completeness of man is in

Christ Jesus. The reason why Seventh Day Adventists have not more power is that many of them have got above the simplicity of the work. They plan and execute without God. The Lord is ready to give us light; he is to shine before the world. "There is no searching of his understanding." But men darken counsel by words without knowledge.

[985] I want you, my brother, to stand under the shadow of the cross. The beams of the Sun of Righteousness shine directly there. I have no time to write more now, but I do feel an intense interest for your soul. Talk less, exalt science less; let your Redeemer be the one exalted. The melody of heaven is praise to God and the Lamb; it sounds forth from the voices of ten thousand times ten thousand and thousands of thousands. Why does not praise flow from our lips? Why are we so dumb? The Lord is ready to disclose to his church more and more of his wonderful power and to open new lines of thought in regard to the great plan of redemption—the love, the matchless love, that moved him to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Let me tell you, Dr. Kellogg, it is not safe for us to employ as instructors in our institutions those who are not believers in the present truth. They advance ideas and theories that take hold of the mind with a bewitching power, that absorb the thoughts, making a world of an atom, and an atom of a world. If we had less to say in regard to microbes, and more in regard to the matchless love and power of God, we should honor God far more. These things are dwelt upon too much, and the things we ought to know, which concern our eternal interest, receive altogether too little attention. Throw a vail over the poor, decaying earth, which is corrupted on account of the wickedness of its inhabitants, and point to the heavenly world. There is need of far more teaching in regard to having in this life a vital connection with God through Christ, that we may be fitted to enjoy heaven and dwell for ever with our Lord. If we would attain to a pure and elevated ideal of character, we must lift up Jesus, the perfect example; the exalting of science will never accomplish the work.

[986] Dr. Kellogg I entreat you to come close to Jesus; you need him every moment. I can say no more now, for this letter must go into

the mail; but if the Lord gives me strength, I will write further upon this subject; Your own letter has called this out; I have not had a line from Dr. Waggoner or A. T. Jones since I came to Australia.

Please accept these hastily written lines from one who has the deepest interest in your prosperity.

## Chapter 120—To S. N. Haskell

**Preston, Melbourne, Victoria,  
May 29, 1892.**

**Elder Haskell:**

I have had a season of prayer, in my behalf, Bro. Tenny and wife, Eld. Daniells and wife, Bro. Stockton and Bro. Smyth, we had indeed a most precious season. We were all blessed. We felt that Jesus was in our midst. I did believe the Lord would restore me. That night I slept little, the next day arms and shoulders relieved, walked better, but not restored. The two last days have been days of pain, and suffering. But I am sustained by the grace of Christ. How thankful I should be and I am indeed that I am a child of God. I do not doubt this, I have seen those who had no hope in God, no faith in His word, when thus afflicted, cursing and swearing and my heart is constantly praising the Lord, because I can look to Him, as One able to help me. One who loves me, who will restore me, in His own good time. Will I trust myself in His hands? I will, He has been very nigh unto me, the last five months of trial. He does not willingly afflict or grieve His children of men.

The long strain, coming upon me as it did since the Minneapolis meeting, had no let up. My work was made tenfold harder by the course pursued by those who ought to have stood by me. My prayer to the Lord is—"Lord, lay not this sin to their charge." The difficulty with me is prostration of the nerves, neuralgia of the nerves. I am waiting God's time. I question not His promises. He will do the work of restoration for His word is pledged. I am not disappointed that the work was not done immediately.

What hinders I am not able to see, but I have not lost my faith or my courage. The Lord is good, and greatly to be praised. My voice shall yet be heard in the congregation of the saints.

I have a testimony to bear for the people of God, and He will heal me to bear it.

You speak of a board meeting held in Battle Creek. You speak of Brother Henry's position. When our brethren keep on the board, men whose hearts are as hard as stone, men who have not hearts of flesh, what can you expect? How can these men know what those sacrificed in the building up of the work. They have no spirit of sacrifice themselves, and how can they understand the experience of those who dressed cheaply, and who denied self, who placed themselves in any position that the cause of God might prosper. They know nothing of this, it is Greek to them.

But Elder Haskell, as for myself, I want no favors from any of them. I simply have asked that they deal not with me in worldly transactions as sharpers. After we have invested our means and our lives in the advancement of the cause of God, these men who have entered into our labors should have some intuition, show some spirit of discernment to respect and treat courteously those who have in the hands of God been used as His instruments to carry upward and forward the work to standing where they become connected with it.

But what can you expect of men who have no depth of religious experience? I want these men to do as God would have, for their souls sake to others, leaving me entirely out of the question. Spiritual things are spiritually discerned. If men are not self-denying, self-sacrificing, if their hearts are not touched with human sympathy or divine sympathy, what can you expect of them. I want these men to have the mind of Christ to act with all that tenderness and consideration for me in my widowhood that should have been given me. They have treated me as a stranger. True they have allowed me to be in debt to their publishing house, and have not pressed me for the means, but have we not invested means above thirty thousand dollars in this cause? It is God's cause, it is God's work, and not theirs. They do not know how to handle God's work. They do not know how much it has cost my husband, and myself to stand at our post of duty when things went hard. We have suffered anger, we have suffered for suitable clothing, but we would not allow the work to stop. Now men are placed in responsible positions who knew not Joseph. Straight testimonies have been borne to head off their ambitious projects again and again, it has hurt their pride. They have but little faith in me or the messages the Lord has given me. It would not take a very strong movement to have a state of things created as

[989]

in the days of old, and Korah, Dathan, and Abiram would come to the point.

I do not want to be left the least dependent upon these men. What care they for my feelings or my prosperity?

How long this state of things will exist I know not, but the Lord has permitted affliction to come upon me. It may be to test these very ones to reveal what is in their hearts, and how much tenderness and respect would be shown for those who have led out as God's instrumentalities in the work, I only have feelings of sincere pity for these souls handling sacred things, who know not God's ways and do not God's will.

Now Elder Haskell, I say over and over again, let me not fall into the hands of men, but into the hands of the good and merciful God who is too wise to err and too good to do us harm."

[990] The Lord will bring me up from the oppressive power. The blessed Lord will give me the victory, I shall triumph in His name. But I cannot express to you how sorry I am for the actors. I cannot tell you all that came out of the matter. I do not know it all, but I do know that there will be some surprised men not long hence. God lives. God reigns, and His will and His purposes will be carried out. Men are certainly in the wrong place, making decisions frequently from their own human stand-point, and acting as businessmen without the spirit of wisdom from above to work with them.

Well, let us seek the Lord, let us walk softly before Him, let us have faith in His promises and make straight paths for our feet, lest the lame be thrust out of the way. I am God's property, bought with His own precious blood, and He will not suffer me to be tried in the furnace and consumed. I shall be patient and come forth as gold tried in the fire.

You can read this to Eld Olsen [and] to Harmon Lindsay if you think best.

*Ellen G. White.*

## Chapter 121—Search the Scriptures - By Mrs. E. G. [991] White -

Christ has said: “Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.” The duty of searching the Scriptures is enjoined upon every son and daughter of Adam. Jesus says, “And they are they which testify of me.” The Father was revealed in the Son, and in studying Christ we shall learn of the Father. Then let us come to search the word of God with softened, subdued hearts, and read the testimony concerning our Lord and Master. Shall we not with intense interest seek to catch his spirit, copy his example, and breathe in the atmosphere of his presence, which is light and love? How eagerly should we study every lesson that fell from his divine lips! How we should cherish his instruction! How ardently we should seek to imitate his character and life, and press on to know more and more of the heavenly truths he taught. If we would but practice the truths he has given, we should perfect an experience that would be of the highest value to us, and to the world.

Jesus presented new views of truth to his disciples, and how much deeper was the meaning of his utterances than the meaning of any lesson ever taught by human lips! “God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

How shall we search the Scriptures? Shall we drive our stakes of doctrine one after another, and then try to make all Scripture meet our established opinions, or shall we take our ideas and views to the Scriptures, and measure our theories on every side by the Scriptures of truth? Many who read and even teach the Bible, do not comprehend the precious truth they are teaching or studying. Men entertain errors, when the truth is clearly marked out, and if they would but bring their doctrines to the word of God, and not read the word of God in the light of their doctrines, to prove their ideas right, they would not walk in darkness and blindness, or cherish

error. Many give the words of Scripture a meaning that suits their own opinions, and they mislead themselves and deceive others by their misinterpretations of God's word. As we take up the study of God's word, we should do so with humble hearts. All selfishness, all love of originality, should be laid aside. Long-cherished opinions must not be regarded as infallible. It was the unwillingness of the Jews to give up their long-established traditions that proved their ruin. They were determined not to see any flaw in their own opinions or in their expositions of the Scriptures; but however long men may have entertained certain views, if they are not clearly sustained by the written word, they should be discarded.

Those who sincerely desire truth will not be reluctant to lay open their positions for investigation and criticism, and will not be annoyed if their opinions and ideas are crossed. This was the spirit cherished among us forty years ago. We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. Solemnity characterized these councils of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood, it was discussed, and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one, as Christ and the Father are one. Many tears were shed. If one brother rebuked another for his dullness of comprehension in not understanding a passage as he understood it, the one rebuked would afterward take his brother by the hand, and say, "Let us not grieve the Holy Spirit of God. Jesus is with us; let us keep a humble and teachable spirit;" and the brother addressed would say, "Forgive me, brother, I have done you an injustice." Then we would bow down in another season of prayer. We spent many hours in this way. We did not generally study together more than four hours at a time, yet sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony. We were all of one mind and one spirit.

We sought most earnestly that the Scriptures should not be wrested to suit any man's opinions. We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that his disciples might be one as he and the Father are one. Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer, and without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus; we loved one another.

In those days God wrought for us, and the truth was precious to our souls. It is necessary that our unity today be of a character that will bear the test of trial. We are in the school of the Master here, that we may be trained for the school above. We must learn to bear disappointment in a Christ-like manner, and the lesson taught by this will be of great importance to us.

We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed.

Could those who are self-sufficient see how the universe of God regards them; could they see themselves as God sees them; they would behold such weakness, such manifest want of wisdom, that they would cry to the Lord to be their righteousness; they would want to hide from his sight. The apostle says, "Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." When our schemes and our plans have been broken; when men who have depended upon our judgment conclude the Lord would lead them to act and judge for

themselves, we should not feel like censuring, and like exercising arbitrary authority to compel them to receive our ideas. Those who are placed in authority should constantly cultivate self-control. I am thankful that God is a wise ruler, and every one who is a true disciple of Christ will be humble, lift his cross, and meekly follow where the self-denying, self-sacrificing Jesus leads the way. Disappointment may prove to be the greatest of blessings to us. We must learn that others have rights as well as we have, and when any of our brethren receive new light upon the Scriptures, he should frankly explain his position, and every minister should search the Scriptures with the spirit of candor to see if the points presented on a new subject can be substantiated by the inspired word. “The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.” Every soul must look to God with contrition and humility, that God may guide and lead and bless. We must not trust to others to search the Scriptures for us. Some of our leading brethren have frequently taken positions on the wrong side, and if God would send a message and wait for these older brethren to open the way for its advance, it would never reach the people. These brethren will be found in this position until they become partakers of the divine nature to a greater extent than ever they have been in the past. There is sadness in heaven over the spiritual blindness of many of our brethren. Our younger ministers who fill less important positions must make decided efforts to come to the light, to sink the shaft deeper and still deeper into the mine of truth.

The rebuke of the Lord will be upon those who would be guardians of the doctrine, who would bar the way that greater light shall not come to the people. A great work is to be done, and God sees that our leading men have need of greater light, that they may unite with the messengers whom he shall send harmoniously to accomplish the work that he designs they should. The Lord has raised up messengers and endued them with his Spirit, and has said, “Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.” Let no one run the risk of interposing himself between the people and the message of heaven. The message of God will come to the people; and if there

were no voice among men to give it, the very stones would cry out. I call upon every minister to seek the Lord, to put away pride, to put away strife after supremacy, and humble the heart before God. It is the coldness of heart, the unbelief of those who ought to have faith, that keeps the churches in feebleness.

I would rejoice with all my heart to see all who have been connected with the work, take their places to hold high the banner of Jesus, that when their work shall be done, they may say as did Paul, "I have fought a good fight. I have finished my course. I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

## Chapter 122—To S. N. Haskell

**H - 13 - 1892**

**North Fitzroy,**

**August 22, 1892.**

*Dear Brother Haskell,*

We received your letters last Thursday evening. The coming of the mail with news from our American friends is always a great event to us. As soon as we get off the mail to America we begin to reckon the days when the mail will arrive. I was somewhat surprised to learn that your wife had safely taken the long journey to California. And I sincerely hope and pray that she will have the peace of Christ, and rest content, and be happy in His love. This is her privilege. Jesus loves this daughter of Abraham and He will not be unmindful of her, but will care for her as a tender mother cares for her child. I think of her with sympathy and tender compassion.

We ought to cherish more than we do the thought that God is love. He has demonstrated the fact that He loves us although we are weak and perverse and sinful. I am glad your wife is in California and I hope she will receive every needed attention. I hope she will not desire to go back over the road to South Lancaster. I am glad that you write me particulars, and I am thankful to report that I am gaining in strength and do not suffer as much as I have done. I am unable to sleep much at night, and am glad the nights are shortening and the days are lengthening. Emily Campbell builds my fire at five o'clock and then she helps me dress, for I cannot dress or undress myself or comb my hair. Think how it seems to me to be so helpless; but the Lord is good, and in word or thought I would not fret or murmur. He doeth all things well. I believe He will restore me to health and I shall yet bear my testimony in Australia and New Zealand.

The school in Melbourne opens this week. Students are coming in. The brethren in the school are desirous that we should move near by. They are located in St. Kilda, not far from Prahran. I determined

to ride over there, though it is a distance of ten miles from here, and going and coming would make a journey of twenty miles. But I endured the journey well. I was pleased with the location and with the building, for they can be accommodated nicely.

There are four tenement houses in the terrace. The school occupies two of these buildings, and the others are occupied by other parties. Our brethren are anxious to obtain one of these tenements so that we could occupy it, but we do not know that we can secure it. They think if we were close by the school I could speak to the students without difficulty. This I am willing to do, if the way opens for us to secure a house free from the curse of open drains or sewage. Where the school is located there is no sewage that will offend.

The terrace stands alone, and on either side of the buildings are two acres of land. Everything is favorable in surroundings. A beautiful park is close by, and large, imposing buildings are all around. The deaf and dumb asylum, an institution for the blind, and the Wesleyan College are near by. The rents are high in this part of the city. We tried to secure a small wooden tenement which has none of the conveniences we have here, although they ask the same price as we pay now, \$25.00 a month. Should we take a building in the terrace where the school is located, we should have to pay ten dollars per week. I cannot see how I could pay that sum; but they will try to secure it if they can, for they say that dollars and cents should not be taken into consideration if I can benefit the school. We are praying to the Lord to open the way if He would have us move near the school.

August 23. I have slept only about two hours through the night that has passed. I am sleeping so little that I do not know how long I shall stand the strain. During the night season I devoted some time to prayer for it seemed to me that if there was ever a time when we needed to watch and pray continually, it is now. The Lord is soon to come, and the end of all things is at hand. The watchmen should be wide awake now and see eye to eye. Solemnity should be upon us all. There are to be but two classes in our world, the obedient and the disobedient. Our only hope is God. He loves us, and we must continue in the words spoken by Jesus. What pleases God? It is the loving obedience of every individual soul. The obedience of heavenly beings pleases God, and the sinner who unreservedly

[995]

surrenders himself to do God's way pleases God. We must listen as God says of Jesus, "This is my beloved Son in whom I am well pleased: hear ye Him."

Jesus reveals the Father's character, publishes the Father's grace, and in Him dwelleth all the fullness of the Godhead bodily.

I see perplexities on every side. As character develops man and woman will take their position, for varied circumstances brought to bear upon them will cause them to reveal the spirit which prompts them to action. Every one will reveal the character of the bundle with which he is binding himself. The wheat is being bound up for the heavenly garner. The true people of God are now bound up for the heavenly garner. The true people of God are now pulling apart, and the tares are being bound in bundles ready to burn. Decided positions will be taken. Satan will move upon minds that have been indulged, upon men who have always had their own way, and anything presented to them in counsel or reproof to change their objectionable traits of character is considered faultfinding, binding them, restraining them, that they cannot have liberty to act themselves. The Lord in great mercy has sent messages of warning to them, but they would not listen to reproof. Like the enemy who rebelled in heaven, they do not like to hear, do not correct the wrong they have done but become accusers, declaring themselves misused and unappreciated.

[996] Now is the time of trial, of test, of proving. Those who, like Saul, will persist in having their own way will suffer, as he did, loss of honor and finally the loss of the soul. God has a people, and they will be a tried people, but the people will be humble. They are under the guidance of the Holy One in thought, in word, in deed. Can any of us find a path more pleasant than that in which the Eternal One leads the way? Self must die. The truth of God places us in a path cast up for the ransomed of the Lord to walk in. It is a narrow path; there is no self-glorying in it. But many will forsake this path where the true light shines and will walk in the sparks of their own kindling. Look at Dr. Burke. Here is a representation of Saul, proving his own ways. What does he gain? Happiness? Peace? No. He has placed himself in the rank and file of the great rebel.

Can nothing be done to save him?

August 24. I am now in the room occupied by Brother and Sister Starr, half sitting, bolstered up on their bed writing to you. Our entire family are here. We left Preston this morning as soon as possible after breakfast; drove ten miles to our school building.

The opening exercises were this morning. I endured my long ride well. I was carried up stairs in a chair by two men; after resting a while on the bed I was taken again down in the chair into the room appropriated for a chapel, where the opening exercises of the school were held. Elder Tenny spoke appropriate words, about forty minutes, and then I was called upon to speak. I was willing and gladly expressed my feelings in reference to the establishment of a school in Australia, and I had special freedom in speaking. Then Willie spoke well for about half an hour. His words were well chosen. Elder Starr then made good remarks. Then Elder Rousseau spoke well. Everything passed off very nicely, and all seemed pleased.

Sister Ethredge, who is living in Adelaide, was a missionary. She is seeking to sell her place in Adelaide, that she can send her sons to this school. She was to sail in the Pitcairn to unite with Brother and Sister Reed in their work upon the Island. But she was taken sick and could not go. [997]

We consider the opening was good. All are pleased with the buildings and location for the school. This is rather remarkable, for generally some have criticisms to make; but we have not heard one word of dissatisfaction expressed or even intimated.

We had conversation after the meeting with Elder Starr. The question was in reference to a teacher of grammar for the advanced classes. There is no perplexity in regard to the first classes of grammar, but we need well qualified teachers in all branches, and we hope Elder Olsen will find either man or woman that can come to Australia as a thorough teacher. If only Sydney Brownsberger had kept himself straight, he would be just the one to come. But the question is whether his record will not follow him. We scarcely dare venture the matter and run the risk. That the man has sincerely repented I have not a doubt, and I believe the Lord has forgiven him. But if obliged to make explanations it would not be an easy matter to do; so what shall we do with Sydney Brownsberger? Leave him where he is a prey to remorse, and to be useless the remainder of his life? I cannot see what can be done. O for wisdom from on high! O

for the counsel of One who reads the heart as an open book! How Satan watches for souls to bind them with his hellish cords that they become lost to the work and almost helpless in his hands. “Watch and pray, lest ye enter into temptation.”

[998] August 28. Last Friday Emily and I rode over to the school buildings and took dinner with them. On the way we looked at buildings to see if they would serve us, but all [were] unfavorable, sunless, or wedged in with other buildings. We had others still to visit when the storm struck us. (It was) a severe spurt of hail storm, so we made our way about one mile to the school and I was carried in a chair by three men up to Elder Starr’s room. We met Willie there at two o’clock and we went again in search of houses. We could spend but little time and it was a failure—no house for us. Everything that is desirable will cost us from thirty to forty dollars per month. We are seeking the Lord most earnestly for Him to guide us with His counsel and give us grace to do His will. We want to be just where the Lord would have us to be. Were it not for the school, I would not go through the process of moving, for we are pleasantly situated; but there is an urgent desire expressed that we be near the school building that I can, as my strength will permit, give the students short talks. I know this is best, and therefore I desire to do this.

The school opened with twenty students and several more expected to attend but could not, up to the time of opening, see their way clearly in regard to finances. Every room is filled with teachers and pupils.

Elder Daniells and his wife were permitted to take a room and board in the building. They are not teachers but are very useful in many ways. He is to labor in the churches, which are suffering for help. Ministerial labor must be given to them. Brother Starr and his wife have a room. Brother Rousseau and wife have a room. Then the helpers and teachers have to be accommodated in the building. But whatever is going to be done with the students is a puzzling question. Either a cheap edifice is to be made of boards, or a tent will have to be pitched and serve as a dining-hall, or something planned. Many more will come in soon. You know something about the situation. Money is hard to get, and the prices of schooling and board must be sufficient to cover the expenses. I could not favor the placing

the tuition so low that there would be an accumulation of debts that could not be met. I think this rushing forward, setting low prices upon books, upon tuition, of students' board and rooms, is very poor policy. Let the number benefited share the expense, and if persons need to be helped, then help them. But those who can pay should pay. [999]

We are glad the school is located in the very best locality. We shall have to begin to plan to build a meetinghouse; but where is the money coming from? We meet now in a dirty, unwholesome, ill-ventilated building. Oh! my heart sickens at the thought of worshipping God in these places used for theaters and for shows. It must not be; but you know it costs to build here, anywhere. There was a mistake in locating the office where it is hemmed into a crowded block—no chance to enlarge unless it be heavenward. The time is not far distant when the office will be disposed of and a far better one secured, and suitable buildings erected for office, church, and school. As yet there is no way that we can devise, but the Lord knows best, "The cattle upon a thousand hills" are His, and He can work for those here in Australia if they will walk humbly with God.

I see so large a stock of human nature ready to spring into action that sometimes I am disheartened. I fear that the Lord cannot safely work for His people for He will not administer unto sin, or cover these selfish, unconsecrated workers with His robe of righteousness unless there is a deeper consecration, a more earnest faith. How can the Lord work for us? How can the Lord send us means to build churches and schools when the mold of unconsecrated minds will be upon the work? And unless there is decided transformation of character, I dare not expect the Lord to make bare His arm and reveal Himself in our behalf as a number working for God.

I have my fears for Battle Creek, that the light that has been shining upon them will not exalt them to a deeper, higher plain of action. Day and night these words are ringing in my ears, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes... And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained unto this day." I [1000]

tremble for Battle Creek. Oh that God would roll back the mist and clouds that are gathering over her at the present time. But our trust must be in the Lord God of Israel. Jesus, precious Saviour, Thou alone canst be the help of Thy people. We are amid the perils of the last days, and it makes my heart ache to read the articles in the Review that published to the world that we are at variance. One feels moved to present the coming conflict in strong lines as he views it.

Then our good Brother Smith gives the trumpet a counter blast, to make of none effect the warnings given in the same issue. Even if he did see that Elder Jones was too fast, what was his work? Go to Brother Jones, talk with him before his piece was inserted in the Review. This would be doing the works of Christ; but to put that article in the paper from Elder Jones and then Elder Smith write, as he has done, an article in the same issue, is entirely contrary to the light which the Lord has given me. Better let the articles of Elder Jones remain unpublished than, in the face of our enemies and the world which are watching to see something which they can use against believers, to present them in an unfavorable light to the world. This, I was shown, should not be done. That there will be alienation and disunion, I do not doubt, for this is the very work Satan is determined shall be, but which cannot be if the professed believers will heed the words of Jesus Christ.

This seems to be a seed after the same order of the Minneapolis meeting that is dropped into the soil already prepared for it which will produce a harvest of its kind. But we must look unto Jesus.

[1001] Sadness and discouragement must not be cherished because we have a strong and mighty Leader. I think of the disciples in that sore tempest; the boat labored with strong winds and heavy gales. They have given up their efforts as hopeless, and while the hungry waves talk with death, amid the storm a light form is seen walking upon the foam-capped billows. This presence which should have been a blessing and hope to them, was a terror. They thought it a precursor of death. But a voice is heard amid the roar of the tempest, "Be of good cheer, it is I, be not afraid."

Oh how many are in this time of peril making a hard pull against a head sea! The moon and stars seem to be hidden by storm clouds, and in despondency and despair many of us say, "It is no use; our

efforts are as nothing. We shall perish. We have toiled at the oars, but without any success.”

When Jesus, whose eye has been upon them in all their efforts, speaks, “Be of good cheer, it is I, be not afraid,” in the fourth watch of the night, Jesus comes to His disciples walking upon the foam-capped billows. Then the disciples cried out, “It is a spirit, it is a spirit.” When the known voice is heard above the tumult of the storm, “Be not afraid, it is I,” comes to the tempted ones.

Jesus is just as near to us amid scenes of tempest and trial as He was to His followers who were tossed on the Sea of Galilee. We must have calm, steady, firm, unwavering trust in God. Now is our time, my brother, to not be moved away from our Stronghold by anything that shall arise. We must now have an individual experience in holding fast unto God. Christ is on board the vessel. Believe that Christ is our Captain, that He will take care, not only of us, but of the ship. Satan will work with his masterly power to separate the soul from God. We hear the different voices sounding from every quarter that our attention shall be taken from the true issue in this time. The end is near and let there not be a confusion of voices to misguide and mislead some astray. To say, “Peace, peace,” to these souls who have long resisted the voice of the True Shepherd, who have contended long against Omnipotence, is to quiet his conscience to [the] sleep of death. Will man in his pride forsake his own best interests by cherishing thoughts or doing deeds opposed to the mind and Spirit of God. God has been pleased to show me that men who ought to know the voice of the True Shepherd will be more ready to accept the voice of the stranger and follow in unsafe, forbidden paths because of the stubbornness of their human nature.

[1002]

Dark hours of trial are before the church because they have not obeyed the warnings and reproofs and counsel of God. What a bewitching power comes upon human minds to do contrary to the oft repeated will of God, and close the eyes and stop the ears, when Jesus is calling to them to hear His voice. He says, “My sheep hear My voice.”

That night in that boat was to the disciples a school where they were to receive their education for the great work which was to be done afterwards. The dark hours of trial are to come to every one as a part of his education for higher work, for more devoted,

consecrated effort. The storm was not sent upon the disciples to shipwreck them, but to test and prove them individually. Before the great trouble shall come upon the world such as has never been since there was a nation, those who have faltered and who would ignorantly lead in unsafe paths will reveal this before the real vital test, the last proving, comes, so that whatsoever they may say will not be regarded as voicing the True Shepherd. The time of our educating will soon be over. We have no time to lose in walking through clouds of doubt and uncertainty because of uncertain voices.

[1003] We may stand close to the side of Jesus. Let none in his pride of self opinion shirk one hard lesson or lose the blessing of one hard discipline. Humble yourselves under the hand of God, warn all that they do not in stubbornness choose their own way and act like undisciplined, untrained children. Whatever be our condition in life, our business, we have a sure Guide. Whatever be our condition, He is our Counselor. Whatever be our loneliness, He is our Friend in Whom we may ever trust. When voices on every hand are heard to lead us to wander away into false paths there is a voice that is true that is heard, "I am the way, the truth, and the life. You may stop your contention over little items and differences. "Believe in me; I am the true Shepherd." "I and my Father are one. I in them, and they in me." "And that the world may believe that thou hast sent me and hast loved them as thou hast loved me."

The Lord would have us answer the prayer of Christ. Seek for unity and oneness. Seek for harmony, then we bear to the world a living testimony of the light of Jesus Christ.

*Ellen G. White*

## Chapter 123—To U. Smith

[1004]

Letter 25b, 1892

**North Fitzroy,  
August 30, 1892.  
Elder Uriah Smith:  
Battle Creek, Michigan**

*Dear Brother,*

I am deeply interested that in every move you make, you should have the Lord to move with you. God bestows upon his people great blessings in giving them faithful, upright ministers. In all ages he has wrought through human instrumentalities to give decided messages of warning to his people, that they may be aroused and convicted of their sins and be led to repent and reform. But at the very time when he is thus empowering men by his Holy Spirit to cry aloud, to spare not, to lift up his voice like a trumpet, and show his people their transgressions and the house of Jacob their sins, there are other influences at work to counteract the working of God through his appointed agencies. There are those to whom this scripture is applicable: “They have healed the hurt of the daughter of my people slightly, saying, Peace, Peace; when there is no peace.”

We need to walk very carefully before God. I have in times past had many heart-aches as I have been shown your dangers. When once you have taken a position in regard to any subject, there is a set determination to hold to the stand taken. You have not pursued a right course in reference to questions upon which there is a difference of opinion. At times you are altogether too sharp and severe toward your brethren who are younger in years, and yet whom the Lord is manifestly using to give light to his people.

The One who has paid the purchase money for our souls, prayed just prior to his crucifixion, “Neither pray I for these alone, but for them also which shall believe on me through their word; that they

also may be one in us: that the world may believe that thou hast sent me.”

[1005] Here are the credentials we are to bear to the world that the Lord hath sent his Son Jesus, “that whosoever believeth in him should not perish, but have everlasting life.” When so much importance is attached to the unity of believers, why is there so little effort to preserve unity? Why are not the words of our Saviour more decidedly practiced? Why is not greater caution exercised that differences shall not exist; and if there are differences of opinion, why swell them to as large proportions as possible, and make the breach as wide as possible? Why present these differences conspicuously before the world?

This matter grieves my soul, because it grieves the soul of him who died for us, that we should be one in him and one in God. I have great respect and love for you, my brother, and it hurts me to see you in any way taking a course that in the least resembles the course pursued by the Jewish nation, which separated them from God and bound up their minds in prejudice and unbelief, that the true light shining all about them was not discovered and acknowledged. I have had the deepest interest in Elder Butler. You know how he decidedly refused to listen to anything I might say, because he was deceived and blinded by reports that had no foundation in truth. You were influenced in the same way. Both of you have had evidence that the Lord was still using Sister White as he had done; this has had some influence with you, but not enough with Elder Butler to lead him to retract one thing he has said and done to counteract my influence. Now the Lord is acquainted with this whole matter. There is pride of heart, there is prejudice, there is resistance to the Spirit of God, and this crops out on every occasion where there is a chance.

[1006] How pleasing it would be to our Saviour, whose children we are, if all would cherish love for one another, and make every exertion in their power to see eye to eye, to be at agreement. Jesus said, “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.” “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” In what way is our light

shining? The influence of our work upon the world, will be affected to a great degree by the attitude we maintain toward one another. When you publish to the world that there is variance among those who are warning the world of Christ's soon coming, what will be the effect upon those to whom we would give the message of truth? Will it increase their faith in the work that is committed to us?

The world is watching us as a people, and our enemies are not slow to take advantage of any indication of variance among us. A sister in Australia lately received a letter from her sister in Michigan that shows the influence of these things. The parents of the girls are not Sabbath-keepers, but were becoming somewhat interested in our faith, when the minister of their church informed them that the Adventists were at variance among themselves. Some were advocating one position, he said, and some another, in decided opposition to the first. The people could not agree as to what they did believe, and the whole thing would prove to be a delusion.

My brother, these things ought not to be as they have been. We expose our weakness to our enemies when there is no occasion for so doing. If the workers were all brave and consecrated men, this thing would not be done. The heavenly intelligences look with amazement upon the way the battle is turning. Those who ought to stand like valiant heroes of faith, shoulder to shoulder, are turning their weapons of warfare against their fellow workmen.

Why is this course pursued? I have been shown it is because the feelings of the natural heart, unsubdued by grace, have the supremacy. If they had an understanding of the word of God, men living amid the perils of the last days would rather sacrifice their dignity, though dear as the right arm or the right eye, than disregard the plainest precepts of God's word as they have done. It is a terrible thing! The enlightenment of the Holy Spirit is needed. Then the lessons of Christ to his disciples would have more weight than they have had.

In the eighteenth of Matthew is an important lesson for us at this time. "In that hour came the disciples unto Jesus saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. And whoso receiveth one

[1007]

such little child in my name receiveth me: but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea.” Read this whole chapter with humble heart softened by penitence and prayer. Does it mean anything to us?

Then said Jesus unto them, “Verily, verily, I say unto you, He that believeth on me hath everlasting life.” “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. 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.” “It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life.” O, that we may heed the words of Christ.

“Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name’s sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. 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.” The chosen people of God have lost their first love. Without this all their profession of faith will not save a soul from death. Suppose the attention should be turned away from every difference of opinion, and we should heed the counsel of the True Witness. When God’s people humble the soul before him, individually seeking his Holy Spirit with all the heart, there will be heard from human lips such a testimony as is represented in this scripture, “After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.” There will be faces aglow with the love of God; there will be lips touched with holy fire, saying, “The blood of Jesus Christ his Son cleanseth us from all sin.”

It is sin in some form that brings variance and disunion. The affections need transforming, a personal experience of the renewing power of Christ must be obtained. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

The apostle, speaking to Christian believers called by God's grace, says, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Here are conditions plainly stated. If we walk in the light as he is in the light, the sure result will follow: we shall have fellowship one with another. All jealousies and envyings and evil surmisings will be put away. We shall live as in the sight of God. It has become altogether too common to indulge our hereditary tendencies and natural inclinations, even in our religious life. These can never bring peace and love into the soul, for they always lead us away from God, away from his light. "He that followeth me shall not walk in darkness, but shall have the light of life."

When differences arise among brethren as to the understanding of any point of truth, there is one Bible rule to follow. In the spirit of meekness and love for God and one another, let brethren come together, and after earnest prayer, with sincere desire to know God's will, study the Bible with the spirit of a little child, to see how closely they can draw together, and not sacrifice anything but their selfish dignity. They should regard themselves as in the presence of the whole universe of God, who are watching with intense interest as brother tries to see eye to eye with brother, to understand the words of Christ, that they may be doers of the word. When you recall the prayer of Christ, that his disciples may be one as he was one with the Father, can you not see how intently all heaven is beholding the spirit you manifest toward one another? Are those who claim to be saved by the righteousness of Christ, seeking with all their entrusted capabilities to answer the Saviour's prayer? Will they grieve the Holy Spirit of God by indulging their own unconsecrated feelings, struggling for the supremacy, and standing as far apart as possible?

[1009]

There is need of wise generalship at the great head and heart of the work. One great and important trust is to see that no advantage is given to the enemies of God by publishing expressions detrimental to those of like precious faith. When a worker hears his fellow-laborer

present views that do not in all respects harmonize with his ideas, and without having a kindly interview to see if they cannot come into harmony, publishes the difference to the world in as marked a manner as possible, he brings dishonor upon God and the truth, and causes Satan to triumph.

The Lord Jesus is dishonored whenever brethren of the same faith accuse another and lessen the influence of one of God's delegated messengers. The enemies of truth will make the very most of the least item by which they can excite suspicion of the men through whom God is giving light to the people. To place any obstruction in the way of this light coming to the people, will be registered as a grievous sin in the sight of God. Better lose the right arm or the right eye than to be found in this kind of work. "It must needs be that offenses come; but woe unto that man by whom the offense cometh." Let not the influence graciously given you of God to save souls from ruin be employed in weakening the influence of others whom the Lord is using.

[1010] The solemn, important hours intervening between us and the judgment are not to be employed in warfare with believers. This is Satan's work; he began it in heaven, and he has with unabated energy kept it up ever since his fall. "But if ye bite and devour one another, take heed that ye be not consumed one of another." Let there not be in any of you an evil heart of unbelief. The time has come when the cry of the faithful watchman is to be heard, calling to his fellow watchmen, "What of the night?" to be answered, "The morning cometh, and also the night."

I have been deeply impressed that I should write more decidedly to our leading brethren in Battle Creek; for they are in peril, and do not know it. Today when, for the first time, I read in the Review the article by Brother A.T. Jones, and your article in the same paper opposing his position, I could understand more clearly some things that have been urged upon my mind. During my illness I have had precious experiences. Jesus has seemed to be close by me, and again and again I have been in earnest conversation with you. Your dangers have been presented to me. I said to you: "Elder Smith, the Lord loves you, but you do not discern all things clearly. There are those who are looking to you, influenced by the position you may take; and if you take a position that is not correct, you will lead

others to a wrong course of action. We as a people are to reach a very different condition of spiritual life, from that we have yet attained to. All the heavenly intelligences are at work, but the human agencies are slow to cooperate with them in doing the work that is needed to be done in our world. The false ideas that were largely developed at Minneapolis have not been entirely uprooted from some minds. Those who have not made thorough work of repentance under the light God has been pleased to give to his people since that time, will not see things clearly, and will be ready to call the messages God sends a delusion.

The enemy has been making you wide awake to discern error in those whose views in some points differed from yours. You have thought that you could see inconsistencies in A. T. Jones and E. J. Waggoner and those who were in harmony with them. My dear brother, those men are human; in the intensity of their feelings they may make mistakes; their expressions may sometimes be stronger than will impress minds favorably. But have you as a colaborer, one who has had long experience in the work, gone to these men with your soul imbued with the love of God, feeling pained to the very heart to perceive a shade of difference in views and positions, and said to them, “Brethren, we must be a unit. Christ prayed that we might be one as he is one with the Father. Let us together bring our ideas to the Scriptures. Let us lay aside prejudice, and be determined we will cherish brotherly love, and in meekness and lowliness of mind try to see eye to eye.”

[1011]

But few have courage to do this; yet it is the only Christlike course that will prevent divisions. It is the work of Satan to cause alienation. He knows that it will separate brethren from one another, and more than this, separate them from God. And if ever there was a time in this earth's history when this would be an offense to God and perilous to our souls, it is now. O, if all would be aroused to know what is close upon us, if they would awake out of sleep and draw nigh to God, many souls would be saved. But there are many who are as blind as were the Jews in the days of Christ. Some who have preached the truth, and some who are still preaching, are spiritually blind, and spiritually deaf. They will never have their eyes opened, they will never hear nor understand, any more than did the Jews. One who is in blindness of mind leads another who is also blind.

Would it not be well for us individually to examine closely our own position before God in the light of his holy word, and see our own special peril? God does not separate from his people, but his people separate themselves from God by their own course of action. And I know of no sins greater in the sight of God than cherishing jealousy and hatred toward brethren, and turning the weapons of warfare against them.

[1012] I point my brethren to Calvary. I ask you, What is the price of man? It is the only begotten Son of the infinite God. It is the price of all the heavenly treasures. And yet how men treat a brother who presents a view that is not in exact harmony with their understanding of the Scriptures. Self arises, a fierce and determined spirit is aroused. They will place the brother in a position that hurts his influence. If Christ has given that brother a message to bear, upon whom does the hurt come? Upon the Son of the infinite God. It is not the man, but Jesus Christ, who has become his substitute and surety, that is censured and accused. Your brethren are not as worthless rubbish, that they can be held so cheap as some have been during the past few years. In the books of heaven there are stern records to be examined, in regard to the manner in which some have dealt with the purchase of the blood of Christ.

I beg of you, my brother, to draw nigh to God, and he will draw nigh to you. Let your zeal, your ambition, be no less than it has been, but let it be wisely directed. Upon those points where you erred in the past, be on your guard against temptation. For Christ's sake, for your soul's sake, be afraid to place yourself in circumstances where you will be tempted to err again. Every time you fall under temptation, it becomes easier for you to repeat the same. When by God's appointment, we are placed in the way of temptation, the Lord will give the special, gracious influence of his Holy Spirit, to enable us to resist evil; he is giving us an opportunity to meet difficulties and obstacles, and overcome them, and thus obtain the record in the books of heaven, Overcomer. But if we begin a warfare against our brethren, we go into the battle alone. The Father of light is not with us. Having taken the case into our own hands, we have to fight the battle in our own strength, and we shall be defeated.

When the Lord chose the Jewish nation, and bade them not to unite themselves with another people, it was that they might not be

corrupted, that the light might be communicated to them to be given to the world. Did the Lord refuse to let his light shine upon other nations? No; but those idolatrous nations were raising up barriers, interposing obstructions, turning farther and farther away from the light; they were going deeper and deeper into the moral darkness, and becoming more and more blinded. One nation must be made the depository of sacred truth, so that there might be at least one channel through which the rays of light could shine forth to the world. So in this age God has committed to his people most sacred truth; he means that they shall have light to shed amid the darkness which surrounds them.

True Christianity will always be aggressive, and wherever it exists it will arouse enmity. All who live a conscientious life, who bear testimony of the claims of God, of the evil of sin, of the judgment to come, will be called the disturbers of Israel. Those whose testimony awakens the apprehension of the soul, offend pride, and arouse opposition. The hatred of evil against good exists as surely now as in the days of Christ when the multitudes cried, "Away with him!" "Release unto us Barabbas." There is no kind of evil in our world but that some have an interest in maintaining it. Evil is ever warring against good. And since we know that the conflict with the prince of darkness is constant and must be severe, let us be united in the warfare. Cease to war against those of your own faith. Let no one help Satan in his work. We have all that we can do in another direction. [1013]

"Be strong in the Lord and in the power of his might." Let us give heed to this injunction. If it were not possible for us to be strong, God would never have commanded it. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

The first thing recorded in Scripture history after the fall was the persecution of Abel. And the last thing in Scripture prophecy is the persecution against those who refuse to receive the mark of the beast. We should be the last people on the earth to indulge in the slightest degree the spirit of persecution against those who are bearing the message of God to the world. This is the most

terrible feature of unchristlikeness that has manifested itself among us since the Minneapolis meeting. Sometime it will be seen in its true bearing, with all the burden of woe that has resulted from it.

[1014]

A passive piety will not answer for this time; let the passiveness be manifested where it is needed, in patience, kindness, and forbearance. But we must bear a decided message of warning to the world. The Prince of Peace thus proclaimed his work, "I came not to send peace on earth but a sword." Evil must be assailed; falsehood and error must be made to appear in their true character; sin must be denounced; and the testimony of every believer in the truth must be as one. All your little differences, which arouse the combative spirit among brethren, are devices of Satan to divert minds from the great and fearful issue before us. The true peace will come among God's people when, through united zeal and earnest prayer, the false peace that exists to a large degree is disturbed. Now there is earnest work to do. Now is the time to manifest your soldierly qualities; let the Lord's people present a united front to the foes of God and truth and righteousness.

God expects every man to do his duty. "Ye are my witnesses," saith the Lord. Call men to repentance. Set before them in clear, distinct lines, their danger; point them to him who taketh away the sin of the world. Carry the offer of Christ's mercy and righteousness to those who are lost. Many will resent your testimony; you can expect nothing else, for they resented the testimony of the Son of God. But if we stand in God, faithful and true, our testimony will be as a hammer breaking in places the rocky hearts, a fire consuming the refuge of lies.

Those who are under the influence of the Spirit of God will not be fanatical, but calm, steadfast, free from extravagance. But let all who have had the light of truth shining clear and distinct upon their pathway, be careful how they cry peace and safety. Be careful how you make the first move to suppress the messages of truth. Be careful what influence you exert at this time.

Those who profess to believe the special truths for this time need to be converted, and sanctified by the truth. As Christians we are made depositories of sacred truth, and we are not to keep the truth in the outer court, but bring it into the sanctuary of the soul. Then the church will possess divine vitality throughout. The weak shall be

as David, and David as the angel of the Lord. One question will be all absorbing,—who shall approach nearest the likeness of Christ? Who shall do most to win souls to righteousness? When this is the ambition of believers, contention is at an end; the prayer of Christ is answered. [1015]

When the Holy Spirit was poured out upon the early church, “the whole multitude of them that believed were of one heart and one soul.” The spirit of Christ made them one. This is the fruit of abiding in Christ. But if dissension, envy, jealousy, and strife are the fruit we bear, it is not possible that we are abiding in Christ. To draw nourishment from the Living Vine is the same that Christ represents as eating his flesh and drinking his blood. And if we are feeding upon him we shall manifest his spirit.

Jesus longs to bestow the heavenly endowment in large measure upon his people. Prayers are ascending to God daily for the fulfillment of the promise, and not one of the prayers put up in faith is lost. Christ ascended on high, leading captivity captive, and gave gifts unto men. When, after Christ’s ascension, the Spirit came down as promised, like a rushing, mighty wind, filling the whole place where the disciples were assembled, what was the effect? Thousands were converted in a day. We have taught, we have expected, that an angel is to come down from heaven, that the earth will be lightened with his glory. Then we shall behold an ingathering of souls similar to that witnessed on the day of Pentecost.

But this mighty angel comes bearing no soft, smooth message, but words that are calculated to stir the hearts of men to their very depths. That angel is represented as crying mightily with a strong voice, saying, “Babylon the great is fallen, is fallen, and is become the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird.” “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Are we indeed as the human agencies, to cooperate with the divine instrumentalities in sounding the message of this mighty angel who is to lighten the earth with his glory?

How great and widespread must be the power of the prince of evil, which can be subdued only by the mighty power of the Spirit. Disloyalty to God, transgression in every form, has spread over our world. Those who would preserve their allegiance to God, who are [1016]

active in his service, become the mark of every shaft and weapon of hell. If those who have had great light have not corresponding faith and obedience they soon become leavened with the prevailing apostasy; another spirit controls them. While they have been exalted to heaven in point of opportunities and privileges, they are in a worse condition than the most zealous advocates of error.

There are many who have been preparing themselves for moral inefficiency in the great crisis. They are wavering and undecided. Others who have not had so great light, who have never identified themselves with the truth, will, under the influence of the Spirit, respond to the light when it shines upon them. Truth that has lost its power upon those who have long slighted its precious teaching, appears beautiful and attractive to those who are ready to walk in the light. The Spirit sets home the truth in such a manner as to arouse the conscience to discern and acknowledge the only true God, and Jesus Christ whom he has sent. Men see themselves as transgressors of the law of God. By faith they behold the infinite love of God in the gift of Jesus to our world. By faith they see the sentence of condemnation erased, and their names recorded in the book of life. They see the robe of Christ's righteousness presented to them, preparing them for the mansions above, that they may stand spotless before the Father. These are the things of Christ which the mind grasps, and which are food to the soul.

Amid the confusion of delusive doctrines the Spirit of God will be a guide and a shield to those who have not resisted the evidences of truth. He silences every other voice than that which comes from him who is the truth and the life. God gives to every soul opportunity to hear the voice of the True Shepherd, to receive the knowledge of God and our Saviour. When the heart receives this truth as a precious treasure, Christ is formed within, the hope of glory, while the whole heavenly universe exclaims, Amen and amen.

[1017]

We have absolute need of the regenerating power of the Holy Spirit. We have no time to confer with flesh and blood. The power of Satan is apparently in the supremacy, he is seeking to convert all things in the world to his own purpose, to imbue human beings with his own spirit and nature. The conflict will be terrible. The minds and hearts of men seem surcharged with hostility against divine revelation; the passions are stirred with envy against purity

and holiness and devotion to God and his requirements; the will is set like granite against all that is called God or that is worshiped. The confederacy of Satanic agencies, united with evil men, are as instruments of unrighteousness, throwing their whole force into the battlefield, evil against good.

We have need of divine illumination. Every individual is striving to become a center of influence; and until God works for his people, they will not see that subordination to God is the only safety for any soul. His transforming grace upon human hearts will lead to unity that has not yet been realized; for all who are assimilated to Christ will be in harmony with one another. The Holy Spirit will create unity.

“He shall glorify me.” “This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” The Holy Spirit glorifies God by so revealing his character to his people that he becomes the object of their supreme affections, and by making manifest his character in them. They see clearly that there was never any righteousness in the world but his, no excellence in the world but that derived from him. When the Spirit was poured out from on high, the church was flooded with light, but Christ was the source of that light; his name was on every tongue, his love filled every heart. So it will be when the angel that comes down from heaven having great power, shall lighten the whole earth with his glory. May the Lord help his people to see and understand what is truth.

## Chapter 124—To O. A. Olsen

Lt 19d, 1892

### The Need for Love in the Church, and an Appeal to Heed the Message to the Laodiceans

(Written September 1, 1892, from North Fitzroy, Victoria, to O. A. Olsen, president of the General Conference.) We are certainly living amid the perils of the last days, and, while we may intellectually accept the theory of the truth, it will be of no saving value to us unless the prayer of Christ avails in our behalf, “Sanctify them through Thy truth: Thy word is truth.” The meaning of that prayer is, Make them holy through the knowledge of the Word. “The light (Christ) shineth in darkness (the world), and the darkness comprehended it not.” Instead of welcoming that which scatters the darkness, many comprehended it not and received it not.

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

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

I wish that all would see that the very same spirit which refused to accept Christ, the Light that would dispel the moral darkness, is far from being extinct in this age of the world. There are those in

our day who are no more ready to recognize and acknowledge light than were the people when the prophets and the apostles came with messages from God, and many rejected the message and despised the messenger. Let us beware that this spirit is not entertained by any one of us. [[Revelation 2:1-5](#), quoted.]

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

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

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

[1020]

Is love abiding in the church? Is it not almost extinct? With many, their first love for Jesus has cooled. Brethren do not love brethren. The love of many has waxed cold. The True Witness represents all who have left their first love as fallen. Did He not know their peril? "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Shall these heart-searching truths continue to be passed by with indifference by the churches? The loss of the first love has opened the door to a great amount of selfishness, evil surmising, evil speak-

ing, envy, jealousy, hard-heartedness. This is the fruit borne when the fervor of the first love has grown cold. There has been but little restraint upon the tongue, for prayer has been neglected. A Pharisaical righteousness has been cherished; there is a deadness of spirituality; and a lack of spiritual eyesight is the result.

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

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

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

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

How was it with Ephesus? she knew not the time of her visitation. She did not heed the solemn admonitions of God. She did not maintain a vital connection with Christ, and grievous wolves entered

in, and spared not the flock. That church, once beloved of God, that might have sent her bright rays amid the moral darkness to enlighten many souls, permitted her light to go out. [1022]

One of the greatest sins that is now extinguishing spiritual light is want of love for Jesus and one another. “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” See the longing, yearning love of Jesus who presents to His people the attractions of the eternal life, that they may catch the glory of the future world, and regain their first love. It is not the fashion now to repent. It is regarded by some as altogether too humiliating a work, altogether too old-fashioned. [1 John 1:5-10; 2:9-11, quoted.]

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

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

If Satan can impress the mind and stir up the passions of those who claim to believe the truth, and thus lead them to unite with the forces of evil, he is well pleased. If once he can get them to commit themselves on the wrong side, he has laid his plans to lead them on a long journey. Through his deceptive wiles he will cause them to act upon the same principles he adopted in his disaffection in heaven. They take step after step in the false way, until there seems to be no other course for them except to go on, believing they are right in their bitterness of feeling toward their brethren. Will the Lord’s messenger bear the pressure brought against him? If so, it is because [1023]

God bids him stand in his strength and vindicate the truth that he is sent of God.

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

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

[1024]

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

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

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

If we are to bear a part in this work to its close, we must recognize the fact that there are good things to come to the people of God in a way that we had not discerned; and that there will be resistance from the very ones we expected to engage in such a work. A man that is sincere in the wrong is not justified in the wrong, because he has opened his heart to a class of evidence leading him to condemn the right, and has closed his heart to a class of evidence which, if he would not cherish prejudice, would lead him to see and acknowledge what is truth.

How long the Lord will have patience with men in their blindness, how long He will wait before leaving them to grope their way to final darkness, we cannot determine. [1025]

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

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

I wish to plead with our brethren who shall assemble at the General Conference to heed the message given to the Laodiceans. What a condition of blindness is theirs! This subject has been [1026]

brought to your notice again and again, but your dissatisfaction with your spiritual condition has not been deep and painful enough to work reform. “Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” The guilt of self-deception is upon our churches. The religious life of many is a lie.

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

[1027] I ask, What means the contention and strife among us? What means this harsh, iron spirit, which is seen in our churches and in our institutions, and which is so utterly unChristlike? I have deep sorrow of heart because I have seen how readily a word or action of Elder Jones or Elder Waggoner is criticized. How readily many minds overlook all the good that has been done through them in the few years past, and see no evidence that God is working through these instrumentalities. They hunt for something to condemn, and their attitude toward these brethren who have zealously engaged in doing a good work, shows that feelings of enmity and bitterness are in the heart. What is needed is the converting power of God upon hearts and minds. Cease watching your brethren with suspicion.

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

Mark the words of Christ, and bear them in mind: "As I have loved you, that ye also love one another." "This is My commandment, that ye love one another as I have loved you." "Neither pray I for these alone; but for them also which shall believe on Me through their word, that they all may be one."

How full and perfect is this union to be? "As Thou, Father, art in Me, and I Thee, that they also may be one in us: that the world may believe that Thou hast sent Me. And the glory which thou gavest Me, I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me."

What large possibilities are presented before us in the words spoken by Jesus! He says, "I have declared unto them Thy name, and will declare it, that the love wherewith Thou hast loved Me may be in them, and I in them." These words from the prayer of Christ are worthy of being written in letters of gold. They should be dwelt upon, and presented to the world by pen and voice. [1028]

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

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

purifies the heart, presenting God in new and enduring views as our heavenly Father.

[1029] Oh, that evil may be turned out of our hearts! Oh, that the soul may be thoroughly cleansed! Oh, that the love of God may abide in the soul as a living principle! Cultivate love for Jesus, love for those who believe in Him, and love for the wandering and perishing. We must have the love which is of heavenly birth, and nourish it as a heavenly plant. Stubbornness, which prevails to a fearful extent, must be broken up. The professed followers of Christ should no longer catch up little points of difference, meditating upon them, talking about them, and magnifying them until love is gone from the soul, as water from a leaky vessel. We must have the sanctifying influence of the grace of Christ in our hearts, else all our deeds will be as sounding brass and as a tinkling cymbal.

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

[1030] Evidence has been piled upon evidence, but they have been unwilling to acknowledge it. By their stubborn attitude they have revealed the soul malady that was upon them, for no evidence could satisfy them. Doubt, unbelief, prejudice, and stubbornness, killed all love from their souls. They demanded perfect assurance, but this is not compatible with faith. Faith rests not on certainty, but upon evidence. Demonstration is not faith.

If the rays of light which shone at Minneapolis were permitted to exert their convincing power upon those who took their stand against light, if all had yielded their ways, and submitted their wills

to the Spirit of God at that time, they would have received the richest blessing, disappointed the enemy, and stood as faithful men, true to their convictions. They would have had a rich experience. But self said, No. Self was not willing to be bruised. Self struggled for the mastery.

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

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

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

[1031]

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

The levity of some, the free speeches of others, the manner of treating the messenger and the message when in their private stopping places, the spirit that stirred to action from beneath, all stand registered in the books of heaven. And when these persons are tried and brought over the ground again, the same spirit will

be revealed. When the Lord has sufficiently tried them, if they do not yield to Him, He will withdraw His Holy Spirit. May the Lord grant that those who are deceived may make thorough work before probation closes.

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

[1032]

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

Ellen G. White Estate

*Washington, D. C.*

## Chapter 125—To S. N. Haskell

[1033]

Letter 14, 1892

Sept. 2, 1892

### **Elder Haskell:**

*Dear Brother in Christ,*

I have been seeking to present before Elder Smith and our brethren in responsible places the dangers and perils of this time. The crisis is just before us, and the peril of those who were united in confederacy to resist the appeals of the Spirit of God at Minneapolis, that they would be in darkness until they should see where they had grieved the Spirit of God, and confessed their wrongs, and put up the bar, so that they would not go over the same ground again. Now I have received letters stating that a proposition has been made by the Health Retreat for Bro. Morrison to come to St. Helena to be superintendent there. Since writing the things which I felt urged by the Spirit of the Lord to write, I must caution you not to encourage Bro. Morrison of Iowa to take any position in the Health Retreat. He has not cleared himself from the part he acted at Minneapolis. Blindness of mind is upon him. We want no more bodies of death to leaven that poor, unfortunate Sanitarium. What kind of confidence can we have to do this, in the light God has given? No, I cannot see one ray of light in Morrison's connecting with the Retreat. There is needed there a man true as steel, who should be in principle firm as a rock, who will stand in defence of what he knows as right and truth. Suppose this element from Iowa is introduced into California, where is there reserved power to operate on the mind and heart? Years have passed, and the testimonies have been speaking decidedly to them. He has attended our conferences at Battle Creek, and yet what stand has he taken? He has not confessed his sin in resisting the Spirit of God at Minneapolis. If he is not converted, Satan will find him a ready agent to work against truth [and] righteousness. Elder Healey and several others are ready to join hands with him. Let

[1034]

us not move blindly. Let us not plan unless we have God to plan with us. Elder Olsen speaks of LeRoy Nicola as a good one to help him; he will be if he has made crooked things straight; but these men have done so much harm in their blindness, working against the messengers and messages God has sent, that I fear it would be a great mistake to reward them by giving them positions of trust as true men to be depended upon. It would reveal a lack of wisdom in those who ought to reason from cause to effect. Let him stay where he is, where his position is well known, and where his influence cannot be misunderstood, and where those who confederate with him will not do it ignorantly but understanding just what it means. It is time that we knew whom to trust. The Lord says, "Them that honor me I will honor."

[1035] Now is the time of trial, of test, of proving. Those who, like Saul, will persist in having their own way, will suffer as he did, loss of honor, and finally the loss of the soul. God has a people, and they will be a field, a tried people; but the people will be a humble people. They are under the guidance of the Holy One in thought, in word in deed. Can any of us find a path more pleasant than that in which the Eternal One leads the way? Self must die. The truth of God places us in a path cast up for the ransomed of the Lord to walk in. It is a narrow path, there is no self glorying in it. But many will forsake this path, where the true light shines, and will walk in the sparks of their own kindling. Look at Dr. Burke. Here is a representation of Saul proving his own ways. What does he gain? Happiness? No. Peace? No. He has placed himself in the rank and file of the great rebel. Can nothing be done to save Him?

## Chapter 126—To A. T. Jones

[1036]

**Preston, Melbourne,  
Australia, Sept. 2, 1892**

*Dear Brother A. T. Jones,*

I send with this a letter written to Elder U. Smith; for I have felt pained to see differences appear in the Review and Herald, publishing to the world the want of unity among Seventh-day Adventists. It is essential that we present a united front. The light given me for many years from the Lord has been, Let not conflicting sentiments be published in our church paper.

We claim to be Christians under the control, not of our own feelings, but of the Spirit of God, devoted to the service of Christ, who has chosen us to be under the dictation of His Holy Spirit. He has offered to His Father a most wonderful prayer, that His disciples may be as He was, one with the Father. Now it is the duty of every one who believes in Christ as their personal Saviour, to answer that prayer. Angels and archangels are looking upon God's chosen ones with the most earnest interest to see what influence the truth is having upon mind and character, to see how much they appreciate the One who was crucified for them, that they might have eternal life. If the plainest injunctions and His commandments are lightly regarded, and the prayer of Christ just prior to His offering the great sacrifice, has been strangely neglected, what does it mean? We are truly a spectacle to the world, to angels, and to men.

Time is given to unimportant matters; but the very things of eternal consequence scarcely arrest the attention, and seem to make but faint impress on the mind. Actions speak for themselves. The thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth chapters of John need careful study and earnest practice, if we honor God and Jesus Christ whom He has sent. We cannot afford to be living in neglect of the very duties specified by our Substitute and Surety, that bears the divine credentials to the world that God so loved the

[1037]

world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Now the very highest missionary work to be done by the chosen of God, is that they are earnest doers of the words of Christ “Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you. These things I command you, that ye love one another.” [John 15:16, 17](#). “Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and We will come unto Him, and make our abode with Him.” [John 14:23](#).

This is the test; the proof of our love is that faith that works by love and purifies the soul. “He that loveth Me not keepeth not My sayings.” “He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.” Here is a promise on condition. Shall we not rationally conclude that why the church has so little of the realizing sense of the presence of God, is their indifference to do the things He has specified, and they are giving to the world a misrepresentation of the character of Christ.

[1038] Elder Jones, walk carefully before God. “Ye are a spectacle to the world, to angels, and to men.” Be careful not to present in the paper views which you know will clash with Elder Smith; for he feels that he is in authority to control the articles which appear in the REVIEW; but if he makes an attempt to close the door that light shall not come to the people, then, sad as it may be, the Lord will remove him. But the Lord loves Brother Smith, and be careful that no occasion shall be given, by publishing articles that he has not seen. If after he sees the articles and publishes them without seeing and speaking with the author of the article, then he has no right to put in the paper an opposite view; for he hurts the cause of God. This is no time for dissension; press together; seek to be a unit. There should be a breaking down of icy reserve and a mutual confidence and freedom exercised. Each must guard his words. Avoid all impressions which savor of extremes; for those who are watching for a chance will seize hold of any words strongly expressed to justify them in their feelings of calling you an extremist.

The crisis is just before us. The fierce conflict of mind with mind, of principle with principle, of truth with error, which is fast approaching, and which has already begun, calls for constant vigilance. This world is the great field where the last battle is to be fought. Now every man who is on the Lord's side will come up to the battle of the Lord, to the help of the Lord against the mighty, and the walls of antichrist shall fall before the Captain of the Lord's host. Then let not the chosen of God be found in opposition to the messengers and messages He sends; but let the ability and tact of every soul, by all Scriptural and holy means, be employed to give greater efficiency and strength in the aggressive warfare---not against brethren, not against the Lord's anointed---but against the Satanic agencies that they must meet.

The Lord will speak through His messengers. They are only the human instrumentalities, possessing no grace or loveliness of their own, and are powerful and efficacious only as God, the eternal Spirit, shall work upon human hearts. The treasure of the everlasting gospel is in earthen vessels. Paul may plant, and Apollos may water, and this is the extent of their ability: God only giveth the increase. There must be no dishonoring of God, no grieving of His Holy Spirit, by casting dishonor or reflection upon God, who selects His messengers to bear a message to the world, by refusing the message of God's words from the lips of any of His servants, by whom He may send it. Many souls rob themselves of great blessings, and Christ of glory which should redound to Him; because they do not take heed to this, there is confusion, and defection, and weakness. [1039]

*Ellen G. White*

## Chapter 127—To U. Smith

Lt 24, 1892

The Message of 1888; An Appeal for Unity; The Need for the  
Indwelling Christ

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

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

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

Through all ages Christ has come to His people, as He represents Himself in the market place at all hours of the day employing laborers for His vineyard, and He says to them, “Why stand ye here all the day idle? Go labor today in my vineyard.” But how forcible

is this parable in these days when we are near the close of earth's history. Well may we pray as never before both in our closets and in the church, that One mightier than the potentates of earth may stand at the helm.

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

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

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

[1042]

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

pleased to have you do this. But it will require on your part a vital connection with the great Leader of armies, and not follow your way or will, or be led by your own inclination, for this is not safe for you.

[1043] I do not wish to speak one word to you that will discourage you or bring upon you one pang of anguish. I have a love for your soul, and I desire that you shall bear the banner of truth firmly until the close of this earth's history. But to say that you will do this, I cannot. I am compelled to say to you that you are in danger, and your only safety lies in walking humbly with your God. Be careful what steps you take in expressing your differences with your brethren. You cannot tell how it pains me to see some of our brethren taking a course that I know is not pleasing to God. They are full of jealousy and evil surmising, and are ever ready to show in just what way they differ with Elder Jones or Waggoner. The same spirit that was manifested in the past manifests itself at every opportunity; but this is not from the impulse of the Spirit of God.

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

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

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

have had an opportunity to see what is the work these agents are doing, and yet those who are opposed to the points of truth which they brought out will, if occasion affords them a chance, make it appear that they are not in harmony with them, as much as to say, Beware of what they teach, for they carry matters to the extreme; they are not safe men. [1044]

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

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

It is quite possible that Elder Jones or Waggoner may be overthrown by the temptations of the enemy; but if they should be, this would not prove that they had had no message from God, or that the work that they had done was all a mistake. But should this happen, how many would take this position, and enter into a fatal delusion because they are not under the control of the Spirit of God. They walk in the sparks of their own kindling, and cannot distinguish between the fire they have kindled and the light which God has given, and they walk in blindness as did the Jews. [1045]

I know that this is the very position many would take if either of these men were to fall, and I pray that these men upon whom

God has laid the burden of a solemn work may be able to give the trumpet a certain sound, and honor God at every step, and that their path at every step may grow brighter and brighter, until the close of time.

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

[1046] But in Salamanca, N.Y., I was shown again that a great and good God would pardon your transgressions and forgive your sins, if you would humble your heart before God and come to Him in the meekness of a little child. He would then let His Holy Spirit rest upon you, and your testimony would be full of marrow and fatness. If you would walk in the light as He is in the light, your discernment would be clear and unobscured. May the Lord help you to understand my words.

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

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

of his own importance and loftiness, and his eyes have been closed to the glory of Christ. When Christ beams forth upon the soul, all glory is rendered unto Him who is seen to be the only One full of grace and truth. His glory alone should fill the soul.

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

[1047]

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

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

What attainments are there presented for the Christian’s endeavor, but how far short are our practices. Were our practices in harmony with the command of our Lord, the result would be glo-

[1048]

rious. He says, “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].

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

[1049]

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

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

be constrained by the divine principle of love? Shall not all heart-burnings, alienations, and estrangements be forever expelled from the soul, and antipathies be overcome, through the grace of Christ?

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

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

[1050]

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

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

[1051] “For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe” [1 Thessalonians 2:13]. The word of God cannot work effectually in the heart when it is barred out by unbelief. The message which the messengers have been proclaiming is the message to the Laodicean church. [Revelation 3:14-20, quoted.]

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

[1052] “As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power” [verses 6-10].

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

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

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

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

[1053]

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

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

[1054] The many and confused ideas in regard to Christ's righteousness and justification by faith are the result of the position you have taken toward the man and the message sent of God. But oh, Jesus longs to bestow upon you the richest blessings, and [to] make you a mouthpiece for Himself, that you may declare concerning the grace that dwelleth in you. Jesus has looked upon you with sorrow, because you have not answered His expectations. "Watchman, what of the night?" This is the question that has been asked and will continue to be asked and answered. What will you answer, my brother?

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

Ellen G. White Estate Washington, D.C. September 5, 1985. Entire letter.

**Chapter 128—Battle Creek, Mich., Tuesday, April 4, 1893. Address to the Church. - By Mrs. E. G. White.** [1055]

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Christ, the true witness, addresses the church at Ephesus, saying, "I have somewhat against thee, because thou hast left thy first love. 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." What effect have these words had upon the church? Have the professed people of God understood the import of the words, "I will come unto thee quickly [when you are at ease, careless, filled with spiritual negligence], and will remove thy candlestick out of his place, except thou repent." When warnings come no more to the people of God, when tender admonitions from the Spirit of God are silent, when the candle of heavenly illumination shines no longer upon their pathway, they will be left to kindle their own fire, and to walk in the sparks of their own kindling.

Many sermons are preached that are Christless as was the offerings of Cain, and heavenly intelligences look with amazement and sorrow upon the self-tainted, worthless offering. Could men realize how their services are regarded by heaven, they would humble themselves before God. Many workers have educated themselves as debaters and critics; but have they the example of Christ for dealing with souls in this way?—No, and unless this class of workers shall humble their hearts before God, they cannot sit with Christ upon his throne. Only those who have the Spirit of a little child will enter into the kingdom of heaven. Should Christ come to our world as he came at his first advent, many who imagine themselves to be children of God, would criticize him. Those who think they are keen, smart men, who are wise in their own conceit, need to know Jesus and him crucified. They need to understand the power of his grace. All our hope is founded and sustained by Christ, then when our ministers

fall on the Rock and are broken, they will say, “More of Christ and less of theories.”

O how few know the day of their visitation! How few, even among those who claim to believe in present truth, understand the signs of the times, or what they are to experience before the end. We are under divine forbearance today; but how long will the angels of God continue to hold the winds, that they shall not, blow? We are convinced that among the people of God there is blindness of mind and hardness of heart, although God has manifested inexpressible mercy toward us. How few there are who are truly humble, devoted, God-fearing servants in the cause of Christ, whose hearts are full of gratitude and thanksgiving because they are called to act a part in the work of God, being co-laborers with Jesus Christ, partakers with Christ of his sufferings! How few there are who can say from the heart, “Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.”

Today there are few who are heartily serving God. The most of those who compose our congregations are spiritually dead in trespasses and sins. They come and go like the door upon its hinges. For years they have complacently listened to the most solemn, soul-stirring truths, but they have not practiced them. They are less and less sensible of the preciousness and value of truth, because they neglect the practice of those things which are pleasing in the sight of God. The stirring testimonies of reproof and warning do not arouse them. The sweetest melodies that come from God through human lips—justification by faith, and the righteousness of Christ—do not bring forth from them a response of love and gratitude. Though the heavenly merchantman displays before them the richest jewels of faith and love, though his voice invites them to buy of him “gold tried in the fire,” and “white raiment that they may be clothed,” and “eye-salve that they may see,” they steel their hearts against him, and fail, to exchange their lukewarmness for love and zeal; but fold their hands in complacency, make a profession, but deny the power of true godliness. If they continue in this state, God will reject them with abhorrence. To praise the world and God at the same time, is in

~~no way acceptable to God. Awake, awake, before it is everlastingly too late.~~

Brethren and sisters who have long claimed to believe the truth, I would ask you, Have your practices been in harmony with your light, with your privileges, with the opportunities granted of heaven? This is a serious question. Why is it there is so little faith, so little spiritual power? Why are there so few who bear the yoke and carry the burden of Christ? Why do persons have to be urged to take up their work for the Master? Why are there so few who can unveil the mysteries of redemption? Why is it that the imputed righteousness of Christ does not shine through his professed followers as a light to the world?

The people of God are called “the light of the world, a city set upon a hill that cannot be hid.” “Glorious things are spoken of thee, O city of God.” “God is in the midst of her; she shall not be moved.” The Sun of Righteousness has risen upon the church, and it is the duty of the church to shine. Those who are connected with Christ will grow in grace, and in the knowledge of Jesus Christ, to the full stature of men and women. It is the privilege of every soul to make advancement. No one is to be an idler in the vineyard. If all who claim to believe the truth had made the most of their opportunities and ability to learn all that they were privileged to learn, they would have become strong in Christ. No matter what may have been their occupation, if farmers, mechanics, teachers, or pastors, if they had wholly consecrated themselves to God, they would have been efficient agents to work for the heavenly Master. They would have fulfilled the injunction of the apostle: “Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.”

If Christ is not abiding in the soul, another spirit rules and controls; but Christ, the precious Saviour, is to be the Christian’s all in all. Every holy thought, every pure desire, every godlike purpose is from him who is the light, the truth, and the way. Christ is to live

in his representatives by the spirit of truth. Jesus said, "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." The events of the future will be discerned by prophecy, and will be understood. "He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." Christ is to live in the human instrument. Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

[1056]

The privileges, the blessings of the child of God are represented by the apostle in the following language: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." When we realize that our hope of glory is Christ, that we are complete in him, we shall rejoice with joy unspeakable and full of glory. The apostle further says, that he ceased not to pray "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."

O, if we as a people had improved our opportunities to gain a knowledge of the word, to obtain a vital experience in the things of God, we would have fulfilled the word, "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." We can impart only that which we first receive. Those who are united to the church should be living, working agents to impart light to those who are in darkness. They should declare the truth of God, revealing his love and faithfulness. When men use their powers as God directs them to, their talents will increase, their ability will enlarge, and they will have heavenly

*Battle Creek, Mich., Tuesday, April 4, 1893. Address to the Church. - By Mrs. E.*

*G. White. -*

957

~~wisdom in seeking to save those who are lost. But while the church-~~  
members are listless, and neglectful of their God-given responsibility, how can they expect to receive the treasure of heaven to impart to others? When professed Christians feel no burden to enlighten the minds of those who are in darkness; when they fail to make use of the rich grace of Christ, and cease to impart the knowledge they have received, they become selfish, narrow, bigoted, and their capacity to receive more and more heavenly illumination decreases rather than increases. They become less discerning, lose their appreciation of the richness of the heavenly endowment, and failing to value it themselves, they fail to present it to others. It is only as God sees his professed people eager to be laborers together with him, that he can impart to them light and grace; for then they will make every interest secondary to the interest of his work and cause. With such workers the heavenly intelligences will co-operate. Jesus says, "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." It is the union of the Holy Spirit and the testimony of the living witness that is to warn the world. The worker for God is the agent through which the heavenly communication is given, and the Holy Spirit gives divine authority to the word of truth.

[1057]

Address to the Church. - By Mrs. E. G. White.

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*(Continued.)*

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What more can I say than I have said to impress upon our churches, and especially upon the church at Battle Creek, the eternal loss they are liable to in not arousing and putting to use the executive ability that God has given them? If the members of the churches would but put to work the powers of mind that they have, in well-directed efforts, in well-matured plans, they might do a hundredfold more for Christ than they are now doing. If they went forth with earnest prayer, with meekness and lowliness of heart, seeking personally to impart to others the knowledge of salvation, the message might reach the inhabitants of the earth. How many more messages

of reproof and warning must the Lord send to his chosen people before they will obey? I tell you in the name of the Lord Jesus, who gave his life for the life of the world, that as a people we are behind our privileges and opportunities. What rich feasts have been provided for the people of Battle Creek! What opportunities have been given them! The people have been convinced that they should be laborers together with God, but have they been converted to the idea! The dangers of their course, the duties required at their hands, have all been presented; earnest appeals have been made to their understanding and to their conscience, and light has been given them so that they are without excuse. They can have no cloak for their sinful neglect, but the Lord does not urge men and women to the work by presenting to them flattering inducements. They can work for him only as they work willingly, giving hearty co-operation.

The truth for this time has been presented from the holy oracles, and has been witnessed by the power of the Holy Spirit. It has been clearly shown that in the righteousness of Christ is our only hope of gaining access to the Father. How simple, how plain has the way of life been made to those who have a disposition to walk therein. Would greater evidence, more powerful manifestations, break down the barriers that have been interposed between the truth and the soul?—No. I have been shown that sufficient evidence has been given. Those who reject the evidence already presented would not be convinced by more abundant proof. They are like the Jews to whom Christ said, “If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.” The greatest miracles performed before them would not sweep away their caviling and unbelief. They have sown stubbornness, and it has borne fruit according to the design of Satan. Unless the transforming grace of Christ cleanses and purifies the soul, they will go on from darkness to greater darkness.

If we would see light in God’s light, we must abide in Christ. The soul must receive strength and nourishment from the living Vine. The apostle says, “Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” But stubbornness effectually bars the way to the entrance of the Spirit of God. Stubbornness does not profit; it is the fruit of selfishness, and the only cure for it is to cut it up from the heart by the roots. Often the outward manifestation of

selfishness is done away for a time, but its hateful fruit will again appear as do the leaves of a tree that has been cut down, but whose root remains. If a fiber of selfishness is left, it will spring forth again, and bear a harvest after its kind.

The Spirit of God cannot work effectually in any heart where pride and self-esteem exist. But without the aid of the Spirit of God the soul cannot be renewed, a new heart cannot be created within. The Lord is at work seeking to purify his people, and this great work is retarded by unbelief and stubbornness. Many think that had they lived in Christ's day, they would have been among his believing followers; but if all the miracles of Christ were presented before those whose hearts are not subdued by the Spirit of God, their convictions would not be followed, nor their faith increased. Light has been shining upon the church of God, but many have said by their indifferent attitude, "We want not thy way, O Lord, but our own way." The kingdom of heaven has come very near, and they have caught glimpses of the Father and the Son, but they have barred the door of the heart, and have not received the heavenly guests; for as yet they know not the love of God.

Think how great was the light that was given to the Jews, and yet they rejected the Lord of life and glory. Jesus says, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.... If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." The light became brighter and brighter, until there was no escaping the conclusion that Christ was no ordinary teacher; but when conviction is disregarded, when evidence is rejected, men are forced to take a position of active opposition and stubborn resistance. The Spirit of God followed the impenitent, with warnings and entreaties, the bright beams of the Sun of Righteousness illuminated the mind; but many refuse the compassion of a loving Saviour, and would not permit their hearts to break and melt under the beams of his love. They refused the message of mercy, refused to do what God required in the way that God required, and their offerings were as devoid of merit as were the offerings of Cain; for they mingled not with them the virtue of the blood of a crucified and risen Saviour.

It is beyond the power of man to please God apart from Christ. We may make resolutions and promises, but the carnal heart overpowers all our good intentions. We may control our outward conduct, but we cannot change the heart. The whole head is sick, and the whole heart faint, and yet the sinner will brace himself in pride, and set up his will against the will of God. Though Christ is working upon human hearts, men utterly annul the work the Lord would do. If they resist, question, and cavil, they will place themselves in a position where it will not be easy to yield to the persuasion of the Spirit of God. There is a bewitching power that holds them under deception; for the father of lies works with the unsanctified heart. Over these deceived souls the cry is raised, O that thou hadst known “in this thy day, the things which belong unto thy peace.” And shall the irrevocable sentence be passed, “But now they are hid from thine eyes”?

There is less excuse in our day for stubbornness and unbelief than there was for the Jews in the days of Christ. They did not have before them the example of a nation that had suffered retribution for their unbelief and disobedience. But we have before us the history of the chosen people of God, who separated themselves from him, and rejected the Prince of life. Though they could not convict him of sin, though they could not fail to see their own hypocrisy, they hated the Prince of life because he laid bare their evil ways. In our day greater light and greater evidence is given. We have also their example, the warnings and reproofs that were presented to them, and our sin and its retribution will be the greater, if we refuse to walk in the light. Many say, “If I had only lived in the days of Christ, I would not have wrested his words, or falsely interpreted his instruction. I would not have rejected and crucified him as did the Jews;” but that [1058] will be proved by the way in which you deal with his message and his messengers today. The Lord is testing the people of today as much as he tested the Jews in their day. When he sends his messages of mercy, the light of his truth, he is sending the spirit of truth to you, and if you accept the message, you accept of Jesus. Those who declare that if they had lived in the days of Christ, they would not do as did the rejecters of his mercy, will today be tested. Those who live in this day are not accountable for the deeds of those who crucified the Son of God; but if with all the light that shone upon his

*Battle Creek, Mich., Tuesday, April 4, 1893. Address to the Church. - By Mrs. E.*

*G. White. -*

961

ancient people, delineated before us, we travel over the same ground, cherish the same spirit, refuse to receive reproof and warning, then our guilt will be greatly augmented, and the condemnation that fell upon them will fall upon us, only it will be as much greater as our light is greater in this age than was their light in their age.

*(Concluded next week.)*

[1059]

Address to the Church.

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By Mrs. E. G. White

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*(Concluded.)*

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Jesus identifies his interest with his chosen and tried people. He represents himself as personally affected with all that concerns them. He reproved the errors and actions of the Jews with the indignant sensibility of one who felt himself personally misrepresented, accused, and dishonored. Every wrong done to his followers, or to the weakest of humanity, is regarded by him with intense interest. After presenting his relation to his people in various lights, he finally declares that in the great day he will judge of every action as if it had been done unto himself. His sympathy with his people is without a parallel. He will not simply remain a spectator, indifferent to what his people may suffer, but identifies himself with their interests and sorrows. If his people are wronged, maligned, treated with contempt, their sufferings are registered in the books of heaven as done unto him.

He says, "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto

the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" But now the irrevocable sentence must be passed, "Your house is left unto you desolate." Past opportunities, privileges, and blessings rise up before him. He could see Jerusalem as she might have been,—holiness unto the Lord. For ages Judah had been the repository of sacred truth. Here the knowledge of Jehovah had been cherished and preserved, when God had not been acknowledged among the nations, and his worship was lost in the earth. The streets of Jerusalem had been trodden by angel feet, and its very soil had been sacred to God. From its temple prayer and praise had ascended to God. From its altar the bleeding sacrifice had testified to human guilt, pointing to the Lamb of God which taketh away the sins of the world. The Lord had sent them messages of warning and reproof, of consolation and promise, by his prophets, rising up early and sending them, but they had beaten one and stoned another, and it could not be that a prophet should perish outside of Jerusalem. Finally God had sent his Son, and from the highest bough to the lowest he had searched for fruit, and had found none. For their sakes he had clothed his divinity with humanity, made himself of no reputation, fled before the feet of his accusers and haters, and yet carried a rebellious people upon his heart. He had done all that could be done, but they turned from him, demanding still more evidence. His life was one continual miracle, but they knew it not, and demanded that he should show them a miracle. But in the face of their utter rejection of his love, their unbelief in his mission and divinity, when he knew that the representative men of the nation were plotting for his destruction, he wept over the city of his love. His prophetic eye read the history of the past, and the woe and the guilt of the future, and his heart was breaking with agony because the people of God knew not the time of their visitation. Hell moved by a power from beneath, that the guilty inhabitants of Jerusalem might carry out the will of the prince of darkness. Stirred with enmity they would yield themselves to the control of the malignant foe, and make the Prince of life their

victim. ~~Clouds of wrath were gathering over the doomed city; for they called down upon themselves judgment, crying, "His blood be on us and upon our children." That blood by virtue of which the repentant sinner might be forgiven—that blood by which a guilty world might be saved, by which the Jewish nation might be saved and purified, which was paid a ransom for the sins of the world, was to them the final guilt in the cup of their iniquity. Jesus knew that his chosen people were to put him, the Prince of life and glory, to an ignominious death. He knew what was to be their doom. With prophetic glance he saw the Roman legions, he heard the tramp of armies, saw the city encompassed and in flames, and the temple a smoking ruin. The miseries of the people whom he longed to save, rose up before him. He beholds their guilt and agony, but they are as unrelenting as was Satan in his rebellion against God.~~

The heart of Jesus was pierced with agony, and from his pale lips came forth the words, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." In their blind unbelief they would not know the Prince of life; if they had known him, they would not have crucified him.

In the Jewish nation we behold a chosen nation divorced from God because of unbelief. Jesus, the lover of humanity, was called upon to pronounce sentence against the people for whom he had lived and labored, but from whom he had borne insult, mockery, and rejection. He had borne everything from them, he had done all that was possible that he might save them from ruin. He knew the history of sin. He had watched its unfoldings from the beginning. He had seen the heavenly angels bewitched by its evil power until they were led to sympathize and to join with Satan in his rebellion against God. He had passed through the terrible scenes when there was war in heaven, when Satan had been expelled from the abode of bliss, and before his vision were all the consequences of sin. O if he could but do one act of mercy by which they might be led to abandon their rebellion, and come to him that he might save; but he had exhausted the resources of infinite love. The last arrow had been drawn from his quiver; he could do no more. The salvation of the Jews would have been the joy of Christ, the rejoicing of the angels, but they would not. No man will be saved against his will.

Will those who profess to believe the truth listen to the words of Jesus? He has said, "I am come that ye might have life, and that ye might have it more abundantly." "I am the bread of life." "I am the good Shepherd, and I lay down my life for the sheep." Will those who are called by his name believe that the children of God are very precious in his sight? Let us consider what the Lord has done for us. Shall not the love manifested toward us be appreciated, shall it not be permitted to melt our hearts, to humble our pride to the dust? Such was the breadth and length and height and depth of the Saviour's love, that he willingly laid aside his honor, his high command in heaven, and clothed his divinity with humanity, in order that he might become man's substitute and surety.

"He took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved 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 succor them that are tempted."

[1060]

Under the mighty impulse of his love, he took our place in the universe, and invited the ruler of all things to treat him as a representative of the human family. He identified himself with our interests, bared his breast for the stroke of death, took man's guilt and its penalty, and offered in man's behalf a complete sacrifice to God. By virtue of this atonement, he has power to offer to man perfect righteousness and full salvation. Whosoever shall believe on him as a personal Saviour shall not perish, but have everlasting life.

Those who in sincerity and truth believe the words of Christ sent to them through his ambassadors, will understand what is the import of those words; but those who have intrenched themselves in unbelief, will be as were the Jews, blinded to the light. By rejection of evidence, they lost their spiritual eyesight, and could not discern between good and evil, between truth and error, light and darkness. Those who are filled with unbelief can discern the least thing that has an objectionable appearance, and by beholding the objectionable feature, they can lose sight of all the evidence that God has given in manifesting his abundant grace and power, in revealing precious gems of truth from the inexhaustible mine of his word. They can hold the objectionable atom under the magnifying

glasses of their imagination until the atom looks like a world, and shuts out from their view the precious light of heaven. But instead of placing that which appears objectionable beneath the eyes, why not bring before the soul the precious things of God? Why make the things of priceless value of little esteem, while the worthless things are made much of? Why take so much account of that which may appear to you as objectionable in the messenger, and sweep away all the evidences that God has given to balance the mind in regard to the truth?

With the history of the children of Israel before us, let us take heed, and not be found committing the same sins, following in the same way of unbelief and rebellion.

“Wherefore as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, they shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today: lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.”

“But with many of them God was not well pleased, for they were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them: as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not

suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry, I speak as to wise men; judge ye what I say.”

**Chapter 129—The Opposer’s Work. - By Mrs. E. G. [1061]  
White. -**

“Whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.”

Just before Jesus uttered these words, he had been speaking of John the Baptist. He had said to the multitudes, “What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold they that wear soft clothing are in king’s houses. But what went ye out for to see? A prophet? yea. I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.” “And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.”

Those who rejected the testimony of John were unwilling to receive the testimony of him of whom John declared, “He must increase, but I must decrease.” The scribes, Pharisees, and rulers were determined that they would not see the evidences of truth, and they evaded the most manifest conclusions. To justify their course of stubborn unbelief, they lost no possible opportunity of seizing upon anything in the teaching of Jesus that they could misconstrue, misapply, or falsify. When there was no possibility of misapplying the truth of Christ’s words, these men who rejected the counsel of

God against themselves, started questions that had no reference to the matter in hand, so as to attract the attention of the people away from the lesson that Jesus sought to teach, and adroitly evade the truth. The Pharisees were not blindly opposing the doctrines of Christ; for the truth made deep impressions upon their minds; but they resisted truth, and went contrary to their convictions, closing their eyes lest they should see, hardening the heart, lest they should perceive, and be converted, and Christ should heal them. In their self-righteousness they were too proud to accept the help that Christ came to bring to them.

The manner in which the Pharisees sought to evade the truth, and to turn the attention of the people away from vital lessons,—by starting questions that did not bear upon the subject,—is one in which the opposers of truth in all ages have taken refuge. Satan, who is proficient in all manner of arts for the resisting of truth, suggests to his agents plans whereby they may reject the counsel of God against themselves. He incites the opposers of truth to start false issues, to discuss questions that are not to the point, in order that those who are convicted and half convinced, may be turned aside from their investigation and acceptance of truth. Ever since the days of Christ there have been men whose attitude toward truth has said, “Depart from me, O God. I want not thy way, but my own way.”

There are many who seek to evade the truth, to run away from the Lord. If they perceive that arguments are presented which will overthrow the opinion they have held; if they see that there is a possibility of their being convinced of some truth they have not advocated, and that they may be compelled to give up their resistance, and yield to the truth, straightway they flee from the influence of its propagators, in order that they may still walk in the sparks of their own kindling; but the Lord declares of this class, “They shall lie down in sorrow.”

The messenger of heaven cannot hope to please those who are determined to resist the truth. Christ describes them as saying, “We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.” Whatever course the messenger may pursue, it will be objectionable to the opposers of truth; and they will make capital of every defect in the manners, customs, or character of its advocate, in order that they may prevent those from

giving it their candid attention and would listen to the evidences. If there is anything through which the opposers can find occasion to falsify the character or misinterpret the action of him who presents the truth, they will take advantage of it to deter those who would accept and obey the truth from hearing or believing the message.

The Lord sent messages to his people through the agency of patriarchs and prophets, in order that the evils which existed in his people might be corrected. Had it been possible for them to discern the traditions and interpretations of men from the truth of God, there would have been no need of sending the message of the prophet: but this was not possible; for the maxims of the world were woven into their teaching as the warp is with the woof, and the commandments of men were regarded with more reverence than were the commandments of God. Man-made theories pass from one to another, and the doctrines of men, like evil leaven, work actively till the whole lump is leavened. When the Lord sends a message, he gives sufficient evidence to convince the honest in heart of its truth; but those who would resist the truth call for greater evidence. Should the Lord give them a greater evidence, it would only make their opposition more determined.

The work of John the Baptist was to exhort the people to prepare the way of the Lord, to make straight in the desert a highway for our God. The angel announced John's mission to Zacharias, saying, "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." His message was to startle and arouse the people. He was not to associate with men, but wait in the wilderness, and the people were to come to him to hear his message. He was clothed in coarse raiment, such as was customary for the clothing of prophets, and he refused everything that savored of self-indulgence. He lifted up his voice as a trumpet in warning and reproof, and many were converted, and baptized of him in Jordan.

But although John was a messenger of God, not all received his testimony. Many set themselves against him, and strove to

counteract his influence. They pointed in scorn to his abstemious life, his simple habits, his coarse garments, and declared that he was a fanatic. They resisted his words because he denounced their hypocrisy with scathing rebukes, and they sought to stir up the people against him by declaring that he set aside their religious ceremonies, and held in contempt their traditions. Nevertheless the Spirit of the Lord was at work upon the hearts of these scorers, convincing them of sin; but they rejected the counsel of God, and in the face of the evidence he had given them to the contrary, declared that John was possessed of a devil. Thus they cut the last link that bound them to heavenly influences, and were left in darkness.

[1062] After John had given his message, Jesus began his ministry. He had clothed his divinity with humanity, in order that humanity might touch humanity, and divinity lay hold on the infinite One. He came to reach the people, and to lift them up. He came to represent to them the character of the Father. Wherever he had opportunity, wherever he found a hungry soul, he presented the bread which cometh down from heaven. Worldly position, worldly honor, had no attraction for him, but that which appealed to his heart was a soul thirsting for the water of life. While he rebuked the Pharisees for their hypocrisy, he did not refuse to sit at the table of publicans and sinners, since it afforded him an opportunity of presenting to them lessons of divine truth. Many who thus received a favorable impression of the Saviour were converted after his ascension. Three thousand were converted in a day when the holy Spirit was poured out, and many of them were of those who had listened to Christ's gracious utterances while at the tables of the publicans.

Because of his association with sinners, Jesus was accused of being a glutton and a winebibber; but the very ones who made this charge were themselves the guilty ones. Satan's method of misrepresenting the character of God is to attribute to him his own characteristics, and thus do wicked men falsify the messenger of the Lord. Those who accused Jesus, and who had said that John had a devil, knew that they were bearing false witness; but they were filled with jealousy, because, though they had so long been the acknowledged leaders of the people, they were set aside, and the people thronged to hear the words of another.

So selfish were the Pharisees and teachers, that they did not stop to consider the fact that Jesus was eating with publicans and sinners in order to diffuse the light of heaven to those who sat in darkness. They did not stop to notice that every word dropped by the divine Teacher was as a living seed that should germinate, and bear fruit to the glory of God. They did not realize that every action of his life was fraught with eternal influence that should never lose its force. The Pharisees and rabbis had determined that they would not accept the light given by Christ; and he turned to the common people, who heard him gladly, whose hearts were not fortified against the entrance of his words that give light and understanding unto the simple. Jesus had come to be the Saviour of all,—Jew and Gentile, rich and poor, free and bond. He identified his interest with that of suffering humanity; but when accused of friendship for publicans and sinners, he said: “I am come not to call the righteous, but sinners to repentance.”

Prompted by pride, prejudice, and hatred, the Pharisees, priests, and rulers rejected the Lord of glory. His mighty works had no softening influence upon their minds; for they hardened their hearts lest they should be converted. When evidence is given that a man is a messenger of the Lord of hosts, that he speaks in God's stead, it is perilous to the soul to reject and despise the message. To turn away from heaven's light and refuse the light-bearer, is to take a course similar to that which Satan took in the courts of heaven when he created rebellion in the ranks of the angels. He misrepresented the character of God, and placed in a false light his gracious commandments. He evaded the truth, and subtly worked to make good appear as evil, and evil as good. He has lost none of his tact, and through his agents, manifests the same diplomacy and skill in evading truth, in creating false issues, in misrepresenting the message and the messenger. Not only do we see his working in the world among those who openly oppose the truth, but also in the church his art is manifested in the divisions and controversies among those who profess to be the children of God.

Whenever the Lord has a special work to do among his people, when he would arouse their minds to contemplate vital truth, Satan will work to divert the mind by introducing minor points of difference, in order that he may create an issue concerning doctrines that

are not essential to the understanding of the point in hand, and thus bring about disunion, and distract attention from the essential point. When this occurs, the Lord is at work making impressions upon the hearts of men, concerning that which is necessary to their salvation. Then if Satan can draw the mind away to some unimportant issue, and cause the people to divide on some minor point, so that their hearts are barricaded against light and truth, he exults in malicious triumph. This he has done in the past, and this he purposes to do still, in order that he may cast his hellish shadow between the people and their God, and cut off the light that the Lord would have shine upon his children.

## Chapter 130—To F. E. Belden and wife

[1063]

Lt 2a, 1892

### An Appeal to Surrender; Resistance to the Holy Spirit at Minneapolis

(Written November 5, 1892, from Adelaide, South Australia, to “Dear Nephew and Niece, Frank and Hattie [Belden].”)

My heart is very tender toward you, but I fear that the enemy has power to misinterpret to your minds anything that I may feel impressed to say to you. Nevertheless I dare not keep silent. I love you both, although, I feel sad to say, I have not that feeling of harmony with you that I would be so much pleased to have. I cannot say to you, Peace, peace, when from time to time the Lord presents before me your peril. You have had light; you have been blessed of the Lord with rare opportunities to receive light and obtain a rich experience in spiritual things. I know that the Lord would be pleased to see you both self-denying, consecrated to His service, with a firm purpose and unfaltering zeal to do your Master’s work. I should feel sad to see you separated from the cause and work of God. But I would not have you occupy your present position of large responsibility unless you shall come to understand better your relation to God and His claims upon you and your relation to your fellow men.

Dear children, if I could through the grace of God, pen words that would lead you to see your true condition and to seek the Lord with all your heart, I would be most happy. I do not have it in my heart to wound or bruise you, but to restore and heal you. For a few days I have been encouraged. I was in earnest conversation, Frank, with you, and you did not rise up against me; your heart was touched. I said, Do you know that you have been a hindrance to Hattie? You have been self-righteous, and have not come close to her heart in tender interest that she should manifestly connect herself with Christ, confessing Him openly. Oh, things might have been

[1064]

so different for years back! Instead of learning of Christ meekness and lowliness of heart, you have advanced in self-esteem and self-importance. Selfishness has entwined itself in all your efforts. It has tainted your work and will ruin your soul unless you change this order of things decidedly and firmly.

No one who has enlisted to serve God will be free from temptation. Satan will say, "Do not be carried away with any whimsical notion. Do not work like a slave unless you are well paid for it." Every man is tempted as was Christ when the kingdoms of the world were proffered to Him if He would only bow to Satan's terms. Have you not in a large degree sacrificed spiritual and eternal interests for mere worldly, temporal things? How near has the work and cause of God been to your soul? Has not your self-sacrifice for Jesus been very small?

You have another life to sustain than that which is nourished by temporal bread. You have a soul to look to carefully lest it shall be lost forever. You are to receive every word that proceedeth out of the mouth of God, and feed upon that word, which is the bread of life and the water of life. Jesus calls it His flesh and His blood. "Blessed is every one that feareth the Lord; that walketh in His ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee" ([Psalm 128:1, 2](#)).

[1065]

Here are the terms the Lord offers you, my dear children. Will you accept the conditions? The character of Christianity is intensely practical. "The kingdom of God is not in word, but in power. ([1 Corinthians 4:20](#)). It bears the divine credentials. This practical religion does not put aside the truths of the Bible as too sublime for common life. Its principles are to control us in all the little things as well as the large things of life, supplying the motive to a high and holy course of action. The life of Christ is to be our example.

Across the waters of the broad Pacific I cry to you, Look and live. Look steadily, constantly, earnestly, to the Lamb of God, that taketh away the sin of the world. The sanctification of the soul is accomplished through steadfastly beholding Him by faith as the only-begotten Son of God, full of grace and truth. The power of truth is to transform heart and character. Its effect is not like a dash of color here and there upon the canvas; the whole character is to be transformed; the image of Christ is to be revealed in words and

actions. A new nature is imparted. Man is renewed after the image of Christ in righteousness and true holiness.

Oh, if we only acted in accordance with the light that shines upon our pathway, we would be far in advance of what we are today in spiritual understanding and real heart worship. Many are in the condition represented by the foolish virgins, who had lamps but no oil to replenish the lamps and keep them burning and shining, ready to meet the Bridegroom. The grace of Christ is essential every day, every hour. Unless it is with us continually, the inconsistencies of the natural heart will appear and the life will present a divided service. The character is to be full of grace and truth. Wherever the religion of Christ works, it will brighten and sweeten every detail of life with more than an earthly joy and a higher than earthly peace.

[1066]

My dear children, I love you because Christ loves you. You have been dearly purchased. All you are and all you have—time, talents, strength, thought, everything—has been redeemed by the blood of Christ to do Him highest service. The Lord can accept of nothing less than complete consecration, entire, willing obedience. Frank, my dear nephew, the power of the principles you profess has too often been neutralized by your practice. Your quickness of temper and bitterness of feeling keep you from good. The Lord can bless you only as you come to Him with humble heart, confessing your errors and sins.

When you are enlightened by the Holy Spirit, you will see all that wickedness at Minneapolis as it is, as God looks upon it. If I never see you again in this world, be assured that I forgive you the sorrow and distress and burden of soul you have brought upon me without any cause. But for your soul's sake, for the sake of Him who died for you, I want you to see and confess your errors. You did unite with those who resisted the Spirit of God. You had all the evidence that you needed that the Lord was working through Brethren Jones and Waggoner; but you did not receive the light; and after the feelings indulged, the words spoken against the truth, you did not feel ready to confess that you had done wrong, that these men had a message from God, and you had made light of both message and messengers.

Never before have I seen among our people such firm self-com-

[1067]

manifested at Minneapolis. I have been shown that not one of the company who cherished the spirit manifested at that meeting would again have clear light to discern the preciousness of the truth sent them from heaven until they humbled their pride and confessed that they were not actuated by the Spirit of God, but that their minds and hearts were filled with prejudice. The Lord desired to come near to them, to bless them and heal them of their backslidings, but they would not hearken. They were actuated by the same spirit that inspired Korah, Dathan, and Abiram. Those men of Israel were determined to resist all evidence that would prove them to be wrong, and they went on and on in their course of disaffection until many were drawn away to unite with them.

Who were these? Not the weak, not the ignorant, not the unenlightened. In that rebellion there were two hundred and fifty princes famous in the congregation, men of renown. What was their testimony? “all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?” [Numbers 16:3]. When Korah and his companions perished under the judgment of God, the people whom they had deceived saw not the hand of the Lord in this miracle. The whole congregation the next morning charged Moses and Aaron, “Ye have killed the people of the Lord” [verse 41], and the plague was upon the congregation, and more than fourteen thousand perished.

[1068] When I purposed to leave Minneapolis, the angel of the Lord stood by me and said: “Not so; God has a work for you to do in this place. The people are acting over the rebellion of Korah, Dathan, and Abiram. I have placed you in your proper position, which those who are not in the light will not acknowledge; they will not heed your testimony; but I will be with you; My grace and power shall sustain you. It is not you they are despising, but the messengers and the message I send to My people. They have shown contempt for the word of the Lord. Satan has blinded their eyes and perverted their judgment; and unless every soul shall repent of this their sin, this unsanctified independence that is doing insult to the Spirit of God, they will walk in darkness. I will remove the candlestick out of his place except they repent and be converted, that I should heal them. They have obscured their spiritual eyesight. They would not that God would manifest His Spirit and His power; for they have a spirit

of mockery and disgust at My word. Lightness, trifling, jesting, and joking are daily practiced. They have not set their hearts to seek Me. They walk in the sparks of their own kindling, and unless they repent they shall lie down in sorrow. Thus saith the Lord: Stand at your post of duty; for I am with thee, and will not leave thee nor forsake thee." These words from God I have not dared to disregard.

Light has been shining in Battle Creek in clear, bright rays; but who of those that acted a part in the meeting at Minneapolis have come to the light and received the rich treasures of truth which the Lord sent them from heaven? Who have kept step and step with the Leader, Jesus Christ? Who have made full confession of their mistaken zeal, their blindness, their jealousies and evil surmisings, their defiance of truth? Not one; [In the light of other Ellen White statements, it would seem that this comment should be considered as hyperbole, for in a document written January 9, 1891, Ellen White wrote that Uriah Smith "made his confession. He had fallen on the Rock and was broken. I cannot describe to you my joy."--Manuscript Release #1092.] and because of their long neglect to acknowledge the light, it has left them far behind; they have not been growing in grace and in the knowledge of Christ Jesus our Lord. They have failed to receive the needed grace which they might have had, and which would have made them strong men in religious experience. [1069]

The position taken at Minneapolis was apparently an insurmountable barrier which in a great degree shut them in with doubters, questioners, with the rejecters of truth and the power of God. When another crisis comes, those who have so long resisted evidence piled upon evidence will again be tested upon the points where they failed so manifestly, and it will be hard for them to receive that which is from God and refuse that which is from the powers of darkness. Therefore their only safe course is to walk in humility, making straight paths for their feet, lest the lame be turned out of the way. It makes every difference whom we company with, whether it is with men who walk with God and who believe and trust Him, or with men who follow their own supposed wisdom, walking in the sparks of their own kindling.

The time and care and labor required to counteract the influence of those who have worked against the truth has been a terrible loss;

[1070] for we might have been years ahead in spiritual knowledge; and many, many souls might have been added to the church if those who ought to have walked in the light had followed on to know the Lord, that they might know His going forth is prepared as the morning. But when so much labor has to be expended right in the church to counteract the influence of workers who have stood as a granite wall against the truth God sends to His people, the world is left in comparative darkness.

God meant that the watchmen should arise and with united voices send forth a decided message, giving the trumpet a certain sound, that the people might all spring to their post of duty and act their part in the great work. Then the strong, clear light of that other angel who comes down from heaven having great power, would have filled the earth with his glory. We are years behind; and those who stood in blindness and hindered the advancement of the very message that God meant should go forth from the Minneapolis meeting as a lamp that burneth, have need to humble their hearts before God and see and understand how the work has been hindered by their blindness of mind and hardness of heart.

[1071] Hours have been spent in quibbling over little things; golden opportunities have been wasted while heavenly messengers have grieved, impatient at the delay. The Holy Spirit—there has been so little appreciation of its value or the necessity for every soul to receive it. Those who do receive the heavenly endowment will go forth clad with the armor of righteousness to do battle for God. They will respect the leadings of the Lord and will be filled with gratitude to Him for His mercy. But in many, many places, and on many, many occasions, it could truthfully be said as in Christ's day of those who profess to be God's people, that not many mighty works could be done, because of their unbelief. Many who have been bound in fetters of darkness have been respected because God has used them, and their unbelief has aroused doubt and prejudice against the message of truth which angels of heaven were seeking to communicate through human agencies—justification by faith, the righteousness of Christ.

Now, my dear children, I have sketched but a tittle of what I know to be true in regard to these matters. I present them to you. I would that you would now surrender to God. I love you both too well to

flatter you. Frank, you could have helped Hattie in many ways if you yourself had stood in the clear light; but you have been walking in darkness. When pride shall die, when self shall be crucified, then Jesus will come in and take possession of heart and soul. I want you to make sure work for eternity. You have no time to lose. Years have passed, and you are not ready to die, and without a decided change are not ready to live and glorify God. No longer seek to have your way, to follow your mind and judgment, but put your hand in the hand of Christ and say, Lead me, guide me.

Captain Eldridge's influence over you has not been right in some things. Your influence with him might have been much more to his good and the glory of God than it has been. But the past, with its burden of record, has gone into eternity; now in repentance and confession and conversion to God, in childlike submission and obedience to His will, is your only hope of salvation. I am deeply in earnest; I could not abate one jot or tittle of truth to please you or to make you my best friend. No; it is life or death with you. There is not time for us to trifle with eternal realities. We must be saved in God's way, just as He has presented it in His Word, else we can never be saved at all. We must be pure and single-hearted, in principle firm as a rock. Jesus said, "He that will come after Me, let him deny himself, and take up his cross, and follow Me; so shall he be My disciple." Thank God, Oh, thank Him with heart and voice, that He is still our compassionate Redeemer, ready to forgive sin and by His own blood to cleanse us from every stain that sin has made. I write in love. (Signed) Aunt Ellen.—[Letter 2a, 1892](#).

[1072]

Ellen G. White Estate

*Washington, D. C.*

*November 1984*

Entire Letter

## **Chapter 131—The Perils and Privileges of the Last Days By Mrs. E. G. White. -**

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

To the early church the hope of Christ’s coming was a blessed hope, and they were represented by the apostle as waiting for his Son from heaven, as loving his appearing. As long as this hope was cherished by the professed followers of Christ, they were a light to the world. But it was not the design of Satan that they should be a light to the world; and because iniquity abounded, the love of many waxed cold, and the unfaithful servant is represented as saying, “My Lord delayeth his coming.” As a result of loss of faith in the appearing of Jesus, the unfaithful servant begins to smite his fellow-servant, and to eat and drink with the drunken. Satan was at work to cause apostasy in the early church; and in accomplishing his purpose, doctrines were introduced through which the church was leavened with unbelief in Christ and his coming. The adversary of God and man cast his hellish shadow athwart the path of the believers, and dimmed their star of hope, even their faith in the glorious appearing of the great God and our Saviour Jesus Christ.

The hope which had been so precious to them lost its attractions; for the specious delusions of Satan almost wholly extinguished the light of salvation through the merits of a crucified and risen Saviour, and men were led to seek to make an atonement through works of their own,—by fasts and penances, and through the payment of money to the church. It was more agreeable to the natural heart thus to seek justification than to seek it through repentance and faith, through belief in, and obedience to, the truth. During the

ages of apostasy, darkness covered the earth, and gross darkness the people; but the Reformation aroused the inhabitants of earth from their death-like slumber, and many turned away from their vanities and superstitions, from priests and penances, to serve the living God, to search in his holy word for truth as for hidden treasure. They began diligently to work the mine of truth, to clear away the rubbish of human opinion that had buried up the precious jewels of light. But as soon as the work of reformation began. Satan with determined purpose sought the more zealously to bind the minds of men in superstition and error. When he found that he could not prevent them from investigating the word of God, or deter them from accepting the truth, through forcing erroneous doctrines upon their attention, he thought to intimidate them by threatening and persecution, and thus to quench the heavenly light that was shining upon men, revealing the character of God, and making manifest the malignity of the arch deceiver.

That which Satan has led men to do in the past, he will if possible lead them to do again. The early church was deceived by the enemy of God and man, and apostasy was brought into the ranks of those who professed to love God; and today, unless the people of God awake out of sleep, they will be taken unawares by the devices of Satan. Among those who claim to believe in the near coming of the Saviour, how many are back-slidden, how many have lost their first love, and come under the description written of the Laodicean church, denominating them as neither cold nor hot. Satan will do his utmost to keep them in a state of indifference and stupor. May the Lord reveal to the people the perils that are before them, that they may arouse from their spiritual slumber, and trim their lamps, and be found watching for the Bridegroom when he shall return from the wedding.

The days in which we live are eventful and full of peril. The signs of the coming of the end are thickening around us, and events are to come to pass that will be of a more terrible character than any the world has yet witnessed. "For when they shall say, Peace and safety; then sudden destruction cometh upon them." But to those who have the light of truth, it has been written, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of

the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping."

There is great need that our weakening faith should be quickened, and that we should ever keep before the mind the evidences that our Lord is soon coming, that we may ever be found not only waiting, but watching and working. We are not to be found in idle expectancy; for this leads to carelessness of life, and deficiency of character. We are to realize that the judgments of God are about to fall upon the earth, and we should most earnestly present before the people the warning that the Lord has commissioned us to give: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Let every one who claims to believe that the Lord is soon coming, search the Scriptures as never before; for Satan is determined to try every device possible to keep souls in darkness, and blind the mind to the perils of the times in which we are living. Let every believer take up his Bible with earnest prayer, that he may be enlightened by the holy Spirit as to what is truth, that he may know more of God and of Jesus Christ whom he has sent. Search for the truth as for hidden treasures, and disappoint the enemy. The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth. For it is the work of every one to whom the message of warning has come, to lift up Jesus, to present him to the world as revealed in types, as shadowed in symbols, as manifested in the

revelations of the prophets, as unveiled in the lessons given to his disciples and in the wonderful miracles wrought for the sons of men. Search the Scriptures; for they are they that testify of him.

If you would stand through the time of trouble, you must know Christ, and appropriate the gift of his righteousness, which he imputes to the repentant sinner. Human wisdom will not avail to devise a plan of salvation. Human philosophy is vain, the fruits of the loftiest powers of man are worthless, aside from the great plan of the divine Teacher. No glory is to redound to man; all human help and glory lies in the dust; for the truth as it is in Jesus is the only available agent by which man may be saved. Man is privileged to connect with Christ, and then the divine and the human combine; and in this union the hope of man must rest alone; for it is as the Spirit of God touches the soul that the powers of the soul are quickened and man becomes a new creature in Christ Jesus. He was manifested to bring life and immortality to light. He says, "The words that I speak unto you, they are spirit and they are life." The psalmist declares, "The entrance of thy words giveth light; it giveth understanding unto the simple."

[1074]

Then let us study the word of God, that we may know him in whom there is no darkness at all. Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." The theme that attracts the heart of the sinner is Christ, and him crucified. On the cross of Calvary, Jesus stands revealed to the world in unparalleled love. Present him thus to the hungering multitudes, and the light of his love will win men from darkness to light, from transgression to obedience and true holiness. Beholding Jesus upon the cross of Calvary arouses the conscience to the heinous character of sin as nothing else can do. It was sin that caused the death of God's dear Son, and sin is the transgression of the law. On him was laid the iniquities of us all. The sinner then consents unto the law that it is good; for he realizes that it condemns his evil deeds, while he magnifies the matchless love of God in providing for him salvation through the imputed righteousness of Him who knew no sin, in whose mouth there was found no guile.

*(Concluded next week.)*

[1075]

## The Perils and Privileges of the Last Days.

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By Mrs. E. G. White.

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*(Concluded.)*

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The truth is efficient, and through obedience its power changes the mind into the image of Jesus. It is the truth as it is in Jesus that quickens the conscience and transforms the mind; for it is accompanied to the heart by the holy Spirit. There are many, who, lacking spiritual discernment, take the bare letter of the word, and find that unaccompanied by the Spirit of God, it quickens not the soul, it sanctifies not the heart. One may be able to quote from the Old and the New Testament, may be familiar with the commands and promises of the word of God; but unless the holy Spirit sends the truth home to the heart, enlightening the mind with divine light, no soul falls upon the Rock and is broken; for it is the divine agency that connects the soul with God. Without the enlightenment of the Spirit of God, we shall not be able to discern truth from error, and shall fall under the masterful temptations and deceptions that Satan will bring upon the world. We are near the close of the controversy between the Prince of light and the prince of darkness, and soon the delusions of the enemy will try our faith, of what sort it is. Satan will work miracles in the sight of the beast, and deceive "them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast."

But though the prince of darkness will work to cover the earth with darkness, and with gross darkness the people, the Lord will manifest his converting power. A work is to be accomplished in the earth similar to that which took place at the outpouring of the holy Spirit in the days of the early disciples, when they preached Jesus and him crucified. Many will be converted in a day; for the message will go with power. It can then be said: "Our gospel came not unto

you in word only, but also in power, and in the Holy Ghost.” It is the holy Spirit that draws men to Christ; for he takes of the things of God, and shows them unto the sinner. Jesus said: “He shall glorify me: for he shall receive of mine, and shall show it unto you.”

The work of the holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the holy Spirit is the comforter, as the personal presence of Christ to the soul. He who looks to Christ in simple, childlike faith, is made a partaker of the divine nature through the agency of the holy Spirit. When led by the Spirit of God, the Christian may know that he is made complete in him who is the head of all things. As Christ was glorified on the day of Pentecost, so will he again be glorified in the closing work of the gospel, when he shall prepare a people to stand the final test, in the closing conflict of the great controversy. The prophet describes the enemy’s plan of battle, saying:

“I beheld another beast coming up out of the earth; and he had two horns like a lamb, but he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.” “These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful.” “And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird.... And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that

ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.”

The people of God are to be called out from their association with worldlings and evil-doers, to stand in the battle for the Lord against the powers of darkness. When the earth is lightened with the glory of God, we shall see a work similar to that which was wrought when the disciples, filled with the holy Spirit, proclaimed the power of a risen Saviour. The light of heaven penetrated the darkened minds of those who had been deceived by the enemies of Christ, and the false representation of him was rejected; for through the efficiency of the holy Spirit they now saw him exalted to be a prince and Saviour, to give repentance unto Israel, and remission of sins. They saw him encircled with the glory of heaven, with infinite treasures in his hands to bestow upon those who turn from their rebellion. As the apostles set forth the glory of the only begotten of the Father, 3,000 souls were pricked to the heart, and they were made to see themselves as they were sinful and polluted, and Christ as their Saviour and Redeemer. Christ was lifted up, Christ was glorified, through the power of the holy Spirit resting upon men. By the eye of faith these believers saw him as the one who had borne humiliation, suffering, and death, that they might not perish, but have everlasting life. As they looked upon his spotless righteousness, they saw their own deformity and pollution, and were filled with godly fear, with love and adoration for Him who gave his life a sacrifice for them. They humbled their souls to the very dust, and repented of their wicked works, and glorified God for his salvation.

They said one to another, “This is the very one who was accused of gluttony, of eating with publicans and sinners; the one who was bound, and scourged, and crucified. We believe in him as the Son of God, the prince and Saviour.” The revelation of Christ by the holy Spirit brought to them a realizing sense of his power and majesty, and they stretched forth their hands unto him by faith, saying, “I believe.” Thus it was in the time of the early rain; but the latter rain will be more abundant. The Saviour of men will be glorified, and the earth will be lightened with the bright shining of the beams of his righteousness. He is the fountain of light, and light from the gates ajar has been shining upon the people of God, that they may lift him up in his glorious character before those who sit in darkness.

Christ has not been presented in connection with the law as a faithful and merciful High Priest, who was in all points tempted like as we are, yet without sin. He has not been lifted up before the sinner as the divine sacrifice. His work as sacrifice, substitute, and surety, has been only coldly and casually dwelt upon; but this is what the sinner needs to know. It is Christ in his fullness as a sin-pardoning Saviour, that the sinner must see; for the unparalleled love of Christ, through the agency of the holy Spirit, will bring conviction and conversion to the hardened heart. It is the divine influence that is the savor of the salt in the Christian. Many present the doctrines and theories of our faith; but their presentation is as salt without savor; for the holy Spirit is not working through their faithless ministry. They have not opened the heart to receive the grace of Christ; they know not the operation of the Spirit; they are as meal without leaven; for there is no working principle in all their labor, and they fail to win souls to Christ. They do not appropriate the righteousness of Christ; it is a robe unworn by them, a fullness unknown, a fountain untouched.

O that the atoning work of Christ might be carefully studied! O that all would carefully and prayerfully study the word of God, not to qualify themselves for debating controverted points of doctrine; but that as hungry souls they might be filled, as those that thirst, be refreshed at the fountain of life. It is when we search the Scriptures with humble hearts, feeling our weakness and unworthiness, that Jesus is revealed to our souls in all his preciousness. When we become partakers of the divine nature, we shall look with abhorrence upon all our exaltation of self, and that which we have cherished as wisdom, will seem as dross and rubbish. Those who have educated themselves as debaters, who have looked upon themselves as sharp, keen men, will view their work with sorrow and shame, and know that their offering has been as valueless as was Cain's; for it has been destitute of the righteousness of Christ.

O that we as a people might humble our hearts before God, and plead with him for the endowment of the holy Spirit! If we came to the Lord in humility and contrition of soul, he would answer our petitions; for he says that he is more willing to give us the holy Spirit than are parents to give good gifts to their children. Then would Christ be glorified, and in him we should discern the fullness of the

Godhead bodily. For Christ has said of the Comforter, “He shall glorify me; for he shall receive of mine, and shall show it unto you.” This is the thing most essential to us. For “this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.”

## **Chapter 132—Let the Trumpet Give a Certain Sound. - By Mrs. E. G. White. -**

[1077]

We are pressing on to the final conflict, and this is no time to compromise. It is no time to hide your colors. When the battle wages sore, let no one turn traitor. It is no time to lay down or conceal our weapons, and give Satan the advantage in the warfare. But unless you watch, and keep your garments unspotted from the world, you will not stand true to your Captain. It is no time for watchmen to slumber on the walls of Zion. Let them be wide-awake. Call to your fellow-watchmen, crying, "The morning cometh, and also the night." It is no time now to relax our efforts, to become tame and spiritless; no time to hide our light under a bushel, to speak smooth things, to prophesy deceit. Every power is to be employed for God. You are to maintain your allegiance, bearing testimony for God and for truth. Be not turned aside by any suggestion the world can make. We cannot afford to compromise. There is a living issue before us, of vital importance to the remnant people of God, to the very close of this earth's history; for eternal interests are involved. On the very eve of the crisis, it is no time to be found with an evil heart of unbelief, departing from the living God.

The original apostasy began in disbelief and denial of the truth; but if we would triumph, we must fix the eye of faith steadfastly upon Jesus, the Captain of our salvation. We are to follow the example of Christ, and in all that Jesus did on earth, he had an eye single to the glory of God. He says, "As the Father gave me commandment, even so I do." "This commandment have I received of my Father." In all he did he was working out the will of his Father, so that his life on earth was a manifestation of the divine perfection. Divinity and humanity were united in Christ, that he might reveal to us God's purpose, and bring man into close communion with himself. This union will enable us to overcome the enemy; for through faith in Christ we shall have divine power. The days will come (for the enemy is working to that end) in which the law of God will be made

void. As those days approach, the loyal subjects of God must rise to the emergency, manifesting more fervent zeal, giving more positive and unflinching testimony.

But while we are to speak as having authority, we should do nothing in a defiant spirit. If our hearts are fully surrendered to God, we shall unite meekness and love with truth and decision. We are “to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men.”

It is time for God’s people to take up the duties that lie next them, to be faithful in little things; for on the right performance of little things hang great results. Do not leave the work which needs to be done, because to your judgment it appears small and unimportant. Make up every waste place, repair the breaches as fast as they occur. Let no difference or dissension exist among the workers. Let all go to work to help some one who needs help. There is a cause for the great weakness in our churches, and that cause is hard to remove; for it is self. Trouble does not arise because men have too much will, but because they have too much self-will. The will should be wholly sanctified to God. The professed followers of Christ need to fall on the Rock and be broken; for in every one who enters the gates of the city of God, self must be crucified. This fierce spirit which rises up in the hearts of some in the church when everything does not go to please them, must be subdued; for it is not the Spirit of Christ. It is fully time that we return to our first love, and be at peace among ourselves. We must make it manifest that we are not only Bible readers, but Bible believers. If we are united to Christ, we shall be united to one another. Jesus says, “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” “We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written. The reproaches of them that reproached thee fell on me.... Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.”

Our numbers are increasing, our facilities are enlarging, and all this calls for union among the workers, for entire consecration and thorough devotion to the cause of God. There is no place in the work of God for half-hearted workers, for those who are neither cold nor hot. Jesus says, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Among those who are half-hearted are the class who pride themselves on their great caution in receiving "new light," as they term it. But their failure to receive the light is caused by their spiritual blindness; for they cannot discern the ways and works of God. Those who array themselves against the precious light of heaven, will accept messages that God has not sent, and will thus become dangerous to the cause of God; for they will set up false standards.

There are men in our cause who might be of great use if they would but learn of Christ, and go on from light to greater light; but because they will not, they are positive hindrances, forever questioning, wasting precious time in argument, and contributing nothing to the spiritual elevation of the church. They misdirect minds, and lead men to accept perilous suggestions. They cannot see afar off; they cannot discern the conclusion of the matter. Their moral force is squandered upon trifles; for they view an atom as a world, and a world as an atom.

Many have trusted and gloried in the wisdom of men far more than in Christ and in the precious sanctifying truth for this time. They need the heavenly anointing, that they may comprehend what is light and truth. They thank God that they are confined to no narrow groove, but they do not see the breadth and far-reaching extent of the principles of truth, and are not enlightened by the Spirit of God as to heaven's large liberality. They admire man-made theories, and walk in the sparks of their own kindling, diverging farther and farther from the genuine principles of Christian action ordained to make men wise unto salvation. They strive to extend the gospel, but separate from it the very marrow and life. They say, "Let the light shine," but cover it so that it shall not shine in clear rays on the very subjects that they need to understand. Some exhaust the fervor of their zeal on plans that cannot be carried out without peril to the church.

At this time the church should not be diverted from the main object of vital interest, to things that will not bring health and courage, faith and power. They must see, and by their actions testify, that the gospel is aggressive.

Watchmen on the walls of Zion are to be vigilant, and sleep not day nor night. But if they have not received the message from the lips of Christ, their trumpets will give an uncertain sound. Brethren, God calls upon you, both ministers and laymen, to listen to his voice speaking to you in his word. Let his truth be received into the heart, that you may be spiritualized by its living, sanctifying power. [1078] Then let the distinct message for this time be sent from watchman to watchman on the walls of Zion.

This is a time of general departure from truth and righteousness, a time when we must build the old waste places, and with interested effort labor to raise up the foundation of many generations.

“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, honorable, and shall honor 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.”

“Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool but my righteousness shall be forever, and my salvation from generation to generation. Awake, awake, put on strength. O arm of the Lord, awake, as in the ancient days, in the generations of old ...Art thou not it which hath dried the sea, the waters of the great deep: that hath made the depths of the sea a way for the ransomed to pass over! Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be

made as grass, and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth, and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy. And where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared the Lord of hosts in his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens and lay the foundations of the earth and say unto Zion. Thou art my people.”

“For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate, but thou shalt be called Hephzi-bah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married.”

While you hold the banner of truth firmly, proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God. The third angel is represented as flying through the midst of heaven, crying with a loud voice. “Here are they that keep the commandments of God, and the faith of Jesus.” The first, second, and third angels’ messages are all linked together. The evidences of the abiding, ever-living truth of these grand messages, that mean so much to us, that have awakened such intense opposition from the religious world, cannot be extinguished. Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import, their time, and place; but they live, and are to exert their power upon our religious experience while time shall last.

The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions; all these are the instrumentalities of God to

co-operate in the grand work represented by the first, second, and third angels flying in the midst of heaven to warn the inhabitants of the world that Christ is coming again with power and great glory. The prophet says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils." This is the same message that was given by the second angel. Babylon is fallen, "because she made all nations drink of the wine of the wrath of her fornication." What is that wine?—Her false doctrines. She has given to the world a false Sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told to Eve in Eden.—the natural immortality of the soul. Many kindred errors she has spread far and wide, "teaching for doctrines the commandments of men."

When Jesus began his public ministry, he cleansed the temple from its sacrilegious profanation. Among the last acts of his ministry was the second cleansing of the temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message is, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." And in the loud cry of the third angel's message a voice is heard from heaven saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

*(Concluded next week)*

[1079]

Let the Trumpet Give a Certain Sound.

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By Mrs. E. G. White.

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*(Concluded.)*

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As God called the children of Israel out of Egypt, that they might keep his Sabbath, so he calls his people out of Babylon, that they may not worship the beast or his image. The man of sin, who thought to change times and laws, has exalted himself above God, by presenting a spurious Sabbath to the world; the Christian world has accepted the child of the papacy, and cradled and nourished it, thus defying God by removing his memorial, and setting up a rival Sabbath.

After the truth has been proclaimed as a witness to all nations, every conceivable power of evil will be set in operation, and minds will be confused by many voices crying, "Lo, here is Christ, Lo, he is there. This is the truth, I have the message from God, he has sent me with great light." Then there will be a removing of the landmarks, and an attempt to tear down the pillars of our faith. A more decided effort will be made to exalt the false Sabbath, and to cast contempt upon God himself by supplanting the day he has blessed and sanctified. This false Sabbath is to be enforced by an oppressive law. Satan and his angels are wide-awake, and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating from the minds of men the knowledge of God. But while Satan works with his lying wonders, the time will be fulfilled foretold in the Revelation, and the mighty angel that shall lighten the earth with his glory, will proclaim the fall of Babylon, and call upon God's people to forsake her.

At the time of the loud cry of the third angel those who have been in any measure blinded by the enemy, who have not fully recovered themselves from the snare of Satan, will be in peril, because it will be difficult for them to discern the light from heaven, and they will be inclined to accept falsehood. Their erroneous experience will color their thoughts, their decisions, their propositions, their counsels. The evidences that God has given will be no evidence to those who have blinded their eyes by choosing darkness rather than light. After rejecting light, they will originate theories which they will call "light," but which the Lord calls, "Sparks of their own kindling," by which they will direct their steps. The Lord declares, "Who is among you that feareth the Lord, that obeyeth the voice of

his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." Jesus said: "For judgment I am come into the world, that they which see not might see; and that they which see might be made blind." "I am come a light into the world, that whosoever believeth on me should not abide in darkness." "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

By many the words which the Lord sent will be rejected, and the words that man may speak will be received as light and truth. Jesus says, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." Human wisdom will lead away from self-denial, from consecration, and will devise many things that tend to make of no effect God's messages. We cannot with any safety rely upon men who are not in close connection with God. They will accept the opinions of men, but cannot discern the voice of the True Shepherd, and their influence will lead many astray, though evidence is piled upon evidence testifying to the verity of truth for these days. The truth is powerful to turn men to Christ, to quicken their energies, to subdue and soften their hearts, and inspire them with zeal, devotion, and love to God. The Sabbath truth must in no case be covered up. We must let it appear in strong contrast with error.

As the end approaches, the testimonies of God's servants will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy. The Lord has sent us messages for this time, that will establish Christianity upon an eternal basis; and all who believe the present truth, must stand, not in their own wisdom, but in God's wisdom, and raise up the foundations of many generations; and they will be registered in the books of heaven as "repairers of the breach," the "restorer of paths to dwell in." In face of the bitterest opposition, we are to maintain the truth because it is truth. God is at work upon human minds; it is not man alone that is working. The great illuminating power is from Christ; the brightness of his

example is to be kept before the people in every discourse. His love is the glory of the rainbow encircling the throne on high.

The Lord has said, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.... And I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh." In the rainbow above the throne is an everlasting testimony that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Whenever the law is presented before the people, let the teacher of the truth point to the throne arched with the rainbow of promise, the righteousness of Christ. The glory of the law is Christ; he came to magnify the law, and to make it honorable. Make it appear distinct that mercy and peace have met together in Christ, and righteousness and truth have embraced each other. When you look to his throne, offering up your penitence, praise, and thanksgiving that you may perfect Christian character, and represent Christ to the world, you abide in Christ, and Christ abides in you; you have the peace that passes all understanding. We need continually to meditate upon Christ's attractive loveliness. We must direct minds to Jesus, fasten them upon him. In every discourse dwell upon the divine attributes.

As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained; for this would eclipse the glory of the rainbow of promise above the throne; men could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God. It is the mingling of judgment and mercy that makes salvation complete. It is the blending of the two that leads us, as we view the world's Redeemer, and the law of Jehovah, to exclaim, "Thy gentleness hath made me great." We know that the gospel is a perfect and complete system, revealing the immutability of the law of God. It inspires the heart with hope, and with love to God. Mercy invites us to enter through the gates into the city of God, and justice is satisfied to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly King. If we were defective in character, we could not pass the gates that mercy

has opened to the obedient; for justice stands at the entrance, and demands holiness in all who would see God. Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken. The change from earth to heaven will not change men's character; the happiness of the redeemed in heaven results from the character formed in this life after the image of Christ. The saints in heaven will first have been saints on earth.

The salvation that Christ made such a sacrifice to gain for man is that which is alone of value; for it is that which saves from sin, the cause of all the misery and woe in our world. The mercy of God is that which constantly draws the sinner to Jesus. If he responds, coming in penitence with confession, in faith laying hold of the hope set before him in the gospel. God will accept him; for "the broken and contrite heart, O God, thou wilt not despise." Thus the law of God is not weakened by the gospel, but the power of sin is broken, and the scepter of mercy is extended to the penitent sinner.

The rainbow above the throne is the bow of promise, testifying to the whole world that God will never forget his people in their struggle against evil. Let Jesus be our theme. Let us by pen and voice present, not only the commandments of God, but the faith of Jesus. This will promote real heart-piety as nothing else can. While we present the fact to men that they are subjects of a divine moral government, their reason will declare to them that this is truth, that they owe allegiance to Jehovah, and that this life is our time of probation. In this life we are placed under the discipline and government of God to form characters and acquire habits for the higher life. All the scenes in which we must act a part, are to be carefully studied; for they are a part of our education, a part of God's great plan. We should bring solid timbers into our character building; for we are working both for this life and the eternal life. And as we near the close of this earth's history, we either rapidly advance in Christian growth, or we rapidly retrograde toward the world.

Temptations will come in like a flood; but we need not fail nor be discouraged while we know that the bow of promise is above the throne of God. We shall be subject to heavy trials, opposition,

bereavement, affliction, but we know that Jesus passed through all these. These experiences are valuable to us; the advantages of varying experiences are not by any means confined to this short life; they reach into eternal ages. Through patience, faith, and hope, in all the changing scenes of earth, we are forming characters for the everlasting life. And whatever we are called upon to bear, we may be assured that all things work together for good to those that love God.

[1081]

## Chapter 133—To J. H. Morrison

M - 47 - 1892

George's Terrace, St. Kilda Road,  
Melbourne, Dec. 22, 1892.

*Dear Brother Morrison,*

Your kind letter is received, and I thank you for writing me. I am glad to report I am much improved in health. I do not now have to be carried up and down stairs. I was taken up the Echo Office stairs last Monday. I then said I shall try to walk up and down stairs alone and I have done so by help of the baluster; of course it is taxing to my limbs after being helpless nearly nine months. But I praise the name of the Lord for His mercy and love and the rich blessings which He has graciously given me since being in this country.

We feel deeply the need of workers here, and of money to advance the work. The Sabbath-keepers are mostly poor. There are a few who have something of this world's goods, and they have assisted liberally that the cause of God may get a start in this place. We have a printing office here, but no meeting house. We meet in halls that are ill ventilated, and used for all kinds of gatherings. There is no means of warming them in the cold, rainy season, and it is not safe for me to attend meeting at all in unpleasant weather. Last winter they called here unusually unpleasant. I met with the church a few times, but although they wanted me to speak to them, they said they must advise me not to expose myself in my great suffering. If they had had a suitable place to worship, I should have attended, crippled as I was, and spoken to them every Sabbath when it was pleasant. I had to ride five miles to get to the place of meeting, and I was greatly blessed every time I ventured to go out and to speak to them.

[1082]

There has never been such a time of want and destitution in Australia as at the present time. There has been a large outlay

of means in erecting expensive buildings, some of which remain unused. The land boom has swept through this country, and its results are manifest in empty treasuries. Five thousand people have been unable to find employment. Through the winter efforts were made to care for the most needy ones, giving them one or two meals a day. The bodies of persons who died from starvation were found in the parks. Many would beg the privilege of searching the swill-barrels to pick out something to eat. And yet many are living in extravagant pleasure, abounding with all good things. As I read the reports, my heart aches.

But our own situation presses upon me with such force that I am perplexed out of measures to know what to do. We must have a house of worship that is neat and clean, and not patronize these dirty halls, with the foul, poisonous air that pervades them. Unbelievers who are professed Christians will not as a general thing come into these buildings. They say it is a shame to hold religious services in such places. And what can be done is the question. But I must submit this with all things to God.

This summer I venture to labor in such places, and in the winter I must remain at home. I am questioning whether under the circumstances I should remain here another winter; and yet the work that needs to be done forbids my leaving. Well, the Lord knows all about it. I have thought if our churches in America only appreciated their privileges, and all the conveniences they are having to worship God, they would feel their hearts stirred to do something for these foreign countries, and limit some of their own abundant advantages. But I ask myself over and over again, How can we ever make them know and understand the great necessities, of the work in these foreign fields. There are but few laborers, because men cannot work unless they are paid for their labor, and there is such a dearth of means to pay them. We are doing what we can. [1083]

Our school was a success. It was small, for these are hard times with everybody, but the blessing of the Lord attended the school. The Bible Lessons were greatly appreciated, and the students were so well pleased with the school, and especially with the religious instruction, that they readily complied with the rules, and not one case of discipline was necessary during the term. The Spirit of the Lord was often manifested in a marked manner. Next term the

numbers will be doubled. The Lord will work in these colonies, we shall see of His salvation.

We had a very solemn meeting last Sabbath at North Fitzroy. All were so pleased to see me back in Melbourne after being in Adelaide and Ballarat three months. The Lord gave me a message for the people. The congregation was large, and we had a social meeting after the discourse. Another meeting was held in Prahran near the school building, five miles from North Fitzroy. They had a goodly number at Prahran, and an excellent meeting.

We are busily at work to limit our expenses where it is possible, and yet in many things we must broaden if the work advances. One hundred men could labor in Melbourne and suburbs and not interfere with one another, and yet there is not one laborer in this great city. How are the people to be warned in these countries, is the question. What can be done to proclaim the message when we have so little means to work with, and so few workers. If several families who could understand the situation would move to these countries and engage in some business in places where a few are keeping the Sabbath, and do missionary work for Christ's sake, I know that by personal labor and holding a steady influence they could do much good. O that the Lord would stir up the minds of many in America to give themselves to this work! I have tried again and again to place the situation before our people in Battle Creek, but no one responds.

[1084] There are men in America, who with their industrious habits could make a good living and yet exert an influence to win souls to the truth. I wish I could make some impression on hearts while we remain here that we might persuade them to come for Christ's sake, for the sake of perishing souls for whom Christ has died. We could counsel together, and set in operation plans that would not require a great outlay of means, and yet effect much good. Every one here who can work is at work, but there is so large a territory to be worked, so many that have not yet heard the first sound of the message of warning.

The object of the school is to educate and train men and women to work in their own country. We see some prospect of help here, limited as it is. Through the Bible study, the students are preparing to teach others.

Some times I feel that I must never leave this field until families are settled here from America as missionaries, not ordained ministers, but workers in different lines. Then when I see how helpless we are as far as finances are concerned, I want to get away, everything looks so impossible.

In regard to your own case, I have felt very sad, because the Lord has given you abundance of light, and you did not walk in it. It has seemed very mysterious to me that you should stand as you have done so long, without opening your heart to the messages God has sent to His people. You have lost much in so doing. But I am hopeful that the truth that is shining in precious beams of light will find entrance, to your heart. I have felt so sorry that you could not recognize the voice of Jesus, the true Shepherd, The Lord has wrought out the demonstration of his truth before your eyes, yet you did not see, and your heart was not submitted to the leadings of the Holy Spirit of God.

I have been shown that you have been wrought upon by the gracious influences of the Spirit, and have felt moved to accept the truth and the light. At times you desired it, and were ready to reach out your hand to grasp it, to open the door of your heart to its transforming energy; but pride and stubbornness have held you back, Now you begin to see, and I entreat you to make no half-way work in this matter. Unless you move out decidedly now, unless the transforming power of truth shall do its work upon your heart, and you make thorough work for eternity, you will surely fall into the snare of Satan. I know you have been cheating the soul with excuses and subterfuges, you do not admit this, but it is so. For Christ's sake, for your soul's sake, come fully into the light. The glorious prize is full in view. The gates of heaven are open wide. "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth, and shutteth and no man openeth: I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept My word, and hast not denied My name."

[1085]

O that the Lord would heal the wounds and bruises that Satan has made. Would that you might become an entirely free man! Come to the light, and fully acknowledge the light, rejoice in the light, and not make half way work with the matter in order to preserve your

dignity. O for Christ's sake, for your soul's sake, make clean work, and put up the bars behind you. It is the only safe thing you can do. A work of self-renunciation is essential, and unreserved casting of yourself, all broken on Christ Jesus. Then He will gather you in His ever lasting arms. Open the door of the heart, and bring into your soul all the heavenly agencies and attributes that will make you a workman that needeth not to be ashamed.

[1086] I believe that you can be a great blessing in the important position you may fill in the Health Retreat. The unyielding will that has held you away from light and precious blessings give now to God. The victory may be won. Nothing would give me greater joy than to see you a free man in Christ Jesus. Subterfuges and evasions will not, cannot, bring to you peace and rest. You have but one duty before you, to become as a little child; give yourself to God with all your heart. We learn God's truth by doing His will, The education of the soul in doubt is very unprofitable work. The Lord would have His sons and daughters reach the highest efficiency in His service; in order to do this, they must maintain the most clear and practical views with regard to the agencies connected in the Lord's economy with the working out of their salvation, else they will often dwell in darkness and doubt, and in their warfare beat the air; for they seem to have lost sight of the Saviour. The Power is of God, not of us; out of weakness we may become strong. In much love,

## Chapter 134—Love, the Need of the Church

[1087]

“Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil” (1 Corinthians 13:4, 5). Troubles exist between brethren in the church because they fail to understand what constitutes true Christian charity, brotherly affection, and Christlike love. Self-love and self-esteem lead professed Christians to measure themselves by themselves. They take for granted that all their surmisings and suspicions of others are correct. But it is because of suspicions and judging of one another that there is discord, strife, and an unhealthy condition of the church.

If brethren would meet together once or twice a week, and with humble minds, feeling their weakness and realizing their defects, would then ask the Lord to enlighten their understanding and fill their hearts with His love, examining not one another, but the Scriptures, Satan would be defeated. Many imaginary difficulties, mere molehills that have been magnified into mountains and have made barriers between brethren, would vanish, and love, compassion, and respect would take the place of jangling and accusation. When you begin to judge your brethren, you are doing a work God has not given you to do. You are not working with Christ. God did not place you upon the judgment seat to measure and pronounce sentence upon your brethren.

Satan is an accuser of the brethren, and when he can set the leaven of dissatisfaction to work in human hearts, he is exultant. When he can divide brethren, he has a hellish jubilee. I think if our brethren could see, as I have seen, how much wrong is done in speaking evil of our brethren, there would be an entire change in the way we treat one another. You do not understand yourselves, you misinterpret words and deeds, and you measure them from your own finite standpoint. Your imagination leads you astray. Your feelings,

[1088]

your tongues, which are not sanctified, are employed in a service and work that is anything but holy and Christlike.

We should bring the attractiveness of Christ into our Christian service. The soft beams of the Sun of Righteousness should shine into our hearts, that we may be pleasant and cheerful, and have a strong and blessed influence on all around us. The truth of Jesus Christ does not tend to gloom and sadness. Do not forget, my brethren, that we are in Christ's school to learn lessons of truth and love. We are taught in this school to have faith in our Redeemer. We must attend carefully to our own soul's necessity, improving every privilege provided for us to learn the meekness and lowliness of Christ.

We will have to learn that trials mean benefit, and not be discouraged under them. The heart must be disciplined, faith must be cultivated, the soul's endurance must be tested. The simplicity of faith and perfect confidence in God needs to be encouraged in our hearts. You must be constantly looking and talking on the bright side, and while the work of self-discipline must be carried on by every individual Christian, it must be in such a manner as to exalt and ennoble, and not to contract the mind and center it upon little things. Your thoughts should be the outgrowth of holy principles. Do not center your minds on objectionable things, and make a brother an offender for a word. Do not judge him by your own finite measurement. Let the voice of simple, trustful, earnest prayer be heard in your dwellings. When our sisters visit one another, let them not speak words of criticism of their brethren. Let your minds dwell upon the attributes of God, and tell of your experiences in the love of Jesus. The fullness of that love will soothe the heart and cause us to forget disagreeable occurrences.

How much sweet peace we lose because we keep poring over the disagreeable items in ourselves and in our brethren. We must look away from the disagreeable to Jesus. We must love Him more, obtain more of His attractive beauty and grace of character, and cease the contemplation of others' mistakes and errors. We should remember that our own ways are not faultless. We make mistakes again and again, and should others watch our every word and every action as diligently as we watch them, they would present a catalogue fully as dark as we are able to present against our brethren and sisters. No

one is perfect but Jesus. Think of Him and be charmed away from yourself, and from every disagreeable thing, for by beholding our defects faith is weakened. God and His promises are lost from sight.

You need more of Jesus and less of self. Think no evil, talk no evil of anyone. Keep your lips as with a bridle. You cannot measure others' experiences by your own. It would be a deplorable thing if everyone was of the same mind. What if in some respects we do err, does the Lord forsake us, and forget us, and leave us to our own ways? No, the Lord does not treat us as we treat one another. May the Lord help you all to repent and confess, and let the love of Jesus pervade your hearts. Jealousy is all ready to spring into existence at the least provocation. Envy and evil surmising are ready to flourish, ready to grow by being cultivated. Oh, how many hurt the heart of Christ because they want their own way and their own will. War against these unenviable traits of character, and not against one another.

[1090]

If the elements existed in the church which existed in the life of Christ, there would be a firm union among His professed followers. The world is working against the church, seeking to weaken and destroy it. Shall the church imitate the world in this matter? Shall we as church members destroy confidence in other church members because they do not meet a certain standard? The message of the angel to us is, "Press together, press together, press together." Let not Satan thrust himself between the members of the church. Do not give a stroke on the enemy's side of the question to weaken the influence of any member of the church. There will always be agents of the great adversary of souls who are doing their master's work of accusing those who profess to believe the truth. They will relate something that reflects upon the attitude and character of those who profess to be Christians.

The seed of evil surmising is frequently dropped into prepared soil, and it produces a harvest after its kind. Those who should guard the interests of those of like precious faith entertain suggestions and reports from the enemies of God and truth, and the root of bitterness defiles many. Could the state of every heart reputed as eminent for holiness be critically examined and developed there would be seen some dark chapters in the experience of those most highly honored. What erroneous ideas of Christian life we would find! What false

ideas of God's prerogatives and of His moral government! What limiting ideas of the powers of the Holy One of Israel, what narrow ideas in regard to the agency of the Holy Spirit!

[1091] I know many are earnestly struggling after a higher life and seeking for clearer views of heavenly things, yet how very slow is their progress! How difficult for the mind to arise to the full assurance of hope that maketh not ashamed! In spite of all our efforts, we are often discouraged because the flesh warreth against the spirit. Let not the common, cheap, earthly things engross the mind that the presence of Jesus shall be withdrawn. The life of the church is communicated from Christ, and we help the church when we work in harmony with the life-giving power, losing sight of ourselves, and seeking to build one another up in the most holy faith.

God may choose instrumentalities that we do not accept, because they do not exactly meet our ideas. They do not work in the very line marked out as perfect, and in place of leaving them with God, for His Spirit to work with them, many begin to present difficulties, barricade the way, and cherish a grieved feeling because they see that they are doing a work that has not been done. Then begins the dissecting of character and the gathering up of tidbits of complaints, and fault-finding and slander, and magnifying of little occurrences and events into grave sins. This has been done in the church until we are weak, and we will always be weak unless this narrow order of things is changed. May the Lord show you all what to do that you may be filled with thanksgiving, gratitude and praise to God for the precious gift of the Son of God, and put away envyings, jealousies and rivalries, that true love and unity may exist.

[1092] Christ prayed that His disciples might be one even as He and His Father are one. In what does this unity consist? This oneness does not exist because everyone has the same disposition, the same temperament, and thinks in the very same channel. All do not possess the same degree of intelligence. All have not the same experience. In a church there are different gifts and varied experiences. In temporal matters there are a great variety of ways of management, and yet these variations in manner of labor, in the exercise of gifts, do not create dissension, discord, and disunion.

One man may be conversant with the Scriptures, and some particular portion of the Scripture may be especially appreciated by him; another sees another portion as very important, and thus one may present one point, and another, another point, and both may be of highest value. This is all in the order of God. But if a man makes a mistake in his interpretation of some portion of the Scripture, shall this cause diversity and disunion? God forbid. We cannot then take a position that the unity of the church consists in viewing every text of Scripture in the very same light. The church may pass resolution upon resolution to put down all disagreement of opinions, but we cannot force the mind and will, and thus root out disagreement. These resolutions may conceal the discord, but they cannot quench it and establish perfect agreement. Nothing can perfect unity in the church but the spirit of Christlike forbearance. Satan can sow discord; Christ alone can harmonize the disagreeing elements. Then let every soul sit down in Christ's school and learn of Christ, who declares Himself to be meek and lowly of heart. Christ says that if we learn of Him, worries will cease and we shall find rest to our souls.

The great truths of the Word of God are so clearly stated that none need make a mistake in understanding them. When as individual members of the church, you love God supremely and your neighbor as yourself, there will be no need of labored efforts to be in unity, for there will be oneness in Christ as a natural result. The ears will no longer be open to reports that will injure your neighbor, and no one will take up a reproach against his neighbor. The members of the church will cherish love and unity, and be as one great family. Then we shall bear the divine credentials to the world, that will testify that God has sent His Son into the world. Christ has said, "By this shall all men know that ye are My disciples, if ye have love one for another" ([John 13:35](#)). The divinity of Christ is acknowledged in the unity of the children of God.

[1093]

Brethren, when you humble your hearts before God, you will see that there is danger of Pharisaism in every church, danger of thinking and praying as did the self-righteous Pharisee: "I thank God that I am not as other men are." Oh, that there may be a breaking up of the fallow ground of the heart, that the seeds of truth may take deep root and spring up and bear much fruit to the glory of God! My

brethren, when you would accuse one of the brethren, consider the words of Jesus, “He that is without sin among you, let him cast the first stone” ([John 8:7](#)). Your sin may not be the particular sin that is under consideration, but Jesus’ words mean that when you are free from sin you may cast the first stone. When Jesus spoke these words to the accusers, their guilty consciences were aroused. They could not answer Him; they were convicted each in his own conscience, and they went out one by one, beginning at the oldest even to the youngest.

[1094] What can Christ who is so forgiving, so patient with all our mistakes, so rich in mercy and love, think of our hard-hearted criticism and fault-finding? Love for your erring brethren will produce far greater effect in reforming them than all your harsh criticisms. Let all the faults and emotions of the heart be after Christ’s order. Let self be put out of sight. The Lord would have the thoughts and the language and the experience of Christian life far more attractive than it is today. If they are not more like Jesus they can never be the light of the world. Our work is between God and our own individual souls. What are you thinking of, my brethren? There is work to be done in the saving of souls around you, and precious time is passing. The hours of probation will soon close. Is your work for the Master of that character that you will hear the words, “Well done, thou good and faithful servant” ([Matthew 25:21](#))?

Remember that every soul striving to advance in the divine life finds every inch of ground disputed by an antagonistic force, and he must gird himself for the conflict by earnest prayer, and fight the good fight of faith. He is called to “wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” ([Ephesians 6:12](#)). We cannot afford to be found warring against each other. If we make progress in spirituality, we must gird the loins of the mind about with truth, and we must have on the breastplate of righteousness, we must take the helmet of salvation, and the sword of the Spirit. Brethren, seek God. Seek Him while He is to be found, call ye upon Him while He is nigh.

Oh, what deep, rich experiences we might gain if we were devoting all our God-given ability to seeking knowledge and spiritual strength from God in the place of devoting our powers to hurting

one another. Brethren, love one another as Christ has loved you. How little we really know of sweet communion with God! How little we know of the mysteries of the future life! We may know far more than we do know if all our powers are sanctified to discern the character of Christ. There are heights for us to reach, depths of experience to sound, if we are to be the light of the world. Then why dishonor God by contention and strife? Why question and find fault with one another? Why misinterpret and misconstrue the words and acts of your brethren?

[1095]

Is there not better work for you to do than to discourage one another and try to put out the light of your brethren? Oh, rather, let the mind expand that you may take in the heavenly beauties of the blessed promises. Only believe in Jesus and learn in the school of the greatest Teacher the world ever knew, and His grace will act mightily upon the human intellect and heart. His teaching will give clearness to the mental vision. It will give compass to the thoughts; the soul hunger will be filled. The heart will be softened and subdued, and filled with glowing love that neither discouragement, despondency, affliction, or trial can quench. God will open to the mind's eye His preciousness and His fullness. Then let us love and labor. I point you to Christ, the Rock of ages. You can be saved only through Him. Let the praise of God be upon your lips when you meet together in little companies to worship God. Let all take a part.

He who heard the voice of Christ and did His will was the wise man that built upon a rock, and neither storm nor tempest could destroy this structure. Let us be workers with Christ for time and for eternity. Love one another, forgive one another, even as God for Christ's sake has forgiven you.—[Manuscript 24, 1892](#), pp. 1-9. ("Love, the Need of the Church," 1892.)

White Estate

*Washington, D.C.*

*November 12, 1981*

## Chapter 135—To Captain C. Eldridge

**George's Terrace, St. Kilda Road,  
Melbourne, Victoria,  
Jan. 9, 1893  
Captain C. Eldridge,  
Battle Creek, Mich.**

*Dear Brother,*

I received your letter and will endeavor to respond. I am grateful to our heavenly Father for his gracious favors bestowed upon me. I am being healed of my infirmities. The Lord is good, and greatly to be praised.

During the week of prayer we held meetings in a tent at North Fitzroy. Sabbath afternoon, December 31, I spoke with great freedom from [Acts 10](#), dwelling especially upon the angel's message to Cornelius, "He saw in a vision evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius; and when he looked on him, he was afraid and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God." The Lord gave me His Holy Spirit in large measure. The tent was full; some not of our faith were present who were attracted by the tent. We had a most precious meeting.

[1097] Sunday afternoon I spoke to a large congregation from [John 14:1-14](#). Again the Lord blessed me with freedom and the people also were blessed. North Fitzroy is five miles from the school building in St. Kilda where we live, and the ride after speaking made me quite weary. I felt more anxiety, however, in regard to the affect of the malaria from the open drains which are not only offensive but dangerous to health and life. Monday evening in the school building I met with the little church of Prahran. I prayed with them and spoke with freedom from the words. "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.” Then we had a prayer and social meeting in which precious testimonies were borne by nearly all present. Tuesday evening I again attended a meeting in the same place. Willie had very interesting matter to present from Elder Reed, in regard to the missionary work in the Pacific Islands. These meetings are profitable; light is shining upon us, but we want more and still more of the blessing of God.

Wednesday afternoon I attended a meeting for the sisters in Federal Hall at the Echo Office, North Fitzroy. Eighty-five were present, and I spoke to them in regard to the duties of mothers in the education and training of their children to become children of God, fitted for the future, immortal life. I opened the meeting with prayer, and closed it with prayer. At the close I began to feel that with all my writing and the work I had to do in bearing plain testimonies to individuals, I was using up my capital of strength faster than I could afford. But mothers came to me and expressed themselves as so grateful to hear the very things they needed. Some said, “This meeting will never lose its influence upon me. I see that there are many changes for me to make in the training of my children. But O, I am so glad that I was not left to come up in the judgment so ignorant in regard to my duty.” Though very weary, I did not regret the effort I made. [1098]

The day had been warm, and during the ride home a sharp breeze came in from the sea and I took cold. Thursday morning I found myself greatly exhausted. But during the night I had passed through an experience similar to that which I had at Salamanca, New York, two years ago. When I awoke from my first short sleep, light seemed to be all around me, the room seemed to be full of heavenly angels. The Spirit of God was upon me, and my heart was full to overflowing. O, what love was burning in my heart! I was exclaiming aloud, “Lord Jesus, I love thee; thou knowest that I love thee. My heavenly Father, I praise thee with my whole heart.” “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.” “The path of the just is as a shining light, that shineth more and more unto the perfect day.” “Jesus my Redeemer, the Representative of the Father, I put my trust in thee.”

[1099] My peace was like a river, I seemed to be shut in with God, in sweet communion with him through my waking and sleeping hours. What high and holy privileges seemed to be mine in the love of Jesus, his life and his guardianship. How plainly the words were presented to my mind, "I am the resurrection, and the life: He that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." Jesus lives to make intercession for us. Jesus lives, and because he lives, we shall live also."

O, why does not the church of Christ arise, and put on her beautiful garments! Why does she not shine? The great reason of such feeble Christianity is that those who claim to believe the truth have so little knowledge of Christ, and so low an estimate of what He will be to them, and what they may be to him. We have the most solemn, weighty truths ever committed to mortals. Were our words, our thoughts our actions, more pure and elevated, more in accordance with the holy faith we profess, we should view our responsibilities in a far different light. How solemn, how sacred, they would appear. We would have a deeper sense of our obligations, and should make it our constant aim to perfect holiness in the fear of God. Earthly, temporal things would be subordinate to the heavenly and eternal.

[1100] The language of the heart and lips would be, as expressed by the Psalmist: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. Yes, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God. Blessed are they that dwell in thine house: they will be still praising thee. Blessed is the man whose strength is in thee, in whose heart are the ways of them. Who passeth through the valley of Baca make it a well. ... They go from strength to strength, every one of them in Zion appeareth before God. ... Behold, O God our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God (margin, I would choose rather to sit at the threshold), than to dwell in the tents of wickedness. For the Lord God is a Sun and a shield, the Lord will give grace and glory: no good thing will be withheld from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee."

I am so grateful for the privilege of being connected with God in any way. I feel highly honored. All I ask is that the Lord in his great mercy and loving-kindness will give me strength to use in his service not to minister to my own ease or selfish indulgence, but that I may labor for Christ in the salvation of souls. I am waiting and believing, and receiving his rich blessing, although I am unworthy.

The word of the Lord has come to me in clear lines in reference to the principles and practices of those connected with the Review office. There has been need of self-examination on the part of the workers. Every man who has to do with sacred things should perform his work in a Christ-like manner. There must be no sharp practice, "A false balance is abomination to the Lord." A false balance is a symbol of all unfair dealing, all devices to conceal selfishness and injustice under an appearance of fairness and equity. God will not in the slightest degree favor such practices. He hates every false way. He abhors all selfishness and covetousness. Unmerciful dealing he will not tolerate, but will repay in kind. God can give prosperity to the working men whose means are acquired honestly. But his curse rests upon all that is gained by selfish practices. When one indulges in selfishness or sharp dealing, he shows that he does not fear the Lord or reverence his name. Those who are connected with God will not only shun all injustice, but will manifest his mercy and goodness toward all with whom they have to do. The Lord will sanction no respect of person; but he will not approve the course of those who make no difference in favor of the poor, the widow, and the orphan.

[1101]

"The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in. ... But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them with gold and silver, that they may offer unto the Lord an offering in righteousness."

Everything in our character that can not enter the city of God will be reprov'd; if we will submit to the Lord's refining, all the dross and the tin will be consumed. As the Lord's chosen ones will receive the light appropriate for this time, they will not be led to exalt themselves. They will not manufacture a standard whereby to measure their own character; for the Lord has given one standard, by

[1102]

which every character is to be tested. There is not one standard for the poor, and another for the rich; for all will be tested by that law which bids us to love God supremely and our neighbor as ourselves. Those who win the treasure of heaven will be those who have laid up their treasure above. God gives us light and opportunities to learn from Christ; that we may be like him in spirit and character; but we are not to conform to any human standard. We are to receive the truth of God into the heart, that it may regulate the life and form the character.

[1103] The Lord is looking upon men in the different spheres in which they move, and the character is tested under the different circumstances in which they are placed. The truth, pure, refined, elevating, is a continual test, to measure the man. If truth controls the conscience and is an abiding principle in the heart, it becomes an active working agent, it works by love and purifies the soul. But if the knowledge of the truth produces no beauty in the soul, if it does not subdue, soften, and recreate the man after God's own image, it is of no benefit to the receiver; it is as sounding brass and a tinkling cymbal. The truth as it is in Jesus, planted in the heart by the Holy Spirit, always works from within outward, it will be revealed in our words and spirit and actions toward everyone with whom we are connected.

The wave of truth following from the infinitely wise God to his frail human agents is not subject to the will of man. God prescribes the terms, and specifies every condition upon which we may receive his gifts. With the one party there is infinite power, wisdom, mercy, and goodness; with the other party is weakness, and ignorance, and helplessness and sin. Even the faculties and resources of men, which God will accept in co-operation with the divine, are ours only in trust. In the great condescension of God to admit human finite beings as co-laborers in the saving of the world, he makes it a condition that the human agent shall receive counsel from God, diligently obeying every word that proceedeth out of the mouth of God. And our success in the religious life will be according to the integrity and thoroughness with which these conditions are fulfilled.

There have been those connected with the publishing house who know not and do not wish to know by experience what it cost their predecessors to build up the work. When these later workers

accepted a part in it, they did not enter into a partnership with God. They do not recognize the principles and conditions that must govern the human agent in co-operation with the divine. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." No man who is not a partaker of this self-sacrificing love is prepared to labor for God. Many are blundering along, clinging to their burden of selfishness, as if it were a precious treasure, keeping diligently their own way. When they knock at the gate of heaven, saying, "Lord, Lord, open unto us," many a man will hear the words, "No one enters here but those who can receive the heavenly benediction, "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." But thou hast faithfully served thyself, worked for thine own selfish interest, been good to thyself. Thou hast not laid up a treasure in heaven." [1104]

We are not safe for one moment in cherishing indifference and carelessness in regard to our soul's salvation. Many will have to arouse and change their course of action if they are saved. The perils of the last days are upon us. Connection with divine influences through a strong, living, working faith, can alone make us to be laborers together with God. Those who would shun the self-denying, self-sacrificing, part of religion, will never be partakers with Christ in his glory. There must be prayerful study and determined effort on the part of all who shall win the crown of life. Let none feel that they can claim any merits because of their advantage of birth or position or education. How did they obtain those advantages? Only through Christ. God calls upon all who would have everlasting life to copy the pattern. Truth and righteousness are the first principles of the gospel, and the only principles that Christ will recognize in any human agent. There must be heart-felt surrender of our will to God; we must renounce all our own supposed merits, and look to the cross of Calvary. This surrender to God involves effort on the part of the human agent to co-operate with the divine agencies; the branch must abide in the vine. [1105]

My brother, in your letter you speak of leaving the Review Office. I am sorry that you can be willing to separate from the work for the reasons you mention. They reveal that you have a much deeper

experience to gain than you now have. Your faith is very weak. Other families, much larger than yours, sustain themselves, without one word of complaint, on half the wages you have. We have been over the ground, and I know what I am talking about. It is evident that whether you remain in the Review Office or separate from it you have lessons to learn that will be of the highest interest to you. I do not feel at liberty to urge you to remain; for unless you drink deeper of the Fountain of living waters, your service will not be acceptable to God.

[1106] I do not know who would occupy the position that would be left vacant if you should leave, but if the work that the Lord designs and longs to do is done for the church in Battle Creek, I am sure he will help them in any crisis. He wants no forced service. Unless his words find entrance to the soul, and bring the entire man into subjection to Christ, the human agent will, when tempted and tried, choose to follow his own inclination rather than the ways of the Lord. I had hoped that the truth which has been shining in clear, distinct beams of light since the Minneapolis meeting, would flood your soul. But from the letters you have written, I know that you are not walking in the light.

When you and my nephew, Frank Belden, accepted such large wages from the Office, you both showed that you did not appreciate the character of the work. If the Lord calls either of you to the exalted position of co-operating with him in this work, and you maintained your consecration to God and your connection with him, you could not have consented to accept the wages offered to you. It was not the Spirit of God that moved the board to offer you such terms. Whatever position a man may fill in connection with the office of publication, he is not to be paid an exorbitant sum, for God does not work in this way. You lacked spiritual eyesight, and you needed the heavenly anointing, that you might see that the work of God was founded in a sacrifice, and only by a sacrifice can it be carried forward.

Many, O so many among believers have scarcely food enough to eat, yet in their deep poverty they bring their tithes and offerings to the Lord's treasury. Many who know what it is to sustain the cause of God in hard and trying circumstances have invested means in the publishing house. They have willingly endured hardship and

privation, and have watched and prayed for the success of the cause. Their gifts and sacrifices express the fervent gratitude and praise of their hearts to him who has called them out of darkness into his marvelous light. No more fragrant incense can ascend to heaven. Their prayers and their alms come up as a memorial before God. [1107]

But the work of God in all its wide extent is one, and the same principles should control, the same spirit be revealed, in all its branches. It must bear the stamp of missionary work. Every department of the cause is related to all parts of the gospel field, and the spirit that controls one department, will be felt throughout the entire field. If a portion of the workers receive so large wages, there are others, in different branches of the work, that will call for higher wages, and the spirit of self-sacrifice will become extinct at the great heart of the work. Other institutions will catch the same spirit, and the Lord's favor will be removed from them, for he can never sanction selfishness. Thus our aggressive work would come to an end. It is possible to carry it forward only by continual sacrifice. From all parts of the world the calls are coming in for men and means to carry forward the work. Shall we be compelled to say, "You must wait; we have no money in the treasury"?

Frank Belden knows the earlier history of the work in the office; he knows the testimonies which God has sent to him and others in regard to self-denial and sacrifice. He is not ignorant of the many opening fields where the standard of truth is to be lifted, and where means are needed to establish the work. If he had the Spirit of Christ, he would reveal the mind of Christ.

In severing his connection with the work of God in the office, Bro B has done just what I feared he would do. Had he denied self, standing at his post in obedience to the will of God, and because this is the work of God, putting his whole heart into the work and bearing its responsibilities and burdens as others have borne them before him, even though he should not gain as much financially as in business for himself,---had he done this, he would have made it manifest that he was not a time-server. But how great was his interest for the office, if he could step out when he pleased; when it appeared to be for his interest to do so? Ought the soldiers in Christ's ranks to act in this way? Should soldiers in the army of the nation do this, they would be treated as deserters, and how does the heavenly universe [1108]

look upon such soldiers in Christ's army? No one who engages in the work of God with an appreciation of its sacredness, could turn from the work to secure any worldly advantages whatsoever.

[1109] Brother Eldridge, God has been very merciful to you and to Brother Belden. Life, that has been so precarious with you both, he has graciously spared. Days, months, and years have been granted, bringing you opportunities to develop character. God has placed you in connection with His work, that you might become imbued with the Spirit of Christ. Every day, every hour, comes to you as a blood-bought privilege, that you may not only work out your own salvation, but may be an agent in bringing souls to Christ, building up his kingdom, and making manifest the glory of God. God calls for heart and devotion to the work. Those who are indeed laborers together with God, will carry the burden of the work, and like the minister whom he shall send, they will feel, "Woe is me if I fail to stand faithful and true to my position of trust."

My Brother, if you have no more heart-interest in the work than is indicated by the fact that you can drop it so easily, I have nothing to say, no plea to make for you to remain in the office, or for Brother B to return to it. You both reveal that you are not men that can be depended upon. And the example that would be given in offering you additional inducements to remain would not be pleasing to God.

I would not for one moment present to you or any other man a bribe of dollars and cents to hold you in connection with the work, whatever inconvenience it might suffer for a time because of your withdrawal from it. Christ stands at the helm. If His Spirit does not make you willing to be anything and do anything for the truth's sake, then you can learn that lesson only by passing through trial. God will test the faith of every soul. Christ has purchased us at an infinite sacrifice. Although he was rich, yet for our sakes he became poor, that we through his poverty might come in possession of eternal riches. All that we possess of ability and intellect is only that which the Lord has lent us in trust to use for him. It is our privilege to be partakers with Christ in his sacrifice if we will.

[1110] The men of experience and piety who led out in this work, who denied self and did not hesitate to sacrifice anything for its success, are now sleeping in the grave. They were God's appointed channels through which the principles of spiritual life were communicated to

the church. They had an experience of the highest value. They could not be bought or sold. Their purity, and devotion and self-sacrifice, their living connection with God, were blessed to the upbuilding of the work. Our institutions were characterized by the spirit of self-sacrifice.

But in some respects the work has deteriorated. While it has grown in extent and facilities, it has waned in piety. In the days when we were struggling with poverty, those who saw how wondrously God wrought for the upbuilding of the cause, felt that no greater honor could be bestowed upon them than to be bound up with the interests of the work by sacred links which connected them with God. Would they lay down the burden and make terms with the Lord from a money standpoint? No, no. Should every time-server forsake his post of duty, they would never desert the work. They would say, "If the Lord placed me here, he desires me to be a faithful steward, learning of him day by day how to perform the work acceptably. I will stand at my post until God shall release me. I will know what it means to be a practical, whole-hearted Christian. I expect my reward by and by."

The believers who in the early history of the cause sacrificed for the upbuilding of the work were imbued with the same spirit. They felt that God demanded of all connected with his cause an unreserved consecration of soul, body and spirit, of all their energies and capabilities, to make the work a success. The testimonies came to them, claiming for God all their services in co-operation with the divine agencies, and all the increased ability gained through the exercise of every faculty.

[1111]

Those who can sever their connection with the Lord's work for some worldly inducement may think they have a degree of interest in the cause of God; but the selfishness and covetousness lurking in the human heart are most powerful passions, and the outcome of the conflict is not a mere conjecture. Unless the soul is daily living upon Christ's flesh and drinking his blood, the godly element will be overcome by the Satanic. Selfishness and covetousness will bear away the victory. A self-confident, independent spirit will never enter into the kingdom of God. It is only those who are partakers with Christ in his self-denial and sacrifice that will be partakers with him in his glory.

[1112]

Those who realize, even in a limited degree, what redemption means to them and to their fellowmen, will walk by faith, and they will comprehend in some measure the vast needs of humanity. Their hearts are moved to compassion as they behold the wide-spread destitution in our world,---multitudes suffering for food and clothing, and the moral destitution of thousands upon thousands who are under the shadow of a terrible doom, in comparison with which physical suffering fades into nothingness. The religion of Jesus Christ has gained wonderful victories over human selfishness. The self-denial, the self-sacrifice of Christ is ever before those who are co-workers with him, and the will of man becomes submerged in the will of God.

We must learn meekness and humility from Jesus if we ever enter the portals of bliss. His whole life, from the manger to Calvary, is to be our example in self-denial and sacrifice. He who came to lay down his life for the world, did not disdain to give his disciples a lesson in economy. After he had fed the multitudes by a miracle of his power, he said to the disciples, "Gather up the fragments that remain, that nothing be lost." Though he had all the resources of heaven at his command, he would not suffer even a morsel of bread to be wasted. We might have much more to give to the cause of God, if we would learn to "Gather up the fragments that remain, that nothing be lost."

There must be care also to guard against all needless outlay. In erecting buildings and providing facilities for the work of God, we should be careful not to make our preparation so elaborate as to consume money unnecessarily; for this means in every case inability to provide advantages that ought to be provided for the extension of the work in other fields, especially in foreign lands. The laws that relate to the co-partnership of man and God must be obeyed by all who have a part in his service.

[1113]

God designs that all who are laborers together with him should have a rich experience in his love and his power to save. Never should we say, "I have no experience;" for that God who gave Paul an experience will reveal himself to every soul who will earnestly seek him. What said God of Abraham? "I know him," said the heart-searching God, "that he will command his children and his household after him; and they shall keep the way of the Lord, to do

justice and judgment.” Abraham would cultivate home religion, and the fear of the Lord would lead to integrity of life. He who blesses the habitation of the righteous says, “I know him that he will command.” There is no betraying of sacred trusts, no hesitating between right and wrong. The Holy One has given rules for the guidance of all,---the standard of character from which none can swerve and be guiltless. God’s will is to be diligently and conscientiously studied, and it must be made paramount in all the affairs of life. The laws which every human agent is to obey flow from the heart of infinite love.

That same holy Watcher who says, “I know Abraham, knew Cornelius also, and sent his angel with a message to the man who had received and improved all the light God had given him. The angel said, “Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter.” Then the specific directions are given, “He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.” Thus the angel of the Lord works to bring Cornelius in connection with the human agent through whom he might receive greater light. Study the whole chapter carefully and see the simplicity of the whole transaction. Then consider that the Lord knows every one of us by name, and just where we live, and the spirit we possess, and every act of our life. The ministering angels are passing through the churches, noting our faithfulness in our individual line of duty.

[1114]

They take note also of our neglect of duty. Mark the case of Ananias and Sapphira. In pretending that they had consecrated their entire possession to God, they lied to the Holy Spirit, and as the result of their deception they lost not only the life that now is, but that which is to come. It is sad for any one to handle sacred things, and yet bring into the service their own peculiar traits of character, making God to serve with their sins. God desires them, in their position of trust, to exemplify the mind of Christ; but the objectionable traits of character are interwoven with all their work, and the sacred cause of God is marred by their selfishness. The Lord knows whether those who carry the burden of responsibility are faithful stewards, maintaining strict integrity in every transaction, and placing this impress upon every phase of the work.

[1115] Under the teaching of God, under the guiding of His Holy Spirit, a work will be done in the Review Office that will place it upon a different basis. I was astonished at the blindness manifested in putting Mr. F.S. Russel in the place of Frank Belden. This is not according to the order of God. Men who have never surrendered themselves to the control of the Spirit of God are not to be placed in positions of holy trust. Those who place them there show that they themselves are in need of divine enlightenment. The Lord Jesus could not find men in the schools of the Rabbis to do his work; they were altogether too wise in their own conceit, and they felt no need of being taught of God. There was no room in their hearts for the entrance of the words of the Lord; and the Saviour entrusted his truth to humble men who were emptied of self.

Brother Eldridge, I have so longed to see you in a position where you would appreciate a living connection with God. I have longed to see my dear sister's son there also. I have prayed for you both with unutterable longings of soul in your behalf. But while thus praying for you, I heard the words, as if a voice were speaking to me, "They can not see what you see. They do not estimate eternal things according to their rich value. Spiritual things are spiritually discerned. You have communicated these things to them and to others. The articles in which you presented the truth that God had revealed to you have been placed in the hands of human agents to decide upon their character and value. This should not be done. Their minds and hearts must be refined, their perceptions spiritualized and ennobled, before they can appreciate the precious jewels of truth, or appreciate the work God has given you. Your heart is sad and grieved, but no longer deceive yourself, or expect that men or women will value the light that God has given them from his own holiness, until they shall open their hearts to Jesus. "Lean on me", He says, "trust in me; I will never fail you, I will be to you a present help in every time of need."

[1116]

I have been shown that all who now occupy important positions in the Review Office will be tested. If they will make Christ their pattern, he will give them wisdom and knowledge and understanding; they will grow in grace and aptitude in Christ's way; their characters will be molded after his similitude. If they fail to keep the way of the Lord, another spirit will control the mind and judgment, and they

will devise plans without the Lord, and will take their own course, and leave the positions they have occupied. The light has been given them; if they depart from it, and follow their own course, let no man present a bribe to induce them to remain. They will be a hindrance and a snare. The time has come when everything is to be shaken that can be shaken, that those things that can not be shaken may remain. Every case is coming in review before God; for he is measuring the temple of God, and the worshipers therein. “These things, saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works.... I have somewhat against thee, because thou hast lost thy first love; 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 the candlestick out of his place.” “Repent; or else I will come unto thee quickly, and will fight against thee with the sword of my mouth. 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 hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving him that receiveth it.”

[1117]

## Chapter 136—To W. Ings

Lt 77, 1893

Put Away Differences; Love One Another; Proclaim the Truth  
(Written January 9, 1893, from George's Terrace, St. Kilda Road, Melbourne, Victoria, to Elder William Ings.) This afternoon I had a long conversation with Brother Foster, a member of the Prahran church, who is in perplexity and trial. He is a tailor by trade, and is a first-class workman. Before accepting the truth he had a position that commanded \$30 a week. When he began to keep the Sabbath, he was permitted to retain his position, losing only the day's wages for the Sabbath. He is a man of good address, and has good ability to teach the truth. He left his position and went into the field as a laborer, but was sent alone into a hard field, and became discouraged and confused, and almost fell under the delusive power of Satan.

At the conference one year ago he had a conversation with me. He became free; the meeting did him good. He has since moved to Melbourne, and works at his trade and leads the meetings in Prahran. But in the present depression of business he is in close circumstances; and being in poor health, with a large family, he has become much discouraged, and in this state of mind Satan has pressed temptation and darkness upon him. For weeks he has been in sore trial, and today he came to tell me his troubles.

He says he knew so little of the testimonies he did not understand the relation they sustained to the cause. Some time since while he was in perplexity asking the Lord for light, he had a very striking dream. He saw Sister White in a boat riding on the billows, which were sending the spray like light in every direction. It came into the room where he was with many others. He moved to get beyond its reach, when a hand stretched out to him [and] gave him a paper. The paper was on fire. [A voice said:] "Read quickly."

He put out the fire, and opened the paper. There was a testimony, and a key lying upon the testimony. The interpretation came to his mind with great force: the key to the testimonies is the testimonies themselves. He awoke with the blessing of God upon him. Then he prayed, "Lord, direct me to the testimony I should read, to help my case." He took up Testimony 31, and opened at the article, "The Testimonies Rejected." He read it through with intense interest and was deeply impressed that the testimonies were from God.

After this he saw in the Review the articles of Brother A. T. Jones in regard to the image of the beast, and then the one from Elder Smith presenting the opposite view. He was perplexed and troubled. He had received much light and comfort in reading articles from Brethren Jones and Waggoner; but here was one of the old laborers, one who had written many of our standard books, and whom we had believed to be taught of God, who seemed to be in conflict with Brother Jones.

What could all this mean? Was Brother Jones in the wrong? Was Brother Smith in error? Which was right? He became confused. When the important laborers in the cause of God take opposite positions in the same paper, whom can we depend on? Who can we believe has the true position?

Brother Foster was in such perplexity that he sent word by letter that he could not lead in the meetings. Since the beginning of the week of prayer, temptations were pressed so strongly upon him that he has received no benefit.

[1120]

These differences among our leading men have absorbed all his thoughts, and he is much distressed over the matter. I told him that I expected that others who should read these articles would have the same experience. These differences should not have been made public, for some who were weak in the faith would be caused to stumble, and as the result might lose their souls. I felt keen regret and deep sorrow of heart, for I know that the Lord was displeased.

But I said, "Brother Foster, you have the Bible. Search its pages with a prayerful heart; your Redeemer has promised that the Holy Spirit shall lead you into all truth. You have an Instructor that is full of wisdom, One who never errs. I charge you before God to cease worrying, receive the precious rays of light that come to you. Feast upon the truth as it is in Jesus, walk in the light while you have

the light, and more light will shine upon you from the Source of all light.

Do not suffer your mind to dwell upon the differences you think you discern. If our leading brethren are so unwise as to allow their conflicting views to appear in the paper published to go to the world; if they present these differences before the large gatherings that assemble to worship God in the tabernacle or elsewhere, they are doing the very things the Lord Jesus told them not to do, and going directly contrary to the light given them through the testimonies.

[1121] Now, brethren, the zeal that leads to this kind of work is not inspired of God; Christ never prompts any man to work against Christ. He will not lead us to counteract His own instruction, or to act contrary to the spirit of the prayer He offered for His disciples just before He left them.

He knew they would be exposed to trials from the opposition of the world, and He said: "While I was with them in the world, I kept them in Thy name; those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled. And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil" [[John 17:12-15](#)].

Our work is clearly aggressive. Our warfare is to be directed against error and sin, not against one another. God requires us to be a strength to one another, to heal, not to destroy. We are to be constantly receiving light; and we are not to spurn the message nor the messengers by whom God shall send light to His people.

If before publishing Elder Jones' article concerning the image of the beast, Elder Smith had conferred with him, plainly stating that his own view differed from that of Brother Jones, and, that if the article appeared in the Review, he himself must present the opposite position, then the matter would appear in a more favorable light than it now does.

[1122] But the course pursued in this case was the same as that taken at Minneapolis. Those who opposed Brethren Jones and Waggoner manifested no disposition to meet them like brethren, and with the

Bible in hand consider prayerfully and in a Christlike spirit the points of difference. This is the only course that would meet the approval of God, and His rebuke was upon those who would not do this at Minneapolis.

Yet this blind warfare is continued. Men of the same faith, in the same city, turn their weapons against each other. It is an astonishment to the heavenly universe. I feel deeply grieved, and if these things are a grief to me, how do they appear to Jesus, who suffered untold agony upon the cross to redeem men from the power of Satan and make them one in Christ? "All ye are brethren." What can lead brethren to present before the world opposite opinions without first coming together in love and comparing views to see if they cannot come into harmony? Will my brethren tell me what spirit is moving them to action?

We know that Brother Jones has been giving the message for this time—meat in due season for the starving flock of God. Those who do not allow prejudice to bar the heart against the heaven-sent message, cannot but feel the spirit and force of the truth. Brother Jones has borne the message from church to church and from State to State; and light and freedom and the outpouring of the Spirit of God have attended the word, as events of a most startling nature in the fulfilment of prophecy show that the great crisis is rapidly approaching.

Brother Jones seeks to arouse the professed people of God from their death-like slumber, to see the importance of giving the warning to the world. But he advances some ideas with which not all agree, and instantly Brother Gage is aroused; he harnesses for the battle, and before the congregation in the tabernacle he takes his position in opposition to Brother Jones. Was this in the order of God? Did the Spirit of the Lord go from Brother Jones and inspire Brother Gage to do this work? Suppose that Brother Jones's statement concerning the formation of the image was premature; did the case demand such demonstration? I answer No, no; not if God has ever spoken by me.

[1123]

The Bible rules must be strictly followed. The matter concerning which a difference of opinion prevails should be calmly considered, with much prayer, with hearts yearning for unity, and with perfect love for one another's souls. Examine every point as if you could see the whole heavenly universe looking upon you. If there is positive

evidence that one of the brethren is in error, try to convince him from the Word of God. If success should not crown your efforts, even then the world has no business with this matter, for it would only dishonor the God of truth and Jesus Christ whom He hath sent.

I have received letters from different points telling the sad, discouraging results of these things. We have opposition enough from our foes, and we shall have conflicts fierce and strong; let us not cause Satan to glory because of the pitched battles within our own ranks. The unity for which our Saviour prayed should be brought into our practical life. Peace, the peace of Christ, inspired by truth and sustained by righteousness, we must each cultivate.

[1124] God so loved the world that He manifested His love by giving His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life. Jesus said: “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another” [John 13:34, 35]. “This is My commandment, that ye love one another, as I have loved you” [John 15:12]. Let your zeal be manifest, not in exposing your variances but in cultivating the precious plant of love, just as Jesus has told us to do.

[1 John 3:16, 18, 19, 23; 4:8-13, 20, 21, quoted.]

I have quoted only a few passages, but the Bible abounds in just such lessons. If it is not possible to love God unless we love our brother, the case will certainly go against us in the courts of heaven if we do not cherish Christlike love for one another. The Word is very explicit.

I am pained beyond measure when I see how little love is cherished and manifested among brethren. How long shall Satan use his arguments against us and weaken our influence by revealing to others how little love and deference and respect are shown for one another? Is it not time we were doers of the Word, and not hearers only? Shall we not closely examine our own souls, and see whether we are in the possession of the love of God?

Jesus came in the likeness of sinful flesh, by a pure and holy life to condemn sin in the flesh. He came to our world to represent the character of God, and it is our work to represent the character of

Christ. If we have lost His love out of our hearts, our work is to seek the Lord, that our hearts may be renewed by His Holy Spirit.

“I beseech you, brethren, by the name of our Lord Jesus Christ, [1125] that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it had been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?” [1 Corinthians 1:10-13].

The cause of division or discord in the church is separation from Christ. The secret of unity is union with Christ. Christ is the great Center. We shall approach one another just in proportion as we approach the Center. United with Christ, we shall surely be united with our brethren in the faith.

To be a Christian means a great deal more than is supposed. A Christian is Christlike. Membership in the church does not make us Christians. Has the light from Christ penetrated the heart? Are justice and purity and truth abiding in the soul temple? We may know; for the fruits will appear. [Galatians 5:22-26; 6:1-3, quoted.] This is not a time for brother to cherish prejudice against brother. Put not into our enemies' hands anything that bears the least suggestion of differences among us, even in opinion.

The conference at Minneapolis was the golden opportunity for all present to humble the heart before God and to welcome Jesus as the great Instructor, but the stand taken by some at that meeting proved their ruin. They have never seen clearly since, and they never will, for they persistently cherish the spirit that prevailed there, a wicked, criticizing, denunciatory spirit. Yet since that meeting, [1126] abundant light and evidence has been graciously given, that all might understand what is truth.

Those who were then deceived might since have come to the light. They might rejoice in the truth as it is in Jesus, were it not for the pride of their own rebellious hearts. They will be asked in the judgment, “Who required this at your hand, to rise up against the message and the messengers I sent to My people with light, with grace and power? Why have you lifted up your souls against God?

Why did you block the way with your own perverse spirit? And afterward when evidence was piled upon evidence, why did you not humble your hearts before God, and repent of your rejection of the message of mercy He sent you?" The Lord has not inspired these brethren to resist the truth. He designed that they should be baptized with the Holy Spirit, and be living channels of light to communicate the light to our world, in clear, bright rays.

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" ([2 Thessalonians 2:13](#)). Here, according to the appointment of God, are the two agencies in man's salvation—the divine influence and a strong, living, working faith, a faith that receives the truth. God requires no man to cast aside his reason, and yield to the control of blind credulity. But we are to search the Scriptures in the spirit of learners.

[1127] In the meekness of Christ canvass every point of difference. Search for the truth as for hidden treasures. It will not do to ignore these questions of vital interest. Human assertions are as valueless as straw. Many will miss the path to heaven because they risk their faith upon men. They resist the message of mercy because someone in whom they have confidence is indifferent to it. But the soul is of too great value to rest its faith on man. No one but Christ can ransom the soul.

We have the Word of God, and this alone can we trust unwaveringly. Let brethren seek God together. Let them fall upon the Rock and be broken. "We are laborers together with God." We must understand the obligations imposed upon us by this cooperation, or we shall never stand approved in the judgment. "Laborers together with God" means fellow laborers with those of our own fallen race, but cooperating with divine agencies. It is the work of salvation to accomplish this union of the human with the divine.

The time of peril is now upon us. It can no longer be spoken of as in the future. And the power of every mind, sanctified to the Master's work, is to be employed, not to hedge up the way before the messages God sends to His people, but to labor unitedly in preparing a people to stand in the great day of God. It is not the inspiration from heaven that leads one to be suspicious, watching for a chance and greedily seizing upon it to prove that those brethren who differ from us in some interpretation of Scripture are not sound in the faith.

There is danger that this course of action will produce the very result which they are seeking to avoid, and to a great degree the guilt will rest upon those who are watching for evil. Had they been free from prejudice, and walking in humility, they would have been ready to receive light from whatever source; recognizing the Spirit of God and the grace of Christ, they would be indeed channels of light, and their long experience would make them safe counselors, men of sound judgment.

God would have His people love one another and help one another, thus strengthening every good work. We should counsel with one another, the old, experienced laborers with those whom God shall raise up to advance His work as we approach the great consummation. But if such men as Elder Smith, Elder Van Horn, and Elder Butler shall stand aloof, not blending with the elements God sees essential to carry forward the work in these perilous times, they will be left behind. God will complete His work in righteousness. These brethren have had every opportunity to stand in the ranks that are pressing on to victory, but if they refuse, the work will advance without them. [1128]

God will send by whom He will; His message will not return unto Him void, but will accomplish that whereunto it is sent. And if they refuse the message, the men whom God designed should hold the same relation to the younger workers as did Moses to Joshua, will fail of doing the work the Lord designed they should do. They will be a hindrance in the place of a blessing. The work will go forward; but these brethren, who might have received the richest blessings, will meet with eternal loss, for though they should repent and be saved at last, they can never regain that which they have lost through their wrong course of action. They might have been God's instruments to carry the work forward with power; but their influence was exerted to counteract the Lord's message, to make the work appear questionable. Every jot and tittle of this will have to be repented of.

The opposition in our own ranks has imposed upon the Lord's messengers a laborious and soul-trying task; for they have had to meet difficulties and obstacles which need not have existed. While this labor had to be performed among our own people to make them willing that God should work in the day of His power, the light of [1129]

the glory of God has not been shining in clear, concentrated rays to our world. Thousands who are now in the darkness of error might have been added to our numbers.

All the time and thought and labor required to counteract the influence of our brethren who oppose the message has been just so much taken from the work of warning the world of the swift coming judgments of God. The Spirit of God has been present in power among His people, but it could not be bestowed upon them, because they did not open their hearts to receive it.

It is not the opposition of the world that we have to fear, but it is the elements that work among ourselves that have hindered the message. The efficiency of the movements for extending the truth depends upon the harmonious action of those who profess to believe it. Love and confidence constitute a moral force that would have united our churches, and insured harmony of action; but coldness and distrust have brought disunion that has shorn us of our strength.

The Lord designed that the messages of warning and instruction given through the Spirit to His people should go everywhere. But the influence that grew out of the resistance of light and truth at Minneapolis tended to make of no effect the light God had given to His people through the Testimonies. Great Controversy, vol. 4, has not had the circulation it should have had, because some of those who occupy responsible positions were leavened with the spirit that prevailed at Minneapolis, a spirit that clouded the discernment of the people of God.

[1130] The work of opponents to the truth has been steadily advancing while we have been compelled to devote our energies in a great degree to counteracting the work of the enemy through those who were in our own ranks. The dullness of some and the opposition of others have confined our strength and means largely among those who knew the truth but did not practice its principles. If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. What account will be rendered to God for thus retarding the work?

While the angels were holding the four winds that they should not blow, giving opportunity for everyone who had light to let it shine to the world, there have been influences at work among us to

cry peace and safety. Many did not understand that we had not time or strength or influence to be lost through dilatory action. While men slept, Satan has been steadily stealing a march upon us, working up the advantages given him to have things after his own order.

The Lord has revealed to us that the Laodicean message applies to the church at this time, and yet how few make a practical application of it to themselves. God has wrought for us; we have no complaint to make of heaven, for the richest blessings have been proffered us, but our people have been very reluctant to accept them. Those who have been so stubborn and rebellious that they would not humble themselves to receive the light God sent in mercy to their souls, became so destitute of the Holy Spirit that the Lord could not use them. Unless they are converted these men will never enter the mansions of the blest.

Some have been preaching the Word whose labors are tainted with impurity and licentiousness. They have done far more harm than good. Unless they shall turn from their evil ways, they will perish with the wicked. Others have carried the truth in a very indifferent manner; they have had no real burden of the work; they have gone backward rather than forward. It is high time for these to retrace their steps, for they have lost their first love. The Lord's injunction to them is, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

[1131]

A great work is before us. There are a few who carry the heavy burden of responsibility. They feel that God has committed to our American churches a solemn trust in the messages of truth to be given to the world. From all nations the Macedonian cry is heard, "Come over and help us." God in His providence has opened fields before us, and if the human agents cooperate with the divine agencies, many souls may be made partakers of a pure and saving faith. For years the appeal has been made, but the Lord's professed people have been sleeping over their allotted work, and it remains almost untouched.

God has sent message after message to arouse our churches to do something, and to do it now. But to the call of God, "Whom shall I send?" there have been few voices to respond, "Here am I, send

me.” Through this neglect, many souls will lose the opportunity the Lord desired to give them.

[[Luke 14:16-24](#), quoted.]

When the message of God is brought to them, many will thus excuse themselves. But the work must be pressed wherever there is an opening. Men and money are needed to carry it forward. Still there is opportunity for us to share the Saviour’s self-denial and sacrifice for the salvation of souls.

[1132] The necessities of the work now demand a far greater outlay than ever before. The Lord calls upon His people to make every effort to curtail their expenses. Again I plead that instead of spending money for pictures of yourselves and your friends, you should turn it into another channel. Let the money that has been devoted to the gratification of self flow into the Lord’s treasury to sustain those who are working to save perishing souls. Let those who have houses and lands give heed to the message, “Sell that ye have, and give alms.” “Bring ye all the tithes into the storehouse; that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it” [[Malachi 3:10](#)].

The Lord is soon to come. We must work while the day lasts; for the night is coming, in which no man can work. Oh, many, many have lost the spirit of self-denial and sacrifice. They have been burying their money in temporal possessions. There are men whom God has blessed, whom He is testing to see what response they will make to His benefits. They have withheld their tithes and offerings until their debt to the Lord God of hosts has become so great that they grow pale at the thought of rendering unto the Lord His own—a just tithe. Make haste, brethren, you have now [the] opportunity to be honest with God; delay not. For your soul’s sake, no longer rob God in tithes and offerings.

[1133] The Lord calls for every talent of means and ability to be put to use. When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested; divine power will combine with human effort, the church will see the providential interpositions of the Lord God of hosts, the light of truth will be diffused, the knowledge of God

and of Jesus Christ whom He hath sent. As in the apostles' time, many souls will turn unto the Lord. The earth will be lightened with the glory of the angel from heaven.

If the [people of the] world are to be convinced of sin as transgressors of God's law, the agency must be the Holy Spirit working through human instrumentalities. The church needs now to shake off her death-like slumber, for the Lord is waiting to bless His people who will recognize His blessing when it comes, and diffuse it in clear, strong rays of light.

“Then will I sprinkle clean water upon you, and ye shall be clean.... And I will put my Spirit within you, and cause you to walk in My statutes” [[Ezekiel 36:25, 27](#)]. If the wilderness of the church is to become as a fruitful field, and the fruitful field to be as a forest, it is through the Holy Spirit of God poured out upon His people.

The heavenly agencies have long been waiting for the human agents, the members of the church, to cooperate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an agent of divine power.

At the same time there will be a power stirring everything from beneath. The working of evil angels will be manifest in deceptions, delusions, in calamities, and in casualties and crimes of no ordinary character. While God employs the angels of mercy to work through His human agents, Satan sets his agencies in operation, laying under tribute all the powers that submit to his control.

There will be lords many and gods many. The cry will be heard, [1134] “Lo, here is Christ,” and “Lo, He is there.” The deep plotting of Satan will reveal its working everywhere for the purpose of distracting attention from present duty. The appearance of a false Christ will awaken delusive hopes in the minds of those who allow themselves to be deceived. The church members that are awake will rise to the emergency, manifesting greater diligence as iniquity abounds.

The very manifestations of satanic power are to be presented in their true light before the people. There will be signs and wonders in the world of nature. The powers of earth and heaven [[The General Conference Daily Bulletin, February 28, 1893, par. 15](#), says, “hell.”] will manifest a terrifying, destructive activity. But the eye of faith

will discern in all these manifestations harbingers of the grand and awful future, and the triumphs that will surely come to God's people.

Let all who believe the truth for this time put away their differences; put away envy, evil speaking, and evil thinking. Press together, press together. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

Work, oh, work, keeping eternity in view. Bear in mind that every power must be sanctified. In yourselves you are powerless to do anything good. Christ declares, "Without Me ye can do nothing." Becoming partakers of the divine nature, you can do all things. Through Christ you can have power with God and with men.

[1135]

A great work is to be done. Let the prayer go forth from unfeigned lips, "God be merciful unto us and bless us; and cause His face to shine upon us; that Thy way may be known upon the earth, Thy saving health among all nations." Our God is waiting to be gracious. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." Will the church give to the world the light of the knowledge of Jesus Christ? Shall the light shine forth to all nations, kindreds, tongues, and peoples?

"There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" [[Romans 10:12-15](#)]. "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth" [[Acts 13:47](#)].

"But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest" [[Matthew 9:36-38](#)]. Our work is plainly laid down in the Word of God. Christian is to be united to Christian, church to church,

the human instrumentality cooperating with the divine, every agency to be subordinate to the Holy Spirit, and all to be combined in giving to the world the good tidings of the grace of God.—[Letter 77, 1893](#).

Ellen G. White Estate

***March 12, 1986.***

Entire Manuscript.

## Chapter 137—To I. D. Van Horn

George's Terrace - Kilda Road,

Melbourne, Vic. January, 20, 1893

**Elder I.D. Van Horn; V -61 -1893:**

*Dear Brother,*

I am happy to report that I am much improved in health. The conference just closed has been in every sense a success. The Lord has placed his own imprint upon minds, and many have received instruction that is of the highest value to them. The Lord has given me his grace and power to sustain me in all my labors, both in speaking and in writing.

I want to say a few words to you, to tell you some things which burden my heart. You are represented to me as not walking and working in the light as you think you are doing. Again and again has the Lord presented before me the Minneapolis meeting. The developments there are but dimly seen by some, and the same fog which enveloped their minds on that occasion has not been dispelled by the bright beams of the Sun of righteousness. Notwithstanding the evidences of the power of God which attended the truth which was shining forth at that meeting, there were those who did not comprehend it. In the blessings that have since accompanied the presentation of the truth, justification by faith and the imputed righteousness of Christ, they have not discerned increased evidence from God as to where and how he is and has been working.

[1137]

You have not drank from the full cup presented to you that you could in every respect be giving the trumpet a certain sound. Elder Butler, Elder Smith, and yourself have been presented to me as standing in a similar position. While you have not openly opposed the work the Lord himself has been doing, you have held yourself aloof from the very ones with whom you should have been closely related. If you had been walking in the light, you would have drank

of the cup full of the wine of truth that has been held to your lips; but no, you have but in a partial way been in harmony with the work that brethren Jones and Waggoner have under God been doing to bring up the church to understand their true state and come to the supper prepared for them. The richest blessings from heaven have been proffered, but as represented in the parable, many have clung to their old citizen's dress, not accepting the dress prepared for them by the Lord Jesus Christ.

I know that Elder Smith, Elder Butler, and Elder Van Horn have been losing the richest privileges of heavenly enlightenment, because the spirit and impressions that were entertained before the Minneapolis meeting and in a large degree cherished since that time have kept them in a position where, when good cometh, they have had little appreciation of the same. I am so sorry for you, my brother; you have worked hard, but the wisdom which the Lord giveth to run like fine threads of gold through all your ministerial labor has been wanting. No greater light or evidence will come to any one of you except to Elder Butler. He has not been directly in the channel where light from the throne has come upon him. The Lord looks with compassion upon you all, but in a special sense upon Elder Butler. Both Elder Smith and yourself have had opportunities of the highest order, but neither of you has improved the privilege of opening the chambers of your mind, and withdrawing the curtain from the soul temple, that the train of the glory of God might illuminate heart and mind. There is no reason that either of you can offer before the great white throne, when the Lord shall ask you, "Why did you not unite your interests with the messengers I sent? Why did you not accept the message I sent through my servants? Why did you watch these men to find something to question and doubt, when you should have accepted the message that bore the imprint of the most High?"

[1138]

God does not commend the position that any one of you three representative men has taken. You think you are standing at your post of duty, firm as rock; but God has not told you to stand where you are. The command is, "Go forward, and I will be with you; I will go before you, I will be your front-guard, and the glory of the Lord shall be your reward." The richest beams of light have been shining from the throne of God directly upon you, but you have

slighted and (shall I say it? Painful it is to me, but I cannot forbear,) refused it as strange fire.

[1139] Had the divine Spirit any thing to do with your prejudice at Minneapolis? any thing to do with the spirit that led to action there? No; God was not in that work. I was led from room to room occupied by our brethren at that meeting, and heard that of which every one will one day be terribly ashamed, if it is not until the judgment, when every work will appear in its true light. In the room occupied by you there was a Witness, and in the rooms of others, there was a Witness to every remark made, the ungodly jest, the satire, the sarcasm, the wit; the Lord God of heaven was displeased with you, and with every one who shared in the merriment, and in the hard, unimpressible spirit. An influence was exerted that was Satanic. Some souls will be lost in consequence.

Why did you not receive the testimony the Lord sent you through Sister White? Why have you not harmonized with the light God has given you? Is this spirit to continue to the end of probation? Is there nothing that will be evidence to you as to where God is at work? Can you not discern who has the message to give to the people for this time?

[1140] Elder Van Horn, you need the quickening influence of the Spirit of God. You need the life-giving power from on high. You have set discourses which you have given the people for years; if these could, to a great extent, be banished from your mind, and you come to the school of Christ to learn of him as a little child, O, what light, what power, what love, what grace and joy, would flood your soul; but you have not seen your need, you have not felt your want, and your labors have not been, could not be, as God would have them, full of marrow and fatness. God has offered you fresh manna for the people, but you yourself have eaten only what you chose to eat, and have given the same to the people. They have not, as a general thing, had the education and instruction it was their right to have for the present time.

I have had a great desire that you and Adelia should keep step with your leader, the Captain of the Lord's host. Your ideas are stereotyped, and your need, O so much, to have the imprint of the divine Spirit upon your spirit. I have been shown the necessity of your rising higher, and standing in the clear sunlight of the Lord's

presence. You are not in the position the Lord would be pleased to have you occupy.

Elder Smith is not in the position in reference to the work and his connection with the cause of God that he ought to be in, with the light he has had. Elder Butler and some others who have acted a prominent part in the cause have really been standing in the way of others, and have retarded the work. If Elder Smith was standing in the clear light, he would give the trumpet a certain sound in perfect harmony with the angel of [Revelation 18](#), who is to lighten the earth with his glory. Now is the time when we may look for just such a message as has been coming to us.

Think you, my brother, if the Lord has raised up men to give to the world a message to the people to prepare them to stand in the great day of God, that any one could by their influence stop the work and close the mouth of the messengers? No; if every human agent should hold his peace, a voice would be put into the stones, and they would cry out. The message would go in greater and still greater power. And shall such men as Elder Smith, Elder Butler, and yourself, be left behind in the special message and work for this time to carry the people forward and upward to a higher, holier state of spirituality? [1141]

Is the work that has been going on since the Minneapolis meeting of God? If not, it is of another spirit. "By their fruits ye shall know them." I know that the Lord is in this work, and no one can silence the messenger whom God sends, or repress the message. The Lord will be heard through his human agencies. And if any man refuses to accept the light and walk in it, that light will not continue to shine upon him. "I have somewhat against thee, because thou hast left thy first love. 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."

My brethren are well aware that the word of God presents the matter of church unity as a principle; those who are united to Christ by the truth of heavenly origin should have strong friendship for one another. And this is not all. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you." "These things I command you, that ye love one another." The

[1142] love of Christ must come into the church, and be cherished by every member as a precious plant. If the branches of the vine are united to the parent stock, the same life dwells in them all. In Christ Jesus there is love, and those who are united to Christ will not have merely a tame, common regard as acquaintances, but true, sincere love for one another, because they are endued with the spirit of Christ. This drawing off from one another is not Christ-like, but it is after Satan's order. Love is not a mere simple regard, but a living principle; not a temporary emotion, but a permanent power. We drink it in fresh from the fountain of love that flows from the cross of Calvary. We are quickened by this love. "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." Quickened by this love, the power of the Holy Spirit, we learn to love one another in and through Christ Jesus truly, sincerely, unaffectedly.

The light is shining; it will not, cannot be eclipsed. It will continue to shine brighter and brighter unto the perfect day; but those who close their eyes that they shall not see, and their ears that they shall not hear, and harden their hearts that they shall not receive the rays of heavenly light, will be left to walk in darkness; and he that walketh in darkness knoweth not whither he goeth. He thinks he is walking in safe paths, but he deceives his own soul.

[1143] I am distressed when I think of these brethren whom I love in the Lord, and who are not taking a Bible course as presented in the lessons of Christ, to be one as Christ is one with the Father, that, according to the prayer of Christ, the Father may love them as he loves his only begotten Son. The divine imprint is not on any man's work who does not exercise every faculty God has given him to answer the prayer of Christ for complete unity.

Those who present before the world apparent differences while they make no effort to see eye to eye by coming together as brethren to search the Scriptures with the spirit of a little child, are not working in the lines in which Christ worked, and his Holy Spirit will not endorse their work. There are peculiar temperaments that are easily thrown off the track, and when they get under the controlling power of temptation, they require to be helped. This is the case of Bro. Foster, who has been a reader of the Review for some years. He saw the articles by Elder Jones on the formation of the image, and was

greatly blessed in reading them. Then came Elder Smith's article opposed to Elder Jones. This brought him into trial just before the week of prayer. I had a long talk with him, for he came to me to tell his feelings, poor man. Through the Lord's Spirit, I spoke words to comfort him. He made some statement in reference to the meeting at Minneapolis, and I had to explain a little of that matter, just as the Lord had presented it to me. I do not want these burdens repeated that were forced upon me in Minneapolis and Battle Creek. Some may take explanations in the right way, because the Spirit of the Lord is abiding with them, but to other minds everything is perverted by the enemy.

Elder Smith's action in publishing Elder Jones' article, and then his own directly opposite, is presenting to our opponent broken ranks instead of a united front, and turning the weapons of warfare against our brethren. What kind of policy is this for Seventh-day Adventists? What does the True Witness say of such works? Is it not time that a different order of things should come in? Is it of no account whether men heed the words of Christ or work away from them, showing that they have more confidence in their own judgment than in the words of our Lord and Saviour? Think you that this would be so if the children of God loved one another as Christ has loved them? "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (See [Romans 12:9](#).) "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." "See that ye love one another with a pure heart fervently."

Do we practice the word of God in this particular? I say we do not do this as God has directed. Among the talents we receive from God is the mysterious power of influence; there is a peculiar power in the influence of friend on friend, which is a savor of life unto life or of death unto death. Like the air we inhale, it may be laden with fragrance or with fatal poison. In familiar conversation, in the interchange of thought and feeling, an influence is exerted that is potent for good or for evil. It is highly essential that a Christian should on all occasions use his influence aright. With what holy jealousy ought each one of us to keep guard over his thoughts, his

disposition, that every jot of influence may be wholly on the Lord's side.

We are living in critical times. Satan's power over the human agents is great to destroy. The Lord in his great mercy is a restorer, the very opposite of Satan. Our brethren who lead out in bearing responsibilities should realize the danger of viewing things solely from their own standpoint, and thinking they have the mind of God and see things as he sees them. The Lord gives us his mind and will to correct every possible mistake in ourselves. Brethren of the same faith should cherish a noble Christian friendship, and sincere love for Jesus and those who love Jesus. The unaffected humility of a mind taught of God will be evidenced by love for the brethren.

I plead with you, dear brother, take off thy shoes from off thy feet, and walk softly before God. Snares and perils surround us. Let us individually be sure that we possess and manifest the religion of love, not of bigotry. Catch every ray of light from heaven, and let it shine before men. But we must be sure that it is true light. There is a broad, clear line drawn by the eternal God between the children of God and the children of the wicked one. We must be wide awake now, for it was while men slept that the tares were sown among the wheat. The time is soon to come when we shall discern between him that serveth God and him that serveth him not.

[1146]

Let us press together. Let us love one another. O that all this Pharisaical coldness might come to an end, and our hearts burn with the ardor of God's love. We must not disparage the Lord's message or his messengers. We are all to be judged by our Lord Jesus Christ, and let us not judge one another. We must not lose the crown of life. We must press toward the mark for the prize of the high calling of God in Christ Jesus.

Much love to your wife and children. I would love to see you all, and hope I may again meet my friends in America.

## Chapter 138—To J. H. Kellogg and wife

[1147]

**K - 86a - 1893**

**To Every Man His Work:**

**Cir. January 1893**

*Dear Brother and Sister Kellogg,*

How pleased I would be to see and converse with you in regard to many things. I can only present such meager ideas on paper. Nevertheless it is the best that can be done.

My brother, I am not pleased to have you feel as you do in regard to Brethren Waggoner, Jones, and Prescott. Had these men had the cooperation of our ministering brethren, and had they drawn in even cords, the work would be years in advance of what it is now. It is not pleasing to the Lord for you to retain the feelings you do in these matters. You have a special branch of the work, which is your part of the vineyard to cultivate according to your ability. And to these men the Lord has given their work. They have another part of the vineyard to cultivate. They are not fitted to do your work, neither are you fitted to do their work. To every man is given his work according to his ability. They must work in their line, and you must work in your line. They are not required to do your work; you are not required to do their work.

We are all part of the great web of humanity, thread packed against thread to bring out the pattern of the fabric and make it a complete whole. Your part of the work seems to you the all-important work. But these men are working in their line and must attend to the duties of their section of the work, which is of immense responsibility. One person cannot carry everything, and should these men attempt to do this they would make very great mistakes which you would feel at liberty to condemn.

When God commanded the tabernacle to be built in the wilderness, each man's work was assigned him. If he left his work to engage in some other man's work, death was the penalty. In setting up and taking down the tabernacle, in moving from place to place in

[1148]

the wilderness, the position each was to occupy was plainly specified. Christ was the invisible General of that company of more than a million people, and there were no haphazard, disorderly movements made. Order, dispatch, and exactitude were required of each one, at the post of duty assigned him. This is an important lesson to the church, and to every man whom God has chosen to act a part in His great work. No one is required to do another's work. Each is to do the work assigned him with exactness and integrity. The management of that great church in their journeyings in the wilderness symbolizes the management of the church till the close of earth's history, till we come into possession of the heavenly Canaan.

I am pleased that there are those who desire to be medical missionaries. But all cannot be medical missionaries in the whole sense in which it is now carried. There are those who must be qualified for the work to be done now in bringing the last message of warning to all cities and in all towns in all parts of our world. They cannot engage themselves for a stated number of years to learn the work of a medical missionary. While some feel that this is their work and choose to put themselves under training for this work, others feel that they must train themselves to be faithful ministers, skillful shepherds of the flock of God, that they may bring from the storehouse meat in due season for sheep and lambs.

[1149]

The Lord has need of all kinds of skillful workmen. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ.... And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

“The work of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For 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. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

Our perplexities and discouragements are not to eat into our souls and make us fretful and impatient with our fellow laborers because they do not carry the burden of our special branch of the work. God is not unmindful of our intense interest to see that our portion of the vineyard is cultivated, and that fruits appear and remain. Let there be no strife, no evil-thinking or evil-speaking lest we offend God, who has given to every man his work.

My brother, if you open your heart to evil surmisings and jealousy, the Spirit of God cannot abide with you. It is the business of every soul who has tasted that the Lord is precious to seek for the fullness that is in Christ Jesus. It is his work to labor in Christ’s lines, and to seek in every word he utters, and in every thought he cherishes, to answer the prayer of Christ:

[1150]

“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them

as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name; and will declare it, that the love wherewith thou hast loved me may be in them, and I in them.”

[1151] Please read this chapter [John 17] with careful, prayerful attention, and practice the petition which Christ made to His Father. Mark the twentieth to the twenty-third verses. This unity it is our work to cultivate. Even our thoughts are to be brought into captivity to Christ, that we may bind them about, and think no evil of our brethren.

My brother, we see very much need of ministerial labor in this far-off country, but we are almost destitute of ministers. There is not one qualified to enter our cities and meet the opposition who can properly do honor to the truth in presenting the reasons of our faith. We see that this work must be done, but there is such a lack of ministers that not one hundredth part of the vineyard can be worked. There are cities and villages that have never so much as heard the last message of mercy to be given to the world. There is a terrible dearth of men who will hold forth the words of life to souls who are perishing in their sins. We have the world to contend with. Said Christ, “I have given them thy word, and the world hated them, because they are not of the world, even as I am not of the world.” The ministers of the denominational churches are, many of them, false shepherds. They deceive the people. They misinterpret the Scriptures and fill the minds of the people with prejudice. While our hearts feel this deeply, we can only pray and depend on the Lord to make a place for His truth.

We have but few meeting houses. There is only one in Australia, recently built in Parramatta. If there is any means to help this country we need it to obtain facilities wherewith to make a beginning. What can be done in our cities to secure folds for the sheep and lambs? I am pressing my wants into the smallest possible compass, that we may invest every penny we can possibly spare in the education of workers, by sending them to the school in Melbourne.

It is pitiful to see the work done by many in the canvassing field in New Zealand. We have studied and devised, and now we must execute, and place men and women in the school to learn how to do the work of canvassing and giving Bible readings intelligently, to learn how to practice strict economy, and bind about their wants, and thus enlarge and broaden the work. One of the canvassers had four children in less than four years, and his wants exceed his income. Others are in a similar condition. We propose to pay for the education of men and women to the amount of two hundred pounds. We invested two hundred pounds to start the school, else it could not have made a beginning. [1152]

We call loudly for help to build a house of worship in Melbourne. They have the expense of a school, and unless help comes from the conference we shall not be able to continue meetings in Melbourne to call out the people to hear the truth. The halls are untidy, yes, dirty, and the out-buildings without sewerage, and closely crowded up to the rear of the hall that every available foot of land may be utilized. This creates an odor which is dangerous to health, and almost completely shuts me out of these halls. I do venture sometimes, but it is under protest, and sickness is always the result. In London they need a house of worship, and there are great necessities here in New Zealand, which must be relieved if we would bring souls into the truth. We cannot delay the work for years. One year of advance now means two years or more in the future.

I write you this to have you see that such a call for money and for men is necessary. The work is difficult because we have not the men, and the money does not come. Ten thousand dollars were voted for the Australian field, but this is a mere mite when there is so much to be done. I have been urging the people in Battle Creek and others, where they have established meeting houses and institutions to give character to the work of present truth, to bind about in the place of adding building to building, and let the money come here that we may make a beginning. Help us, that we may have facilities to work with. The halls with their ruinous prices are beyond our reach. Elder Starr sent to Dunedin to know what would be the price of a hall in that city for one night. The message was returned, "Ten pounds. Nothing less." If we cannot have help to erect houses of worship the work will not, cannot, advance. In America there are [1153]

so many churches to help lift the work in its various branches. Here there are only a few churches, and most of the members are poor and unable to pay more than a meager tith. I feel sad at the sight of this picture.

My brother, our stay here must be prolonged. We cannot leave the field as it is. We will be compelled to add the third year to the two we specified. Poverty and distress are in our large cities in Australia. Seventeen thousand persons have moved out of Melbourne to keep from perishing with hunger. Some of our own people can find nothing to do. Some who have commanded thirty and forty dollars per week as tailors or cutters, have nothing to do. The brethren and sisters have found them sick and suffering for bread to eat.

I wish to call your attention to one point. We receive no outside donations. Our churches here are not favored as in America with donations from outside parties. If there are men and women in America who donate to the Orphans' Home and the Old People's Home, we thank the Lord for this. Let thanksgiving ascend to God that He has inclined the hearts of men and women who are able to give of their means for these institutions. These buildings stand, making their calls, and will draw money, when not one dollar would be given to advance religious interests. The demand made constantly upon the treasury is keeping it empty. I see no help for us in this field; for if those in America are solicited to help personally, they will say, "Oh, there are home interests which demand all our money. Australia and New Zealand are so far off. We see plenty of places where we can devote our means nearer home." These words have been literally spoken.

[1154]

There is a great work to be accomplished. The Lord has chosen men whom He has called to work in His vineyard. Let each do his appointed work faithfully; but in no case must he consider his branch supreme, to absorb the time, brain power, and money which is necessary for the healthful growth of other parts. Let there be unity of spirit and action, a binding together, Christ being the great Center.

A great mistake was made when the Tract and Missionary work was instituted. The whole interest seemed centered in this one branch, until it absorbed every other interest. Dearth and spiritual death in the churches was the result.

Each worker in every branch of work in the Lord's vineyard must have a head and a heart sanctified through the truth to enable him to see not merely the part of the work which is under his supervision, but its relation to the great whole. When the workers are consecrated to God they will reveal the love of God for their brethren who work under the unseen, divine Master Worker. "We are laborers together with God." No worker, high or low, must discourage his fellow workers.

If we could discern the exultation of Satan when his temptations are received, when a captious, faultfinding, uncharitable spirit is revealed, there would be less judging one another. The human agent can do nothing of himself. He can work as Christ worked only as he cooperates with divine intelligences. If he realizes their sacred companionship he will not yield to the suggestions of the enemy. He will not permit his mind to be stirred up to a state of dissatisfaction and half smothered disaffection toward his brethren. Others will not hear from his lips regrets and complaints. When the imagination is sanctified, the soul will be surrounded with a healthful atmosphere.

My much-respected brother, I dare not but speak to you plainly. Do not, for your soul's sake, allow others to place before your mind the supposed deficiencies of those who love God and His chosen workers. The real efficiency of the church rests upon a few whose moral powers may be taxed unnecessarily by bearing the burdens and counteracting influences of created suspicion and doubt. It is your duty to surround your soul with an atmosphere that will invigorate the spiritual life of all who inhale it. We need to cultivate faith, hope, courage, and large love. The peace of God is for your soul. Let it in to rule in your heart. Then you will have moral efficiency to discharge your responsibilities. This you can do only through the daily endowment of the Holy Spirit, which will impart a divine efficiency, a calm, subdued dignity to all your ministry to relieve suffering. You will testify that you have learned of Jesus.

[1155]

My brother, you need a daily baptism of brotherly love, love that will not savor of dissension, but love like that which in the days of the apostles made the whole company of disciples of one accord. This will have a telling influence upon others. It will bring health to mind, body, and soul. It will bless others, molding the characters of children and youth; for joy, peace, courage, hope, and divine

charity have power to propagate themselves. These attributes have their influence upon human minds, and especially upon the mind of children and youth, transforming and assimilating their young, impressionable minds and hearts by divine grace.

[1156] Christian principles will thus be conveyed to the souls of others. You will be a living channel of light. This involves patient, protracted, incessant effort, but through Christ you can conquer. Come close to your brethren. Cherish faith and confidence in them, and they will give you strength. If the workers earnestly and trustfully commit the keeping of their souls to God in intelligent, appropriating faith, with a gentle, loving spirit, what a bright light would shine forth from them.

I have written to Elder Uriah Smith words that I wish you could see. The course which has been pursued toward Elder Jones has been an offense to God. When Elder Jones wrote his article in regard to the formation of the image of the beast, Elder Smith without one word of communication to A. T. Jones, put it in the paper. Elder Jones was in the same city, and Elder Smith could have had access to him at any time to talk the matter over. But without saying a word, he published an article directly in opposition to Elder Jones' article. We have had to meet this here in Australia. Souls are in temptation and darkness by reason of it. Our last conference in Melbourne did these tempted souls no good. "Why," one asks, "should these two men conduct themselves in this way, and present their dissensions to the world?" Unbelievers have taken advantage of it. Ministers not of our faith are handling the matter, and making all the capital they can out of it. Why, with the Bible in our hands, should we depart so manifestly from its direct precepts? Why should we play into Satan's hands, and give him opportunity to triumph?

We have every evidence that the Lord is using Elder Jones, Elder Waggoner, and Professor Prescott; and with this evidence before us, it pains my heart that any of my brothers in the faith should feel impatient and bitter toward them, and refuse to draw in cords of love and unity with them. Strife must cease. We must have unity. These representative men must respect one another, and work in harmony. You have a most responsible position, and the Lord will greatly bless you if you walk in humility before Him. But do not, my brother, expect every mind to be constituted like your own. Do

not expect that your brethren will see everything in the same light, and attach the same importance to some matters that you do, for you will certainly be disappointed. [1157]

There is no need of contention. There should be no evil-thinking or evil-speaking. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity [love], which is the bond of perfectness, and let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

I greatly desire that you shall heed the words of God. You put your whole soul into whatever you take hold of, and if you think your brethren are remiss in their interest and duty, you afflict your soul. Your interest is identified with a grand and noble work, and you think that every one who claims to believe the truth should feel as deeply as you, and work in your lines. You feel that many err in not manifesting an interest in the things which you see are of such great importance. There may be many who are deficient, but do not judge them.

Do not, my dear brother, bring your own soul into condemnation, and fret and murmur and complain over these things. You have not to answer for their neglect. And just as surely as you get into the habit of complaining, a root of bitterness will spring up, whereby many will be defiled. Leave the Lord to deal with these cases. Do not talk of that which looks to you objectionable in these men. There are many things that are praiseworthy. Dwell upon the precious qualities in them.

If you think you discover wrongs that need correcting, follow the Bible rule, and kill the root of bitterness before it shall have time to grow up and defile your own soul and the souls of others. Satan desires the souls of these men. He desires your soul, that he may sift you as wheat. Try to help one another, strengthen one another, and the blessing of the Lord will rest upon you in large measure. Upon him that overcometh the richest reward is bestowed. [1158]

Brethren Prescott, Jones, and Waggoner are fallible. You are fully as fallible. They may err in some points. You also may err in

some points. Do not let any bitterness enter your soul; for it will do more harm than you suppose. The end is near, the Lord is soon to come, and you need to have your life insured. This will be the very best life insurance policy that was ever instituted. "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.... Wherefore, the rather, brethren, give diligence to make your calling and election sure; 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."

I feel the deepest interest that you should take stock in this life insurance policy, for thus you may have a title to the immortal inheritance and secure eternal life in the kingdom of God.

[1159] Heaven is worth everything or nothing to us. Through the grace of our Lord Jesus Christ you can stand complete in Him. I am pained for you. I hate to have you unhappy. It distresses me to have you afflict your soul. But there is one whom you grieve more than it is possible to grieve me. It is your Redeemer who owns you. "These things have I spoken unto you," He says, "that my joy might remain in you, and that your joy might be full."

I know you are full of responsibilities and anxieties. Your position is of such a character that this cannot be otherwise. Then unload from every unnecessary burden. You need Christ's comfort and peace and love every day, and He will give it. He wants you to believe in Him that He may be by your side in every critical operation. He can give you His wisdom. He can cooperate with you and give you success. But you must trust in Him. Complain of no one. Cease every murmur, and let the praise of God come into your heart.

You must not think that theory is evidence of your acceptance with God. Your assurance is the word of God. Believe that the Lord identifies His interest with suffering humanity, that He knows your burdens, and will lift with you if you will only trust Him. He cannot yoke up with you while you fret and complain against your brethren.

But you will be victor if you take Christ as your companion, and live and speak as if you were directly in the presence of the divine intelligences.

Oh what a triumph Satan would have if you should fail or be discouraged! Talk light. Talk hope. Do not feel that you are compelled to bear any man's sins. Christ is the sin bearer. Every soul is His property. You grieve the Spirit of God when you find fault and fret. It hurts your soul, and grieves away the Spirit of Christ.

A few nights since I was conversing with you in my dreams. You were worried and nervous. You were talking to your brother and then to someone else, and your words were not as kind and considerate and just as they should have been. Speaking to you as when you were a youth, I said, "John, you speak unadvisedly. How can you expect to save Willie's soul? You must watch for his soul as tenderly as you watch over the diseased bodies of your patients. Willie must have a chance to secure the insurance of his soul for eternal life in the kingdom of God. Jesus loves him; He died for him. Be very tender to Willie. The Lord will have mercy upon him and blot out every transgression if he will come to Him. His soul is precious."

[1160]

Every Christian physician has a cure for souls, whether he desires to have it or not. He can be a great blessing and an imitator of the Lord Jesus. But the temptations that come to a physician are great, for he is often pressed beyond measure, over-worked, over-worried. But if he will commit the keeping of his soul to God as unto a faithful Creator, he will find rest and peace. A soothing influence from Jesus will come to him.

Infidel physicians abound. They refuse to be illuminated by the light which irradiates others. They exalt self, and they lose spiritual and eternal advantages. But medical practitioners who have the influence of the truth upon the mind and heart are skilled in the use of remedies for the sin-sick soul as well as the body. They can with the wisdom of heaven speak words that will cause melody in the soul because of spiritual growth.

You are a shepherd of the soul as well as a physician of the body. You need divine aid, and you may have it if you will come to the Lord as a little child. You may have a rich experience. But you must not wear yourself out by over-worry and over-taxation. If you are

balanced by the Holy Spirit, you will seek first the kingdom of God and His righteousness. You will place yourself in a position where the truth for this time can come in clear, distinct rays of light to you. You will see the truth as it bears upon the present time, and your experience will be in complete harmony with the message of the third angel.

[1161] “After these things I saw another angel coming down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.”

While this message is sounding, while the proclamation of truth is doing its separating work, we as faithful sentinels of God are to discern what our real position is. We are not to confederate with worldlings, lest we become imbued with their spirit, lest our spiritual discernment become confused, and we view those who have the truth and bear the message of the Lord from the standpoint of the professed Christian churches. At the same time we are not to be like the Pharisees and hold ourselves aloof from them. Christ was the Majesty of heaven, the Redeemer of the world. He saw that the only way in which He could reach humanity was to be made a little lower than the angels.

[1162] Lest a wrong impression of Christ should be received, the apostle states, “thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death; crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom were all things, and by whom were all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not

ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.”

“Great is the mystery of godliness,” discerned only by the faith of those who like Moses endure as seeing him who is invisible.

Dear brother and sister, We cannot keep our eyes fixed upon the things that are seen, and yet appreciate eternal realities. We need, and especially you who are so bound up with the afflictions and necessities of humanity, to keep the eye of faith beholding the eternal and unseen, that you may become more and more intelligent in regard to the great plan of God to bring these suffering ones to discern the value of the human soul. You are to esteem the reproach of Christ greater riches than the treasures of Egypt.

Discouragements come to you, I know, and trials press upon your soul, and you almost forget that Jesus is your helper, and that His eye is upon you every moment. In the working out of your plans for the blessing and relief of humanity ever bear in mind that it is not you who are doing the work.

Christ requires you to wear His yoke and lift His burdens. The great and sympathetic heart of Christ is ever identifying itself with suffering humanity. You cannot of your own self do anything. Regard yourself as an instrument in God’s hands, and let His mind, His peace, His grace, rule in heart and life.

Be God’s thread to work out His design. You can never handle yourself. You can never place yourself in position with any success. You must work as an agent cooperating with God. “Work out your own salvation with fear and trembling; for it is God that worketh in you to will and to do of his good pleasure.” Here are the combined elements, God and the human agent, both working harmoniously.

The Lord has graciously spared your life to work in His lines. He does not want you to work yourself, independent of the only power which can work successfully to accomplish His designs. Then do not fret, but trust, looking unto Jesus, the Author and Finisher of your faith. Do not be in too much of a hurry. That which you can do without great taxation to your physical and mental powers, do, but do not feel that you must take so many cares and burdens that you cannot keep your own soul in the love of God. [1163]

The vineyard is the Lord’s; the work in every part is His, and He would have you so labor that your physical, mental, and moral

powers shall be preserved. Bear in mind that you are cooperating with heavenly agencies. Do not allow the enemy to have the least partnership in the firm. Receive your orders from God, and in no wise be discouraged because you can only do the work of a finite agent.

The Infinite will work with His power to give you efficiency. Do not think you are left to do impossible things. Do not expect impossible things of others. “Paul may plant, and Apollos water, but God giveth the increase.” “Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure. They all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.”

## Chapter 139—To A. T. Jones

[1164]

**J - 44 - 1893**

**Napier, New Zealand**

**April 9, 1893.**

**Elder A. T. Jones:**

*Dear Brother,*

There is a subject which greatly troubles my mind. While I do not see the justice nor right in enforcing by law the bringing the Bible to be read in the public schools: yet there are some things which burden my mind in regard to our people making prominent their ideas on this point. These things I am sure will place us in a wrong light before the world. Cautions were given me on this point. There were some things shown me in reference to the words of Christ, 'Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's,' placing the matter where the church have no right to enforce anything of a religious character upon the world.

Yet, in connection with this were given words of caution. If such a law were to go into effect the Lord would overrule it for good, that an argument should be placed in the hands of those who keep the Sabbath, in their favor, to stand on the Bible foundation in reference to the Sabbath of the fourth commandment. And the book which the state and Christian world have forced upon the notice of the people to be read in the schools, shall it not speak, and shall not the words be interpreted just as they are read?

My brother, this objecting to the passing of a law to bring the Bible into the schools will work against us, those of our faith who are making so much of the Bible. A year ago there was something presented before me in reference to these things, and we shall have to use the Bible for our evidence to show the foundation of our faith. We shall be exceedingly cautious in every particular lest we shut out a single ray of light from those who are in darkness. I remember particularly this point 'That anything that should give the

knowledge of God, and Jesus Christ whom He hath sent, should not be obstructed at all.' Some things I can not present in distinct lines, but enough is clear to me that I want you to be very careful on what ground you tread, for our enemies will make a decided argument against us if we shall give them a semblance of a chance. I think the law-making powers will carry their point in this particular, if not now, a short period ahead. And it is very essential, as a people, we take the greatest care that no provocation be given our enemies which they will make capital of against us as a people, in a future crisis, in the matter of opposing so good a work as the introduction of the Bible into the public schools.

I wish I could lay my hand on something I wrote on this subject at the last General conference that I attended. But I cannot bring it to light. I hope the Lord will help us to not make one wrong move; but please be cautious in this point.

[1165] Brother A. T. Jones, I wish to call your attention to another matter. I was attending a meeting, and a large congregation were present. In my dream you were presenting the subject of faith and the imputed righteousness of Christ by faith. You repeated several times that works amounted to nothing, that there were no conditions. The matter was presented in that light that I knew minds would be confused, and would not receive the correct impression in reference to faith and works, and I decided to write to you. You state this matter too strongly. There are conditions to our receiving justification and sanctification, and the righteousness of Christ. I know your meaning, but you leave a wrong impression upon many minds.

While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works. God saves us under a law, that we must ask if we would receive, seek if we would find, and knock if we would have the door opened unto us. Christ offers Himself as willing to save unto the uttermost all who come unto him. He invites all to come to Him. "Him that cometh to me I will in no wise cast out." You look in reality upon these subjects as I do, yet you make these subjects, through your expressions, confusing to minds. And after you have expressed your mind radically in regard to works, when questions are asked you upon this very subject it is not laying out in so very clear lines in your own mind that you can not define the correct principles to other minds, and you are yourself

unable to make your statements harmonize with your own principles and faith.

The young man who came to Jesus with the question, "Good Master, what thing shall I do, that I may have eternal life?" and Christ saith unto him, "Why callest thou me good? There is none good but one, that is God: but if you wilt enter into life keep the commandments. He saith unto him, Which?" Jesus quoted several, and the young man said unto him, "All these things have I kept from my youth up; what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Here are conditions, and the Bible is full of conditions.

"But when the young man heard that saying, he went away sorrowful: for he had great possessions." Then when you say there are no conditions, and some expressions are made quite broad, you burden the minds, and some can not see consistency in your expressions. They cannot see how they can harmonize these expressions with the plain statements of the Word of God. Please guard these points. These strong assertions in regard to works, never make our position any stronger. The expressions weaken our position, for there are many who will consider you an extremist, and will lose the rich lessons you have for them, upon the very subjects they need to know.

Christ said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." 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 pretension; but practice. My brother, it is hard for the mind to comprehend this point, and do not confuse any mind with ideas that will not harmonize with the word. Please to consider that under the teaching of Christ many of the disciples were lamentably ignorant; but when the Holy Spirit that Jesus promised, came upon them and made the vacillating Peter the champion of faith. What a transformation in his character. But do not lay one pebble for a soul that is weak in the faith to stumble over, in over-wrought presentations or expressions. Be ever consistent, calm, deep, and solid. Do not go to any extreme in anything, but keep your feet on solid rock. O precious, precious Saviour. "He that hath my commandments and

[1166]

keepeth them, he is it that loveth me, and he that believeth me shall be loved of my Father, and I will love him, and will manifest myself to him.”

This is the true test—the doing of the words of Christ. And it is the evidence of the human agent’s love to Jesus, and he that doeth his will giveth to the world the practical evidence of the fruit he manifests in obedience, in purity, and in holiness of character. “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 in him. O my brother, walk carefully with God. But remember that there are some whose eyes are intently fixed upon you, expecting that you will over-reach the mark, and stumble and fall. But if you keep in humility close to Jesus, all is well.

[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 in the plan of addition, and the Lord will work on the plan of multiplication. It is through the constant diligence that 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.”

Ellen G. White

Copy sent to Elders Olsen, Jones, Daniells, and L. J. Rousseau.

## Chapter 140—Diary Entries

[1167]

**MS - 80 - 1893**

Diary—April 18—May 31, 1893

(Wellington, New Zealand; Visit to Petone)

Wellington, N. Z., Tuesday, April 18, 1893

The weather is cloudy and very mild. This place is reported to be a windy place usually, but there is no wind now. We are much pleased with our temporary home here. I have two excellent rooms, thoroughly furnished. Sister Tuxford has furnished the house with all necessary furniture. There are easy chairs in abundance and a good sofa, tables and many things attractive. Sister Tuxford is the only one who is working and bearing the responsibilities—which are not light nor small—in this mission. She is a business woman and capable, pleasant, and active.

We decide the best arrangements we can make are not to burden Elder Israel and his wife to care for us. We will hire Sister Brown to prepare our meals and Sister Tuxford will take her meals with us, we furnishing all the table supplies. Then we will have just that which we choose to get. Emily will then be free from care of housework to write out the discourses she has been taking in shorthand, and to give attention to her bookkeeping. This plan is considered to be wise. Willie and Sister Brown lodge in the house hired by Brother and Sister Israel, and we are well fixed here for at least one month. Now comes the taxing part of our work—preparing not only the American mail, which closes Thursday, but mail for Melbourne, which leaves every week.

**Wednesday, April 19, 1893**

I arise early to engage in writing. We have many things we wish to communicate to several in America, but time is limited and I can write but very little in the three days left us. Willie is preparing articles, for which I furnish him a sketch of our travels and labors.

[1168]

There is much of his own writing that requires attention.

**Thursday, April 20, 1893**

I have been taxed to the uttermost today and am getting nervous, and yet I know not what else to do for this preparation of letters seems to be essential. Oh, I will trust in the Lord for strength. Those letters will be published in the papers and save me writing personally to a large number.

**Friday, April 21, 1893**

This day has been a day of great weariness to me because of the constant strain brought upon me in getting off essential writings, but the Lord will help me; He will strengthen me to do the work necessary to be done. Preparations are being made to go out six miles to Mentone on the Sabbath. Today the sun is shining and it may be pleasant on the morrow. We have had no sun, but plenty of clouds like a thick blanket have shrouded the heavens, and we hail the sunshine with much joy.

**Saturday, April 22, 1893**

Sabbath. Last night the stars shone like diamonds in the heavens, but this morning is cloudy and rainy. Elder Israel, W.C.W., and Sister Brown go to Mentone about nine o'clock. Sister Tuxford, Sister Israel, and I go this afternoon, as soon as we shall take an early dinner. But rain, rain, rain is the order of the day. The hackman concluded we would not venture out. He sent a man to know if we intended to go. We said we would go, and soon we were on our way. Brother Simpson, who bears the responsibilities of the meetings when he is at home, said to Willie, "I do not think your mother will come." Willie said, "We will see. It would be an exceptional occurrence for my mother to fail to meet her appointments." When we drove up to the place of meeting there were about one dozen in all assembled, but when that carriage drove through the village and it was known I had come the house was well filled, and, which was

[1169]

best of all, we had the heavenly Guest. The Lord gave me words to speak to the people. [John 14](#). I was surprised myself at the words given me.

**Wellington, N. Z.,**  
**Sunday, April 23, 1893**

I arise early—half past three—and get at work to prepare Melbourne mail, which I am told leaves Monday. Early in the morning

the mail bag is brought in and we are so anxious to open it to see what our letters contain; but we will not do this until after our morning worship. Then the mail bag is opened and there is a large number of papers, but no letters from Melbourne or from America. We concluded our mail had gone to Melbourne and we must wait two weeks to get it back to New Zealand. Well, we will make the best of it and not feel sad one minute.

At noon we were cheered by the arrival of Brother and Sister Starr. We parted with them just one week ago at Palmerston. They remained to visit and find by personal labor how best to help the few believers in that place. They feel now a satisfaction in knowing that they have done all in their power that could be done for the time being. There ought to be decided continuous meetings in that place, for the inhabitants have doubled since the meetings were held there four years ago by Brother Robert Hare.

In the afternoon, near evening, we were happily disappointed in receiving quite a large stack of letters. W.C.W. received a long communication of the conference doings from Elder Olsen. I received two important letters from Elder Olsen and Leroy Nicola, with a most thorough confession of the part he acted in Minneapolis. It is thorough, and I praise the Lord for the victory he has gained over the enemy who has held him four years from coming into the light. Oh, how hard it is to cure rebellion! How strong the deceiving power of Satan!

**Wellington, N. Z.,  
Monday, April 24**

[1170]

I have passed many sleepless hours during the night. The good news from America kept me awake. Oh how my heart rejoices in the fact that the Lord is working in behalf of His people. In the information in the long letter from Elder Olsen, that the Lord by His Holy Spirit was working upon the hearts of those who have been in a large measure convinced of their true condition before God, yet have not humbled their hearts before to confess! The Spirit of the Lord moved them to the point at this conference. Elder Morrison, who has been so long president of the Iowa Conference, made a full confession. Madison Miller, who has been under the same deceiving power of the enemy, made his confession, and thus the Lord is indeed showing Himself merciful and of tender compassion to His children

who have not received the light He has given them, but have been walking and working in darkness.

**Wellington, N. Z.,**

We devoted some time—Elders Starr, Israel, W.C.W., and myself—in reference to what can be done in Wellington. Trials have been made which have resulted in nothing tangible. As Canright's books have been circulated here, a lying representation from this lying apostate has gone forth and those who read his pretentious claims are deluded. If all the circumstances were known, then blind eyes might be opened. The Great Controversy has been widely circulated here in this country, and (I am told) the readers think much of the book. And now Mrs. White is on the ground and the people will expect to hear her. If we make the effort it will cost about two hundred dollars. The rink can be secured. It will hold one thousand people. The halls where theatres are held are not considered proper places. We decided on this occasion to go forward in the name of the Lord and risk something.

**Tuesday, April 25, 1893**

## Chapter 141—To H. Lindsay

[1171]

L - 79 -1893

Wellington, New Zealand,

**April 24, 1893.**

**Mr. Harmon Lindsay, Battle Creek, Mich.:**

*Dear Brother,*

We received your letter yesterday, and I will write a few lines this evening. The American mail reached us yesterday. Elder Olsen sent us a good long letter, giving us a full history of the doings of the General Conference. I am thankful that the Lord has wrought for His people.

I received a most thorough, and hearty confession from Leroy Nicola. I know if he walked in the light that this must come. I knew that the Lord had shut me in with him at that Minneapolis meeting, and the spirit that he and many others possessed was plainly revealed to me. My heart is rejoiced that he has yielded to the influence of the Holy Spirit. It has taken four years of striving of the Spirit of God to bring him to this. I understand that Brother Morrison, Madison Miller, and others are coming into the light, where they may be a blessing to other souls.” We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty.”

I am thankful, and rejoice that I can go from place to place and bear the message the Lord has given me. I considered it no small thing for me, in my condition of health compassed with infirmities, to come to New Zealand. We came in the best time of the year expecting to remain only three months. We find this a delightful climate, we think it wholesome also. This is Autumn, winter begins in June. We have not seen any snow since we have been in these colonies. I am much better pleased with what I have seen of this country and climate than what I saw in Australia. Napier where we

[1172]

held our camp-meeting is a very pretty place nearly surrounded by water. It has hills and mountains, and some plains. Many have their houses up in the mountains. Some of our people have their houses up on these hill-tops, and have fruit trees, and their premises are adorned with most beautiful evergreens, mostly pine.

Our camp-meeting in Napier was excellent from the commencement to the close. Several decided to observe the Sabbath for the first time, and some who had left the church came back. One man named Anderson said, "The testimonies of Sister White drove me out of the church. I have been disconnected from the church three years. I bless God I came to this meeting, for I have heard the testimonies and believe them to be of God. It is the testimonies that have brought me back to the church." He requested baptism and was as happy a man as there was upon the ground all through the meetings.

I was strengthened to speak seventeen times, once in the Theatre Royal, and had a good hearing, and this removed a great deal of prejudice, and we had a good attendance from outside. After the tent was taken down, I spoke twice in the Adventist church, a neat commodious building. The Sunday after the camp-meeting we had an appointment for Hastings, a town fourteen miles from Napier. Hastings, a small town, is situated in one of the best farming districts of New Zealand. Hastings is a little inland, and is more sheltered from the sea breezes than Napier is. When camp-meeting was first proposed for New Zealand, they thought Hastings the place, but finally decided to have it as Napier because more of our people live there. The ride from Napier to Hastings was very pleasant, the road was as level as the floor, so to speak, and several miles of it near the sea side. I spoke in the theatre to a good congregation who listened with deepest interest. This discourse was well received. There are but very few Sabbath-keepers there, four I believe.

[1173]

About a year ago Brother Glass moved his family to Hastings from Napier that he might seek to do good in unfolding the banner of truth. There must be in such places as this a tent meeting to arrest the attention of the careless and unconcerned in the community. Hastings is a very pretty place, and if a church could be raised up there it would strengthen the church already organized in Napier. There are other small towns in the vicinity of Napier that have had nothing done in them.

Thursday, April 13, we left Napier for Palmerston. It was six hours ride in the cars. There are a few Sabbath keepers in Palmerston. Four years ago there was an effort made by Elder Robert Hare in Palmerston, and the people turned out in a wonderful manner to hear. If right plans had been made there might have been many souls brought to the truth. Brother Hare was not working in the right lines, his main purpose was to get the largest kind of a congregation by fanciful preaching, which differed vastly from the preaching of John the fore runner of Christ. Many signed the covenant, but when he left it was demonstrated that they believed in Robert Hare, were attracted to the man and not to Jesus Christ. Many who signed the covenant were unconverted, and when left alone they withdrew their names. But in the last four years the population has double and another effort must be made and a meeting house built. This is a necessity in most places in this country.

I spoke to the Sabbath keepers on the Sabbath and tried to comfort the little flock, I spoke words to the children, a few not of our faith were present. I felt the blessing of the Lord while I was trying to bless others. Sunday I spoke in the Theatre Royal to a good audience, and they appeared to be interested. The Lord strengthened and blessed me. On Monday W. C. W. and Emily and I took the cars for Wellington. Elder Starr and wife remained a week longer to work with our people. We had a very pleasant sunshiny weather in Palmerston; but soon after we boarded the train it began to rain, and it has been raining, ever since, and now it is the 24th of April. We find in Wellington a good home in the mission. We expect to return to Napier in a month, and may call at Palmerston, and another small place on our way to Napier.

[1174]

Sabbath I rode out in the back six miles to Petone accompanied by Sister Tuxford, the Secretary of the New Zealand Tract Society, and Sister Israel and family. Brother Israel and W. C. White went on the cars. We had rain, and when we reached the hall there were but few people, but when they saw the hack stop at the door of the hall they flocked in and we had a good congregation for the Sabbath. I had a most earnest, fervent season in speaking to them. I afterwards learned that four were present who once kept the Sabbath. Petone is a manufacturing village. They have a woolen factory where they make several grades of tweeds, blankets and shawls, and the ordinary

flannels. They have car shops on a small scale. But the freezing works are of considerable importance, that is where they freeze the mutton in great quantities. Frozen mutton is one of the chief exports of New Zealand. We drove to Petone on Tuesday and I spoke in a large hall in the evening to the public. There was a large attendance.

Brother and Sister Starr have been with us two weeks, but in another week they expect to be on their way to Melbourne, to be there in time for the school opening.

[1175] It is difficult to know the best way to work in many of the places we visit, especially when they have had work done in them that amounts to but very little. We find many obstacles to be met and overcome, which thing we could not possibly do in our own strength, or in our own finite judgment. We feel not at all discouraged, for why should we? The Lord has given us large and rich promises fitting for every circumstance and occasion. Here is one, "If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not: (our weakness and inefficiency) and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." This is the work and we as individuals are required to do our part. And we have God's pledged word that He will do His part in our necessities. "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost part of the earth." "For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call." We find that Palmerston and Wellington have been poorly worked.

The churches have so little spirituality, that some of the people long for some power that they dimly discern is for them, but they knew not how to find it.

Satan entered into a man by the name of McCalpin, who claimed to believe the truth; to go to the promising field of Palmerston and seek to personate some other man and give some theatrical performance. After the people had paid their entrance fee they recognized that it was McCalpin (and not Dr. Terry whom he endeavored to personate) and he was near being mobbed. He was recognized by his speech for he stuttered a little. The fraud thought to be practiced

on the people by a Seventh-day Adventist has left its stigma upon the whole fraternity.

Then comes another man corrupt at heart, professing to keep the Seventh-day Sabbath, trying to deceive the people, courting was his business. He acted over the course of George Ballow, and here again is the cause brought into disgrace. Now those who have received the truth have been a very objectionable class; but the belief of the truth is doing a wonderful work for them, in transformation of character. Brother and Sister Starr made their home with one family by name of Mr. Morice. His wife keeps the Sabbath and Mr. Morice talks in this way. "I cannot keep the commandments of God. The fifth commandment bids me honor my father and my mother. I cannot do this. My father gave his children no chance for education. I can not read, (yet he is the proprietor of a large shoe store). My mother is now dead but she was a confirmed drunkard, and has given me a hereditary appetite for liquor, and I was born with this quivering, trembling nerves (his hands and head is constantly trembling) and how, he asks Can I respect Father or Mother? He has children smart and intelligent.

[1176]

This man and his wife attended our camp-meeting at Napier, and they heard the truth presented day after day, and it took a wonderful hold upon them. She had kept the Sabbath but they found that they had everything to learn, and must begin at the lower round of the ladder.

Another man and his wife was at the meeting at Napier. He had been in a responsible position, doing the highest duties as a police officer. He has been convicted and accepted the theory of the Sabbath; but his duties have to be done on Sabbath as on any other day, and arrests made. Now the inquiry is, What shall this man do? His wife is the main stay of the little flock at Palmerston. He attended the camp-meeting, and was deeply wrought upon. He is educated and of good intelligence: his library contains the best of histories and authors. But he was a card player and a gambler, and when his wife supposed herself well situated, she found herself and five children without shelter, her property gambled away, and her husband's bills flowing in from every quarter for settlement. He has left gambling, and given up drinking. He received as his wages \$25.00 per week, but he has been reduced to \$13.00 per week, and

[1177]

he has sent in his resignation because he cannot keep the Sabbath and hold his situation. He knows nothing of the horrors of debt. They have not known what economy is, and now this particular case is being closely watched by the world, to see what the truth will do for such a man. What can we do with him? The canvassing field is open to him, that is all the chance we can see. This and much more of the same order I might relate, has befouled this field. We are going to do what which heavenly wisdom will point out to do. This wisdom we must have or we can do nothing.

I see the design of Satan is to put such apparent objections in the way that this field shall be left in his possession, and under his control. Now it must be taken from his hand.

The words of Christ to the self-righteous Pharisee were these,-  
 “Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye when ye had seen it, repented not afterward, that ye might believe him.” They did not repent, even when they had seen the great reformations wrought in healing the sick, in transforming power of truth on human characters. The difficulties mentioned are the ones to be met in almost every place: but not in so manifest a form as in Palmerston. We think Satan has made his seat in that place to work out his deeds that the laborers shall be discouraged, and give it up.

This place, Palmerston, is an important railway center. We must seek wisdom of God, for by faith I see a strong church in that city. Our work must be to watch, and to pray, to seek counsel of the One Wonderful and Mighty in council. One mightier than the strongest powers of hell can take the prey from Satan, and under his guidance the angels of heaven will carry on the battle against all the powers of darkness, and plant the standard of truth and righteousness in that city.

[1178]

I was visiting below in the room of the International Tract Society. Elders Starr, W.C.W. and Israel and Mrs. Tuxford and Mrs. Starr were present. We have been consulting in regard to what can be done for this city. It is an important center and scarcely a soul in it who loves the truth. Petone, has a little flock of 11 who keep the Sabbath. We are devising ways and means to get hold here

if possible. Our brethren have been searching for a place to hold meetings in. The theaters and halls present so many objectionable phases that we think we shall use the skating rink, which has lately been used for religious and temperance meetings. We can secure it for three pounds, ten shillings (About \$17.50) a service. They will try to get it for less if possible. If we get a place to hold forth the word of life it will cost money. God will make a place for His own truth to come to the people, for this is the way He has wrought.

We have thoroughly advertised. I am to speak Sunday afternoons in the rink building and Brother Starr holds his Bible studies in the evening. How we long for workers. If in this city one or two would locate, with their families, and work on the same plan as Brother Shireman did, lift the standard of truth in an inexpensive way, and work quietly in different lines. Many, many souls would be saved. Here is a work to do, prejudice is tremendous. Canright's books have been circulated freely and this has barred the way; but I am on the ground now and the Lord will give me the message to bear to the people who are walking in darkness and have not the light. Truth will triumph: God lives and reigns. We have a living Saviour who in triumph proclaimed above the rent sepulchre of Joseph, "I am the resurrection and the life."

Brother and Sister Anderson have been laboring in Ormondville, about 100 miles from here, with good results. He is laboring among the Scandinavians. If the Lord will I shall spend some little time with them. A letter came from them last night. Sister Anderson writes that her husband is very sick with the rheumatism, and he thinks of leaving the work in her hands for a while, while he visits the hot springs. He contracted the rheumatism in the bush (woods). Where he now is the location is wet, and he is in consequence a great sufferer. He is an excellent laborer. I met him in Napier, and he told me I was the one who sent him to school in Healdsburg, paying his expenses to obtain an education. I was so thankful to see the result of this investment.

[1179]

There is a most earnest call for us to visit Kaikoura. They have no minister. Brother Paap is their leader. He begged of me to furnish them with reading matter, and for the discourses he heard me preach in Napier. I gave him some to use now. I cannot feel it my duty to go to visit them, because there is only one means of going there, and

it is by a little boat, which is obliged to anchor here a week or two some times until they have a smooth sea because of the treacherous harbour at Kaikoura. But I dislike to say no to such urgent invitations. They have a number of sons and I think two daughters. Two of the sons are at Healdsburg College, and two I expect will attend the Melbourne school. These boys are almost giants in height, and are robust. They tell us Kaikoura is healthful and beautiful. They will send down their children to meet us here if I cannot go. They have built them a neat little church, and their membership is twenty-five. We see so many places to visit we know not what we shall do. To call upon all would take many months. Wherever I speak Canright's works are killed. I feel deeply over this field. How much time we should spend here is a question. If we do that which looks as if we must do to put a right mold upon the work, we shall not see America very soon. We have made only a beginning.

[1180] Last winter when we saw that we must have a school to meet the demands of the cause, we were put to our wits ends to know where we should obtain the funds. I was suffering with prostration of the nerves, and suffering from rheumatism. Our rent was \$23.00 a month and water bills extra, and other expenses were still added to this, aside from the buying of food. A carriage had to be purchased, and although secondhand, it cost me \$200.00. Nothing but what was easy of access and comfortable would be of any service to me then. And even to ride only a short distance was at times next to impossible. My hips and spine caused me such keen suffering, almost beyond endurance. The keeping of a horse, and sickness increased our household expenses so that it dared not hardly be estimated. But to return to the school question. Some thought it could not be done; yet we know that it must be started in 1892. Some thought all that could be done was to hold a short institute for the ministers.

We knew that there were many youth who needed the advantages of the school. While we were in such deep perplexity as to how we should be able to make a beginning, the same plan was suggested to Willie's mind that was suggested to mine, and that to on the same night. In the morning when he came to tell me his plan, I asked him to wait until I told him mine which was that we use the royalty of the foreign books sold in America. Although in pain my mind was

exercised over this matter, and I prayed earnestly to the Lord for light, and it came. You know that I could not well use the money that is set apart for other purposes. Of the royalty above referred to I invested \$1000.00 to be used when most needed. But five hundred dollars must be used as a fund to bring to the school students who cannot and will not come unless they have help. Willie said with this statement to place before the board we shall have their influence to sustain us. Thus our school was begun.

It was a blessed, profitable school. It was a pronounced success. Those who ought to have sent their children to school the first term waited to see if it would be a success. We had to accept the situation and leave our brethren to walk by sight and not by faith. In thus doing they lost a precious experience. Had they expressed faith in this advance movement, and invested of their means to help develop the work they would have received a rich experience and a precious blessing in moving forward, advancing as God had sent them help to extend and build up and strengthen the work in these countries. [1181]

There are to be a large number who will attend the school from New Zealand, the coming term. I wish I could have a larger fund to draw upon, and send some young men and women who greatly desire to attend school. I can help a few and must let the rest wait. I am so sorry to do this but the Lord knows all about it. I believe he will put it into the hearts of his stewards to send us that which we need, workers and money to advance the cause in all its branches; but my special burden is for young men and women in this country to receive the advantages, Bible lessons, and religious instruction and become transformed in character. Never was a time when economy should be practiced as now. Satan is wide awake while men are sleeping who ought to be vigilant sentinels. Now is the time to work as never before. Christchurch, a large and beautiful city has never been entered. The same is true of many smaller places in New Zealand. Yet we hope these places will not be entered until the work can be done judiciously and with thoroughness. The Lord will surely work for His people in New Zealand.

I rejoice in the completeness of the character of Jesus Christ. He was a compassionate and sympathizing high priest. "Wherefore 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.” “We have not a high priest which cannot be touched with the feelings of our infirmities. O to only consider how easy it is for hardness of heart to take possession of us. Jesus the Pattern for humanity, must know from painful experience all about a wounded spirit and a broken bleeding heart, and a burdened perplexed and tempted mind.

[1182] In this school Christ was taught. In this school, we are to be disciplined and trained and learn to sympathize with the suffering ones of humanity. If we tell our peculiar trials to our friends, we know by the cold response, and listless inattention that they know not what we mean. They have not been tried in just that way. Their life may have been one of self-caring and self-indulgence. The care, the perplexities have darkened the brow of the tired has not been felt by the friend, the sorrow that has eaten into the soul has never touched his. Now the sympathy growing out of identity of circumstances he has not. But Jesus knows all about the strength of temptation, sorrow, and grief. Then let us always tell Jesus all.

## Chapter 142—To S. N. Haskell

[1183]

**H - 41a - 1893**  
**Wellington, N.Z.,**  
**May 12, 1893.**

*Dear Brother Haskell,*

We were glad to receive your letter, and to hear some particulars that had not reached us. We have not received the last numbers of the Bulletin.

I rejoice that you had so good a conference. I am so glad that you are of good courage, and in faith and power could stand before the people. I praise my heavenly Father that your light could shine forth in clear and steady rays and that you could give the trumpet a certain sound. But I learn nothing from any letters received regarding Elder Smith.

Why are all so silent in reference to this case? What course did he pursue? I feel deeply interested in Elder Smith, and feel very anxious that he shall stand in the clear light. Why did he do as he did? Why did he make apparent his difference of opinion with Elder Jones? What motives prompted him to action? Does he justify himself? What can he say in thus parading before the world opposing views? Why did he put this article of Elder Jones in the paper? If you know, please enlighten me, for it is beyond me to understand what it all means. I want Elder Smith to stand in the freedom of the sons of God, and if he does not do this, then he will be a channel of darkness through whom Satan can work to perplex and discourage other souls.

I received the act of kindness on your part in taking up that note of Elder Fulton's. Will do as you wish about it, and may the Lord lead and bless and guide you in all your ways, is my prayer.

While your wife is spared to you, you will probably have to be near her. When her life closes, we would be more than glad to see you over here if it be the will of the Lord. We can not see the least prospect of leaving here when the two years are ended, however

[1184]

much we would be pleased to do this, but we are pleased to do the will of the Lord in all our course of action.

We found a rich feast in reading the Bulletin, and were so glad that you could take so active a part in the meeting. We feel very desirous that the old hands should hold the banner aloft, unfurled steadily with unfaltering nerve. This is the will of our heavenly Father. I could wish that Elder Butler would come out from the shadow of death and into the chamber of light and brightness. This prophecy in reference to Willie, was as false as it was unjust and cruel. He has never taken back one word of his pronouncing judgment upon Willie as he did.

I have no call to write to him anything. Poor man, I feel so sorry for him! But why do not those who have led him into this difficulty try to help him, and why do they not confess to him this wrong course and take the stumbling blocks out of his way? The Lord forbid he should go down to the grave, mourning over broken bones. The great Restorer will heal him if he feels any need of being healed. If he feels whole and in no need of a physician, then he will be left unhealed, unrestored.

This must go into the man mail soon. Much respect to Sr. Haskell and yourself. Be of good courage in the Lord. Always rejoice in the Lord always, and again I say, Rejoice.

Yours respectfully,

*Ellen G. White.*

**B - 9 -1893**

**Bank's Terrace, Wellington, New Zealand**

**Mr. and Mrs. Frank Belden:**

*Dear Nephew and Niece,*

I have read your letter with deep interest hoping to catch the vibration of the right ring in it; but if it is there I do not discern it. I am much concerned in regard to your spiritual condition. For several years you have not been walking in the light. I have had much concern for you, but when I learned by experience my words had not much weight with you I felt sorry indeed, but could do nothing to change the course of things.

Before, and especially after the Minneapolis meeting, I had not union and harmony with you. When you made some acknowledgments in letters received while we were at Adelaide; I was rejoiced, hoping a work had begun that would progress until you would be walking in the light, as Christ is in the light. I have trembled for you lest you would clothe yourself with garments of your own self-righteousness, and would not follow on to know the Lord that you might know his goings forth is prepared as the morning. I have been shown your connection with Captain Eldridge has not been for his good nor your good. You seem to feel some bitterness toward me in that you say, I said you were selfish. Now just how this was stated I cannot now recall. I might have said many things in truth as your case was presented to me, that I have not said, because I knew you were walking in blindness, and knew at that which your feet were stumbling, and anything I might present before you would not be correctly represented to your understanding, and you would not benefit thereby. I have kept silent since receiving your letter. I perused my writings for the one I read on one occasion when you and quite a number of others were present. I had looked for this during my eleven months illness but could not find it. I sent that which I could find and then decided this testimony was left in Battle

Creek. But in the last search made the mystery was explained the first two or three pages were stitched in: I turned these pages over and find the very article I read to no less than thirty. I am relieved to find this, and I will have it copied as soon as possible, and you and others shall have a copy.

Yes my Dear Nephew matters are laid out plain and distinct. I found the article just after the operation with my teeth. They were extracted last Wednesday, and I am not yet able to write much.

While you and Captain Eldridge were so firmly linked in one, your influence over each other was not good. You might with your knowledge of what is truth, and of the principles that have controlled the work and cause of God have helped him: but I say again self and selfishness was so strongly mingled with your work and while connected with the office as it was presented to me in life and works that the Spirit of the Lord could do little with you, and little for him. In the meetings of councils I have been present, and was bid to see and mark the spirit which controlled these councils of which I had an insight. There was not one in these councils whose voice was heard in propositions, plans, and resolutions [more] than the voice of my nephew Frank Belden. There was a self-sufficiency, a molding of matters and things not all after God's own order. There was a mixture of policy and principles, so interwoven and calculated to mislead minds, and lead in false paths. From these meetings decided impressions were made on my mind. I saw from the working of things, the spirit controlling the movements, that the enemy was gaining the ground, and misleading minds; but you were insensible to the fact. Warnings I was constrained to give continually in Battle Creek for I saw danger; but the warnings given by pen and voice had but little effect. They were not heeded because minds were so blinded that they were not seen to be applicable. The Lord moved upon me to bear a decided testimony in reference to the office; but it was felt not to be appropriate. But this writing is before me and has been read to no less than thirty. I shall have it copied that you may see, and others may see how much such testimonies were effective to cure existing evils. There was with those put in trust the grave responsibilities of managing the office, a feeling of self-sufficiency, self-confidence because of inexperience in sacred things. They thought they were too wise to be taught, and too

secure to need caution, and if no one makes shipwreck of faith and a good conscience, I shall be surprised. Mistakes I saw would be made, and the men who are handling sacred things were not inclined to be controlled. Were they confidently relying upon the wisdom from above? No, but on their own supposed superior wisdom and prudence. O how sad to see men of little experience put on airs of importance, and acted as though their own judgment of men and things were infallible. I know that things are not right now in the office.

You speak of Henry Kellogg. I know that Henry Kellogg has not been learning lessons in a school that will better qualify him to be clothed with the spirit of meekness and dependence upon God to stand as a wise director in the publishing house. And had you felt your weakness and humbled your heart before God, in the place of leaning to your own understanding it would have been so much better for you and Captain Eldridge, who had everything to learn in the religious life. If Captain Eldridge grows in grace and the knowledge of the truth, he has some hard lessons to learn. The sooner he learns these lessons the better for him and his family. When men feel self-sufficient, even if they have been Captain to command men a long time, if they are not brought under perfect obedience to God's will, to be under control, learning daily submission to God, they will not become members of the royal family, children of the heavenly King.

[1188]

Our God will not be trifled with. I entreat of you for your souls sake to waste no time. You have been luke warm long enough. Does it pay you to throw your reflections upon me, because someone says I said you were selfish. Is this an impossible thing, my brother in Christ Jesus I repeat the Lord did show me you were selfish, and you must see yourself as you have not yet done else you must assuredly make shipwreck of faith. When, O when has been your depth of piety, your zeal for God corresponding to the position you occupied. If you will resolve now to be whole hearted and unselfish, and persevering in your Lord's service, and will act with an eye single to his glory, discharging every duty, and improving every gracious opportunity then you will unlearn some lessons you have been learning the past few years, and will come into the school of Christ to learn of Jesus, and will if a diligent student realize a

[1189]

transformation of character, and receive Christ mold upon you, and become complete in Christ Jesus. You will be a partaker of the divine nature, having escaped the corruption that is in the world through lust. The Lord will make you then a channel of light. In regard to yourself, you have been far from leading a life which would meet the requirements of God. And should accidental death surprise you I fear greatly for your future. I could not say it is well with Frank for he sleeps in Jesus; but I should greatly fear that you would in that great day be weighed in the "Balance and found wanting". You had better lose everything on earth than heaven. No man can know what it means to be sanctified to God, unless he seeks first the kingdom of God and his righteousness. He must humble his soul before God, be ready to sacrifice anything and everything rather than the favor of God. Cultivate love and affection for religious devotion. Better far give up earth than heaven. You need now to look well to your ways, that your feet slide not. The character of every desire and purpose, is as clear you well know before God as the sun in the heavens. You have my dear brother in Christ not cultivated spirituality and grown in grace. Self in you must die. Self-importance must be laid in the dust. O remember that God is a present God, and that you have a fearful account to render at his bar unless your sins are washed away in his atoning blood of Jesus Christ. You should be able to say, "I have seen the Lord always before me, because he is at my right hand, I shall not be moved." You must be renewed, transformed, converted, and your whole life should be ordered and fashioned after the likeness of Christ. God has given you capabilities, and talents to use wholly to his glory. God will not accept a divided half and half service. The comprehension of spiritual things has been growing dim, and the several years of experience you have had has not made you more susceptible to holy influences. The channels of thought, desires and actions have been growing deeper and broader by separation and habit and tending to a fixedness of character, and unless this is broken up as soon as possible, and your experience is of a different, higher and more unselfish order, it may be pursued as long as life lasts. There needs to be a great breaking up with you, and habits formed to meet the mind and will of God. For Christ's sake lay hold of the work. You will make a success if in performing Christian duties with faithfulness and regularity, if

you will die to self and obedience will become habitual. You will consult your Bible. You will be much with God in prayer. You will bear an humble heart, broken testimony in the congregation. In all appropriate places you will be as humble as a little child. You work to save souls to Jesus Christ and shun the very appearance of evil and endeavor to constantly build up the kingdom of Jesus Christ. We must all soon meet him as he is, and you want sheaves to present to the Master. Your time, your talents are God's, use them to his glory. I press it home to your soul; you have no time to lose. It is life or death with you. Your Aunt Ellen loves your soul too well to gloss over your present condition. God has a work for you to do, and you can do it if you are truly and genuinely converted. You must not be hesitating and unreliable as you have been at times, your light flickering, and bewildering and betraying rather than guiding them in safe paths. O you must have a different experience. God help you my dear brother in Christ. God help you and Hattie that you will not turn away as you have done from his testimony given to you; but walk in the light. Put on the robe of Christ's righteousness. Prepare for heaven by yielding your soul, body, and spirit to God. Jesus has bought you with a price, God loves you both, and I am constrained by the love I have for Jesus and your souls to warn you to make no delay. Seek God day and night till you find him to the joy of your souls. I have labored earnestly for Byron. I expect he will be a laborer for the Master. I send you a letter I sent to him. He is in the school: I told him I would see him through this term. He is in need of all the light and knowledge of the word he can obtain. He is putting his whole mind to the work. God will help him. Your father is in straightened circumstances. I wrote to Willie to draw \$2.00 per week from the Echo Office to add to what he shall earn to keep him, if he needs it. He shall not be brought in straightened, uncomfortable places, if I have to support him entirely; but he earns something carrying the students to and from the school. Vinnie is doing laundry work for the students, and she earns something, and your father works on the school grounds, and earns something there so we think he will get along. Byron has helped him a great deal, so much so, that when he lost his situation in the Office he had nothing left to use to go to school. But Byron has acted nobly to your father, constantly helping him, purchasing him entire suits of clothing and

[1190]

[1191]

in many ways he has helped. Byron has been unselfish, liberal, and kind hearted may the Lord bless him, and give him wisdom and understanding.

We are guilty of sin every hour we delay and neglect this great salvation; for before the world and angels and men we are in character saying, I will not have this man Christ Jesus to reign over me. We resist God's methods of transformation of character and grace. Men heap up wrath for themselves against the day of wrath. The continually refusing to yield the will to God's will hardens the heart, and finally God leaves the human agent to his choice. There is less and less tenderness of soul, less and less susceptibility of the Spirit's warnings, entreaties and drawings. The human agent refuses to incline his heart religiously, he will not take a step from the ranks of Satan to stand under the blood stained banner of the cross of Christ; but stands a mournful spectacle of resistance to the world, to angels, and to men.

And when he came near he beheld the city and wept over it, saying, "O that thou hadst known, even thou in this thy day, the things that belong unto thy peace! But now they are hid from thine eyes." Why did not that guilty nation know? Because they could not? No' because ye would not. "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, (and ye could not, no,) and ye would not!

*In much love, Aunt Ellen G. White.*

**N - 69 -1893**

**Mr. Leroy Nicola:**

*Dear Brother,*

Pardon me for not writing a response to your welcome letter. I received it at a time when I could not reply, as I desired to, and only letters were written that I felt must be. I thought that I certainly would be able to write you a reply on the mail that closed last Thursday, but did not. I apologize for this delay.

Two weeks ago my last teeth were extracted. Sr. Caro, a dentist, came from Napier and performed the operation. I have felt that I must not call the blood to the brain, and I have had to be extremely careful lest I should take cold in my gums. My gums heal slowly. I am happy to say, I am in unusually good health; for this I render thanks to my heavenly Father. Of late, I have been sleeping much better, not because I have taken any nervines. I took nothing whatever when the teeth were extracted. The operation was performed in less than five minutes. I do not expect to be able to do any speaking until I get my underset; that will be in about eight weeks. I feel thankful indeed to the Lord for his goodness. I have not rode out for the last five weeks. The weather has been very unsettled, except to rain most of the time. I am not able to walk only a very short distance; my right hip forbids it. I can move quite actively about the house. My room is up-stairs and I go up and down quite often; but a little exercise at a time is all I can bear. I sit on a lounge most of the time, for the easiest position for me is to extend my limbs even with my body. I suffer no pain except in my hip, and unless I sit in just such a position I become almost helpless. I suffered for about four weeks with a severe pain in the hip, caused from my walking to the hall where we held our meetings.

I had an appointment at Petone, seven miles from Wellington, and I feared very much to undertake the journey. We went in an easy hack and I endured the ride well. I rose to speak, but could

not speak on the subject I had purposed to for another subject was given me. I took for my subject, "As it was in the days of Noah, so shall it be when the Son of man shall be revealed." The discourse was a warning in regard to the closing scenes of this earth's history. The power of God came upon me; I felt it thrilling through every nerve of my body; and the people knew that the words came in the demonstration of the Spirit and power of God. Since that time I have been very much improved in health. The Lord honored my faith, and he has had compassion upon me.

[1193] My dear brother, I freely forgive you, as you request, and I am so very thankful that you do see and do understand the error of the past. No error is of the truth, and no error will have an influence to sanctify the soul, and I am so thankful that it is not too late for wrongs to be righted. We have a sin pardoning Saviour, one who will ever be touched with the feelings of our infirmities. I am deeply constrained day and night for the sheep that have strayed from the fold. As I read the parable of our Lord, I am astonished that it does not have more weight with every soul who is interestedly trying to do the will of our heavenly Father. I know from the light given me, that many who are now indifferent and careless and reckless who have strayed from the fold, and some have been recklessly and unfeelingly thrust out of the fold to perish in the wilderness. O how my heart aches to see so few going in search of the lost sheep. It is the business of every laborer together, to make this a special work, to put forth special effort to seek and find the lost sheep, and not wait for them to find the Shepherd. All heaven is watching this phase of the work, ready to co-operate with the human agent who shall consider who are, and where are the lost sheep, those who once loved the truth but have strayed away from the fold.

Jesus tells of the shepherd searching in the wilderness for the straying sheep, and the divine joy in the heavenly courts as the sheep are found. The ninety and nine are left, and the search is conscientiously and determinedly and perseveringly carried on through hardships and difficulties until the lost is found; then no words of reproach are uttered, nothing but joy is expressed, and the sheep is safely, lovingly, and bodily carried back with songs of rejoicing. Every one of the neighbors is interestedly enlisted to express their joy, "I have found my sheep that was lost." Do those who profess

to love Jesus want to be like God, doing his work in bringing back the wandering sheep? Shall we be sharers in the joy of the heavenly host and of Deity himself? Then let us individually embrace this opportunity, and go forth to seek and save that which was lost. Count not on the trouble, let not Satan magnify the difficulties. It will indeed be unpleasant and self-sacrificing. But will it not pay? Read the parable. The Son of the infinite God left the angels his high command in the heavenly courts, and came to this wilderness world, all seared and marred with the curse to save the one sheep strayed from the fold, the one fallen world. And how was he treated? Shamefully! O what indignity, what abuse was heaped upon the Shepherd seeking to find his sheep, and bring them back to the fold to their allegiance to God with rejoicing. Then let all who appreciate salvation go earnestly to work in Christ's lines and angels of God will go with you and divine power will combine with human effort and great success will be the result.

O we may recover the lost and perishing and restore souls saved to him who died for their recovery. Are we Christ's disciples? Has he not given us this parable to understand, to practice? Are we not, if true to our post, to go forth in earnest persevering personal effort to seek and save the lost sheep? Why in the light of this parable has there been so little done in this line? Why is there not contemplation and consideration upon this subject?

Who are the straying ones who have backslidden, who have strayed away from the fold into Satan's snare? Does not this parable rebuke the cold-hearted, indifferent neglect shown to those who are ready to die? Here comes the warning down along the line to our time. "And unto the angel in the church of Sardis write: these things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things that remain, that are ready to die, for I have not found thy works perfect before God."

[1194]

The Lord help us that we shall not pass by on the other side, and leave the soul wounded, and bruised and robbed and do nothing to help him. I want you my brother to act a part in this work where ever you are, and whatever position of trust you may fill. Consult with others and see if there cannot be awakened an interest to search and make personal efforts to restore the souls that are spiritually ready

to perish, and the souls that are already dead spiritually. We want soft, tender broken hearts. We want human sympathy made sacred and holy by co-operation with the divine. Read the parable. Pray over the parable. See the representation and work out the symbol. Make it a living reality. Stir up others to put forth well directed and wise efforts. "Brethren if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted."

Much love to your wife and little ones.

## Chapter 145—Diary Entry

[1195]

Wednesday, July 19, 1893

Lost two hours' sleep during the night. Waken in morning at half past four. I thank my heavenly Father that I am feeling refreshed in body and in mind. I commit myself every morning to the Lord, in earnest prayer that He will control my mind through the day. I plead with God that through the imparted grace of Christ I may have every thought brought into captivity to Jesus Christ.

[1196]

Mail came from Melbourne today. Letters from W.C.W., Brother and Sister Starr, and Marian Davis, and two large packages of copy of manuscript sent to the American mail for papers and periodicals. I sent W.C.W. four pages, Marian and Fanny four pages, Brother and Sister Starr two pages and half. We could not eat until this mail was sent. We would have been glad for more time, but we had it not, I am grateful I could send as much.

Letter came from Brother Wilson to Sister Tuxford which she permitted me to send to W.C.W. Called on Sister Israel. Met Sister Hamilton from Brennan. Visited with her a short time.

I have written a letter to Leroy Nicola by lamplight this evening, in response to a humble confession sent to me two months since. He confesses his sin in taking the position he did in Minneapolis, and holding it so long without making confession. He makes full confession and I am rejoiced. I praise the Lord for this victory over the powers of darkness. Elder Morrison has, I understand, made a full and thorough confession publicly, and he is again a free man. I have written four pages of letter paper to Leroy Nicola, and then have written a stirring appeal in regard to the parable of the lost sheep. This striking representation has made altogether too little impression on the minds of God's people. They have not been doers of the work which this parable clearly defines should be done to save the straying sheep and bring them back with rejoicing to the fold.

## Chapter 146—To I. D. Van Horn

**V - 60 - 1893**

**Wellington, New Zealand**

**July 20, 1893**

**Elder I. D. Van Horn Charlotte, Michigan :**

*Dear Brother,*

My silence may be misinterpreted by you to think I do not accept your letter of confession; but dear brother, this is not the case. I do accept your letter fully, and am very, very thankful your eyes have been anointed with the heavenly eye-salve that you may see clearly, and give to the flock of God meat in due season, which they so much need.

The Powers of Satan to seduce and deceive are so strong, and his delusions of every kind so multitudinous that every watchman needs now to give the trumpet a certain sound. There must be now, no deviating from the light that God gives at this present time. Light is constantly shining now upon many, and it is the very thing they need for this time. Old truths are if we cherish the light presented in new aspects that have not been seen before, and as the providence of God is certainly at work to bring the crisis, in the closing scenes of this earth's history, there will be a power, the office work of the Holy Spirit, stirring the hearts of the men in responsible positions to unflinchingly stand at their posts of duty as a unit. "Finally, my brethren, be strong in the Lord and the power of his might." This has been always applicable to God's people in every age of the world, but how much more so to the remnant church who have to meet the constant and most powerful masterly workings of the power of darkness for this last time. The words of the apostle come sounding down the lines to this time. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh, and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

These words inspired of God are appropriate for us. They apply in a special manner to those who are endeavoring to keep the commandments of God amidst a crooked and perverse nation among whom they shine as lights in the world. Oh how solemn, how fearfully solemn is this time for the youth among us who have had great light, and for those who stand as watchman upon the walls of Zion that their words, spirit and character shall not be misleading to those with whom they associate and to those with whom they are brought in contact. The inspired apostle continues, "Wherefore" in consideration of the warfare against, "not flesh and blood" but Satanic agencies, disguised, "take unto you the whole armor of God." Make your guide the word. "Take" it. The whole armor which is furnished you in the Scriptures is all prepared for you to take. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth." Fiction, spurious interpretations of the scriptures, dishes of fables, are everywhere presented for your acceptance. But great discernment is needed that the girdle should be the golden chain of truth, "and having on the breast-plate of righteousness," not your own but the righteousness of Christ. This is the fortress of the soul. We may with Christ's righteousness going before us, withstand the moral darkness, and penetrate the devices of the satanic agencies. "And your feet shod with the preparation of the gospel of peace." The inconsistencies, the unreasonable workings of the human agents stirred with a power from beneath, will create in those who reverence God a holy indignation to see the truth of God brought into contempt, and its advocates mis-represented and clothed in garments of darkness, false charges. Then is the very time the Holy Spirit is to take possession of the human mind, and it be made to appear that Christ is formed within, the hope of glory. While the living human agents are being moved with a power from beneath and the satanic agencies seem to have full control (almost) of the world, acting a conspicuous part just before the second appearing of our Lord to take the kingdom and possess the kingdom forever and ever, the two classes which are formed to enact the solemnities of the last day will be distinguished as the commandment-keeping people of God, and the commandment breakers who are inspired by the devil and his angels. The appearance is as if the infernal government

[1199]

had been transferred from hell to earth. The Lord Jesus will open the eyes of all who have been walking in the light that they shall not be deceived with the pretentious spirit of those who claim great sanctity and say, "Lord, Lord" while they stubbornly refuse to do the will of God. Christ repeated the princely titles of Satan as one perfectly familiar with his workings and usurped authority. Christ gave the warnings to be heeded, and pointed to Satan's thrones, principalities and powers, and spiritual wickedness in high places.

[1200] The professed Christian world is under Satan's sway. Christ calls the prince of this kingdom Satan, Beelzebub, a liar, a murderer from the beginning, the wicked and evil one who is constantly working with the unholy and disobedient to trample upon the laws of Jehovah. Satan acquired the supremacy as a legislator in guilt to compel by decree the transgression of God's law, and the professed Christian world come under his banner fully choosing his service and shall do after the works of the fallen foe. The rebellious chieftain signalized himself as having authority to establish laws entirely contrary to the laws of Jehovah, the living and only true God, the supreme Ruler in heaven and in earth. When this deceiving power is accepted in the place of light plainly given in God's word, Satan stands as their ruler. The daring leader in rebellion is given by human agencies the pre-eminence above God, and the prince of darkness is acknowledged as their supreme authority. The number of his angels we cannot conjecture, but his field is the world and he multiplies himself through his agencies over his whole field, the world, concurring in and actively instigating the clergy to be his efficient workers in making of none effect the law of God, of tearing down His memorial the insignia of His honour and His supremacy. There is no lack of satanic agencies.

Every soul who will now evade through sophistry, the plain "Thus saith the Lord," and misinterpret and evade the plainest conclusions of the written inspired Word, will become instruments to tempt and coerce, and stirred with a satanic spirit purpose to afflict and oppress and compel the human agents to dishonor God's law, and accept and advocate Satan's legislation and reverse his enactments with a zeal proportionate to their blinding delusions. Our Lord declares that Satan "abode not in the truth." Once he did bear rule under God and Jesus Christ, and all was radiant and lovely.

[Ezekiel 28:1-3](#). “The word of the Lord came again unto me, saying, Son of man, say unto the prince of Tyrus, thus saith the Lord God: because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: behold thou are wiser than Daniel; there is no secret that they can hide from thee.” “Moreover the word of the Lord came unto me saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, thus saith the Lord God; thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror and never shalt thou be any more.”

[1201]

Here we see that there is a fallen angel whose subtlety we have to meet, and every one who doth not make God his strength will be unable to meet this Satanic power.

The world is asleep. The watchmen are asleep crying peace and safety, in the place of laboring with energy and searching the Scriptures diligently to know what all this wickedness means, that is swelling to such fearful proportions. They say to the wicked who are

trampling upon the law of God, It shall be well with you. Because sentence against an evil work is not executed speedily the hearts of the sons of men are fully set in them to do evil. In place of being softened by the long-suffering of God, and His long patience, they are encouraged by His forbearance to further resistance, flattering themselves in their sinfulness and impenitence that He that has not awakened His wrath against them to curse their wicked inventions will spare a little longer, and they may be ambitious and persistently follow in their own way, with nothing to interpose or to molest them in their inventions, and at some future time they will repent.

[1202]

Oh what can we say to awaken the soul's interest to make no compromise with Satan; but make thorough work for repentance before it is everlastingly too late? How can we make them consider that there are limits to the forbearance of God, and that it is possible for them to pass the limit of the forbearance of God, as did Judas and Saul? God allows nations a certain period of probation; but there is a point they can reach and can pass, and then iniquity accumulated will receive not mercy, not longer forbearance, but an outbreak of the indignation of God, and be visited with punishment unmixed with mercy. God will arise in mighty power, and show, though slow to anger, He will not acquit the wicked. The wickedness of each generation is not forgotten. Each century of increased profligacy has treasured up wrath, and Christ said unto those who resisted all His mercy, all the blessings He presented to them, addressing the rejecters of His salvation, "Fill ye up then the measure of your fathers," for the blood of all the prophets which had been shed from the foundation of the world should be required of the nation He addressed. They had the beacon warning in the jealousies, in the hatred, in the despisings of warnings and messages sent to them and God's punishment came upon them for their cruelty, and notwithstanding all this, those who separated from God repeated the history of their fathers, and thus it is in our day.

Oh that men would be aroused and flee from the wrath to come! But the scenes transacting are very deceiving, its progress is so gradual, their own degeneracy increasing, today is so much as was yesterday, as in the destruction of the old world by water, and as Sodom by fire, they are continually strengthened in their own human

inventions and the imaginations of their impure and corrupt hearts were evil and that continually so that they had no real sense of sin.

Who will stand against these bewitching, deceiving delusions? [1203]  
We have proof that God keeps a reckoning with nations, that there is a sum total of guilt, that although it is beyond the power of human minds to define the amount God allows not to pass, but when the point of transgression is fully reached, when the law of God is made void, God takes account of the dishonor put upon His government, and He charges one generation with the crimes of the preceding generation, if they follow in the same evil course. Your light is constantly increasing.

What can I say that will affect the soul? What can I say that will arouse our people to serious contemplation and true devotion? What temptations are constantly presenting dangers to our youth! Boldness, impiety, selfishness, and independence are so common and the standard of righteousness so low, and the end of all things is at hand.

I am unable to describe to you my true state of feelings. I am seeking to do all that I can; but I see so little can be done without money and workers.

Much love to Adelia and your children. May the Lord lead and guide them in my prayer.

*Ellen G. White*

## Chapter 147—To S. McCullagh and wife

### The Far-Reaching Influence of Wives

It is with sadness that I learn of your affliction. I sympathize with you in your daughter's illness, and we all pray for you. But, my brother and sister, there is a work that must be done for yourselves, as well as for your child, and I have hope that this work will be done. But let me tell you that unless you are willing to learn, you will not, cannot, obtain that Christian experience which it is so essential for every one of us to have.

I have been much pained as I have thought of your family; my heart aches every time I think of you. Sister McCullagh, you have not that Christian experience which is obtained by walking daily in the footsteps of Jesus. All your life you have followed your own will and way, and you have not strength of character that comes only by perseveringly acting from principle. You have right impulses, and can speak those words that are right, but often you lose your hold of Christ, because you are not led and guided by the Spirit of God. Your Christian experience is fitful, for your own impulses have been brought into your religious life, and the atmosphere that surrounds your soul is more earthly than heavenly.

You have a controlling influence over your husband, and if your heart were a treasure house filled with the word of God, if your mind were a channel through which God could work, you could be a great blessing to him. But this is not so, neither has it been. You have not obtained those qualifications which it is essential that the wife of a chosen servant of God should have; and therefore you are unable to give spiritual help and wise counsel to your husband. By your words you have planted suspicion in his mind. You have suggested thoughts to him in reference to his brethren in the faith, which he never would have had, had you not suggested them to him. Thus seeds have been planted which were ready to spring into life at any favorable opportunity.

My sister, the transforming grace of Christ must be brought into your heart and mind. When the influence of this grace is seen in your life, you will no longer be a hindrance and a cause of temptation to your husband by bringing to his notice things which others have said and done, and which you think reflect upon his work in the ministry. Your pettish complaints of your brethren and sisters, the suggestions you make concerning them, are not of that character which encourages the Holy Spirit to preside with you. They do not stimulate the mind to right actions, but have a depressing influence upon it, and tend to pull it downward.

At times Brother McCullagh thinks that he will no longer entertain the wrong views he has received, but your words are as poison to his mind. The enemy continues to present your views of different matters, and Brother McCullagh decides, It is as my wife says. In turn, he thinks and talks evil of others; and by so doing eats fruit which has been plucked from the tree of knowledge forbidden by God.

The wife of one of our ministers kept her husband, who was a very sensitive-minded man, tortured by suggestions similar to those you have uttered. Upon the words and actions of others she cast untruthful suspicions, and presented her views in such a strong light that her husband thought that she possessed superior insight into character. The Lord gave me a message for this brother and sister, but neither of them received it. He thought that he was right in his belief that his wife possessed superior discernment, and he believed that her suggestions were perfectly true. Any effort made to enlighten him, or to remove the wrong impressions he had received, were looked upon as a design to deceive him. And the unruly tongue of his wife was constantly at work. Any endeavor to save him from a breakdown was interpreted by her as a desire to put someone else in his place. His brethren worked with all their power to save him, but their plans were construed as deep-laid schemes set on foot to hurt his influence. Thus the work of God was counteracted by home influence.

[1206]

I saw that God would take this matter into His hands, for nothing but the judgment of God could save the man or remove the blindness brought upon others by the wrong impressions given. All unexpectedly, Sister \_\_\_\_\_ was paralyzed. Her tongue was forever silenced;

she was unable to speak more than a word or two. Today she is a helpless invalid, obliged to be lifted from place to place. She lives, but is as one dead, save that she is a burden and a care to those around her. Her mind, once active in creating distrust, is as the mind of a child. Thus a talent, which if rightly employed would have done good to the church and to the world, was laid in ruins. Both husband and wife are almost useless in the work of the Lord.

[1207] I write you these things to show you what one person may do when under the enemy's training. We needed Brother \_\_\_\_\_'s experience in the cause and work of God, and if he had allowed the Holy Spirit to influence him, he would have been a powerful instrument in God's hand. But Satan triumphed, and his wife remains as a monument of God's displeasure.

The spiritual and mental powers of Brother \_\_\_\_\_ should have been strong and vigorous. But they were not, for a cancer was eating away his spiritual life. When advice was given him by his brethren, advice which ought to have helped him, his suspicions were at once aroused; the leaven of distrust began to work. Suspecting that a design was on foot to damage his influence and to supplant him, he rejected counsel which should have been gratefully received. Those trying to help him were looked upon with distrust that has not a vestige of truth for foundation. The plans made to preserve him for the work and cause of God were criticized and looked upon as contrivances to keep him down.

Neither he nor his wife accepted the principles of health reform, chiefly because of her insinuations and misinterpretations. Fully armed to resist light, he took open issue with Dr. Kellogg on the health question, turning to ridicule the reform diet. And both he and his wife used food which could not but bring disease to them.

[1208] It was decided that at a certain camp meeting, cheese should not be sold to those on the ground; but on coming to the ground, Dr. Kellogg found to his surprise that a large quantity of cheese had been purchased for sale at the grocery. He and some others objected to this, but those in charge of the grocery said that the cheese had been bought with the consent of Brother \_\_\_\_\_, and that they could not afford to lose the money invested in it. Upon this, Dr. Kellogg asked the price of the cheese, and bought the whole of it from them. He had traced the matter from cause to effect, and

knew that some foods generally thought to be wholesome, were very injurious. But imagine the surprise of those who had studied the question of healthful living, to find their brethren working counter to right principles. Thus it was till the time of the General Conference at Minneapolis. We stood on the field of battle for nearly three years, but at that time decided changes took place among our people, and through the grace of God we gained decided victories.

While in California, we went over the same ground with Elder E. P. Daniells. He was a powerful speaker, and to all appearances had a wonderful control over his congregations. His wife possessed unusual ability and influence, and both were in the employ of the Conference, for her influence was fully equal to his. But their course of action was not in harmony with the principles of truth. At times Elder Daniells took his position strongly on the subject of health reform. But he was of a very nervous temperament, and when once he lost his hold of the right principles, he broke down every barrier and by his practice went contrary to that which he had strongly advocated in his teaching. His wife might have helped him much on this point, but she did not.

Reproofs and warnings were sent to both of them, and he always received them. His wife received them too, apparently, but still she continued to set her table as she chose, irrespective of principle. Their children grew up around them and they saw that their parents' practice of truth was not in accordance with their profession. The mother furnished the table with food which gratified the appetite but which did not properly sustain life. The father was very liberal, too much so in some things, but he did not seem to realize that he must be governed by principle. [1209]

This indulgence and mismanagement led to sad results. For a time the father tried to maintain correct discipline, but the mother counteracted his work by acting contrary to his expressed requirements. Her children were indulged, with the excuse that their father was too strict, too particular, and they were charged that he must know nothing about it. Thus the children were educated to deceive, in order that discipline might be prevented.

Today this family have no connection with the truth. Because of mismanagement, father, mother, and children are lost to the cause of God. With them, the reaping meant the sowing.—[Letter 40, 1893](#).

(Written to Brother and Sister McCullagh, September 7, 1893, from Hastings, New Zealand.)

White Estate

*Washington, D. C.*

*July 7, 1983*

## Chapter 148—To U. Smith

[1210]

S - 58 - 1893

### Peril of Confusing the Work of the Holy Spirit with Fanaticism

**Wellington, New Zealand**

**November 30, 1893.**

**Elder Uriah Smith:**

I am so much pressed with labor at this time, I cannot write as fully as I would. There have been things written to me in regard to the movings of the Spirit of God at the last Conference, and at the College, which clearly indicate that because these blessings were not lived up to, minds have been confused, and that which was light from heaven has been called excitement. I have been made sad to have this matter viewed in this light. We must be very careful not to grieve the Holy Spirit of God, in pronouncing the ministration of His Holy Spirit a species of fanaticism. How shall we understand the workings of the Spirit of God, if it was not revealed in clear and unmistakable lines, not only in Battle Creek but in many places.

I am not surprised that any one should be confused at the after result. But in my experience of the last forty-nine years I have seen much of these things, and I have known that God has wrought in a marked manner, and let no one venture to say this is not the Spirit of God. It is just that which we are authorized to believe and pray for, for God is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts unto their children. But the Holy Spirit is not for the human agent to work; it is to work and use the human agent. That God did abundantly bless the students in the school and the church, I have not one doubt; but a period of great light and the out pouring of the Spirit is quite generally followed by a time of great darkness. Why? Because the enemy works with all his deceiving energies to make of none effect the deep movings of the Spirit of God on the human subject.

[1211]

When the students at the school went into their match games and football playing, when they became absorbed in the amusement question, Satan saw it a good time to step in and make of none effect the Holy Spirit of God in molding and using the human subject. Had the teachers to a man done their duty, had they realized their accountability, had they stood in moral independence before God, had they used the ability which God had given them according to the sanctification of the spirit through the love of the truth, they would have had spiritual strength and divine enlightenment to press on and on and upward the ladder of progress reaching heavenward. The fact is evident that they did not appreciate or walk in the light or follow the Light of the world. It is an easy matter to idle away, talk and play away the Holy Spirit's influence. Walk in the light is to keep moving onward in the direction of light. If the one blessed becomes negligent and inattentive and does not watch unto prayer, if he does not lift the cross and bear the yoke of Christ, if his love of amusements and strivings for the mastery absorbs his power of ability, then God is not made the first and best and last in everything, and Satan comes in to act his part in playing the game of life for his soul. He can play much more earnestly than they can play, and make deep laid plots for the ruin of the soul.

[1212]

There was every provision made by his satanic majesty to make the most of the opportunities given him to lead all who would be led into temptation, that he could make his suggestions to many minds, that the light sent from heaven was only fanaticism, excitement, because the after influence was not of that character to reveal the best fruits. Satan will instill into minds his specious reasonings because the ones blessed did not cherish and appreciate the divine enlightenment, and their hearts were not filled with awe and love that God had blessed and sanctified them through the truth. Instead of using their God-given powers to devise means that they could accomplish good and communicate that which they had received worshipping God in Spirit and in truth, they ate and drank and rose up to play. They perverted and misapplied the rich grace of God, and bowed their soul's powers to worship an idol just as Satan laid his plans they should do through resuming their amusements in games and plays which led away from watchfulness and prayer.

Had these students allowed the Holy Spirit to use them, they would have aroused as living missionaries to work in Christ's lines. They could not have considered their individual responsibility to work in every way possible in harmony with Christ their Pattern to save souls ready to perish. Instead of showing themselves faithful sentinels for Jesus Christ that the enemy should not steal a march upon them, and convert the soul temple into desecrated shrines, they threw wide open the gates and invited the enemy to come in. The Lord demanded the homage of the heart, rendering to Him undivided, whole-hearted service, the cheerful obedience of every power of the mind and soul. Souls are perishing out of Christ. There is work to be done to enlighten, to warn. Holy characters are to be presented to the world to represent the power of sacred truths upon human hearts. God's calls are earnest and emphatic to the sinner. He calls, "Turn ye, turn ye, for why will ye die?" Who is calling with Christ? My heart is weighed down with burden of distress because God's name is not glorified and exalted in the earth. If He sends His Holy Spirit there are those who do not understand its operations and how to appreciate the glory of God shining upon them, and unless they do discern the movings of the Spirit of God, they will call light darkness, and darkness will be chosen rather than light. I have been afraid, terribly afraid that those who felt the bright beams of the Sun of righteousness—for I have not one doubt but that they did receive the Holy Spirit—will come to the conclusion that God's heaven-sent blessings are a delusion. When God shall let His light shine again, how many will resist it and not respond to it because of the judgment many have passed upon its influence? If the light from heaven is not appreciated, greater evidence, greater light will be resisted. Bear in mind we are on holy ground.

The results after the working of the Spirit of God in Battle Creek [1213] are not because of fanaticism, but because those who were blessed did not show forth the praises of Him who called them out of darkness into His marvelous light; and when the earth is lightened with the glory of God, some will not know what it is, and from whence it came, because they misapplied and misinterpreted the Spirit shed upon them. God is a jealous God of His own glory. He will not honor those who dishonor Him. Some persons living in the light ought to have instructed these souls young in experience to walk in

the light after they had received the light. I wish I had time to write more fully, but I fear I have not.

*Ellen G. White*

## Chapter 149—To Sr. Rousseau

[1214]

Lt 76, 1894

### Counsels for Husbands and Wives; Also, Guidelines for Students and Faculty in a School

I wish to present before you some things existing in yourself that have been at the foundation of the sorrow and disappointment which you unjustly charge upon others. I have often read these words, "Marriage is a lottery." Some act as if they believed the statement, and their married life testifies that it is such to them. But true marriage is not a lottery. Marriage was instituted in Eden. After the creation of Adam, the Lord said, "It is not good that the man should be alone; I will make him a help meet suitable for him." When the Lord presented Eve to Adam, angels of God were witnesses to the ceremony. But there are few couples who are completely united when the marriage ceremony is performed. The form of words spoken over the two who take the marriage vow does not make them a unit. In their future life is to be the blending of the two in wedlock. It may be made a really happy union if each will give to the other true heart affection.

But time strips marriage of the romance with which imagination had clothed it, and then the thought finds entrance into the mind through Satan's suggestions, "We do not love each other as we supposed." Expel it from the mind. Do not linger over it. Let each, forgetful of self, refuse to entertain the ideas that Satan would be glad to have you cherish. He will work to make you suspicious, jealous of every little thing that shall furnish the least occasion in order to alienate your affections from each other. Life is a real matter, and it can be made unbearable by the husband and wife. When the romance is gone, let each think, not after a sentimental order, how they can make the married life what God would be pleased to have it.

[1215]

Life is a precious gift of God, and is not to be wasted in selfish regrets or more open indifference and dislike. Let the husband and wife talk things over together. Renew the early attentions to each other, acknowledge your faults to each other, but in this work be very careful that the husband does not take it upon him to confess his wife's faults or the wife her husband's. Be determined that you will be all that it is possible for you to be to each other, and the bonds of wedlock will be the most desirable of ties. Let not the thought be entertained for one moment that you are bound by irrevocable vows to one whom you cannot love. It is as a terrible nightmare for two persons to be apparently living as one through a lifetime, and yet be in reality as two.

The evil is always increased when either the wife or the husband, finding someone who appears to be a congenial spirit, ventures to whisper to this trusted one the secrets of the married life. The very act of making known the secret confirms the existence of a condition of things that would not be at all necessary if the husband and wife loved God supremely.

[1216] But the fact is, in many cases where these difficulties are thought to exist, the cause is imaginary. Mistakes are made through ignorance, and the result that is sure to follow is misunderstanding and alienation. If the husband and wife would freely talk over the matter with each other in the spirit of Christ, the difficulty would be healed. But too often they remain apart, and brood over the trouble, and it wounds them continually. If they loved God supremely, their hearts would be so filled, so satisfied, with His love that they would not be consumed with longing for affection to be manifested in acts toward themselves. Many have mistaken the true duty of the wife to the husband and the husband to the wife. Self becomes all-absorbing, and Satan can manage the matter to suit himself. He has his net all ready to draw about the human soul, to get it so entangled by human imagination that it seems impossible for human wisdom to disentangle the meshes of his finely woven snares.

But what human wisdom cannot do, the wisdom of God can do through the surrender of the will, the mind, the soul, the strength, the entire being, to God. His providence can unite hearts in bonds that are of heavenly origin. But the result will not be a mere external interchange of affection in soft and flattering words. There will

be a new experience; the loom of heaven weaves with warp and woof finer, yet more firm, than those of earth. The material is not a mere tissue fabric but a texture that will bear the wear and test of trial; heart is bound to heart in the golden chain of a love that is genuine. There is a love that it is cruelty to feed or to give vent to. It is regarded as very fine, very elevated, yet it absorbs so much that God cannot be glorified in the life of the ones He has purchased by the sacrifice of His own life to unite them with Himself.

Husbands and wives should feel it their privilege and their duty to reserve for the privacy of each other's society the interchange of love tokens between themselves. For while the manifestation of love for each other is right in its place, it may be made productive of harm to both the married and the unmarried. There are persons of an entirely different cast of mind and character, and of different education and training, who love each other just as devotedly and healthfully as do those who have educated themselves to manifest their affection freely; and there is danger that by contrast these persons who are more reserved will be misjudged, and placed at a disadvantage.

[1217]

While the wife should lean on her husband with respect and deference, she can, in a wholesome, healthful way, manifest her strong affection for and confidence in the man she has chosen as her life companion. She gives real, unvarnished proofs of her love, and does not think it essential to exhibit sentimentalism as the evidence of a happy union.

It is the high privilege and the solemn duty of Christians to make each other happy in their married life, but there is positive danger of making self all absorbing, pouring out all the wealth of affection upon each other, and being too well satisfied with such a life. All this savors of selfishness. Instead of shutting up their love and sympathy to themselves, they should seize every opportunity of contributing to the good of others, distributing the abundance of affection in a chaste and sanctified love for souls that in the sight of God are just as precious as themselves, being purchased by the infinite sacrifice of His only-begotten Son.

Kind words, looks of sympathy, expressions of appreciation, would be to many a struggling and lonely one as the cup of cold water to a thirsty soul. A word of sympathy, an act of kindness, would lift burdens that are resting heavily upon some shoulders. And words of

[1218]

counsel, admonitions, warnings from a heart sanctified by love, are just as essential as an effusion of loving sentiments and expressions of appreciation. Every word or deed of unselfish kindness to souls with whom we are brought in connection is an expression of the love that Jesus has manifested for the whole human family. That love is beautifully presented to us by Christ Himself. [John 4:10, 13, 14, quoted.]

Too often the marriage relation is entered into without proper consideration; none should marry in uncertainty. But if they have not been properly considerate in this matter, and after marriage find themselves dissimilar in character, and liable to reap unhappiness in the place of joy, let them not breathe into another's mind the fact that their marriage was unwise. Let no third person become acquainted with the matter, but let each in the fear of God seek to understand and to help the other. In my experience many cases have come before me that were most difficult to deal with. Fictitious reading has confused the mind, and marriage is falsely colored. As Christians we should discard all this class of reading that creates so much unhappiness in the marriage life. Persons do not realize their expectations, and nothing that the companion can do is pleasing. The one in this dangerous position should center the affections upon God, and drink of the water that Christ shall give, which will be as "a well of water springing up into everlasting life."

[1219]

How anxiously I watched during the camp meeting to see who would give heed to the Saviour's invitation, and seek unto Him for the water of life. I watched to see who would fall on the Rock and be broken. Some of our sisters who might have been helped and blessed were not helped because they were in a condition very like that of those at the Minneapolis meeting. They had the same spirit; they were doing a similar work in seeking to find spot and stain in others. I longed to see the work of the Spirit of God upon their hearts. But there was no perceptible change. I knew that when the divine enlightenment came to them, there would be such an emptying of self that there would be a vacuum to be supplied by the Holy Spirit working in the human heart with saving power.

When after the camp meeting it was urged upon me by the Spirit of God to bear a testimony and do a work which was not pleasant, I dreaded to undertake it. After the case of one was touched and I

had done all that I could do to change the order of things, Brother Starr said to me, "I hope now you can lay down this burden and rest. You cannot continue to pass wakeful nights and suffer thus in mind without decided injury to your health." I said, "Oh, Brother Starr, the work is but just entered upon. You know not the true condition of things." That which I looked upon as the most difficult to attempt to set in order is the case of Sister Rousseau and Sister Daniells. I would leave for New South Wales if I dared to do so, but I greatly fear and tremble to touch a matter which has been working deeper and deeper under the specious training of Satan, until the meshes of his net have entangled these souls in a self-conscious righteousness and a Satanic deceiving that makes falsehood appear as truth and truth appear as falsehood. It is no easy matter to break this deception of the artful deceiver. [1220]

Brother and Sister Starr have not brought these matters before me. It has been here as at Minneapolis. Supposition is taken for fact because our sisters have not walked in the light of the Word of God and been doers of that Word. Satan has insinuated his awful, deceiving suggestions, and they have believed a falsehood. They have not opened the mind to the very ones they should have spoken to. They have allowed their mischievous confidences to lead them into false paths. Satan has put his construction upon matters, and they do not discern the truth. A malarious atmosphere has surrounded their souls.

How much greater would have been the manifestation of the Spirit of God in the working of the school, had the atmosphere been pure and holy. If all who have come into the school had cherished a pure missionary spirit, faithful to the interest of the One who has given them their work to do, the Holy Spirit could have worked with these sisters. How much time has been wasted in false sympathy in pitying self and in evil surmising and evil speaking, time which might have been turned to profit, the thoughts purified, the heart opened to the bright beams of the Sun of Righteousness. What an exalted satisfaction would it be to all the heavenly intelligences to see those who had long had knowledge and light and experience, the wives of ministers, closely united, answering the prayer of Christ that they might be one in heart and in purpose. Loving God supremely, they would have loved their neighbors as themselves.

[1221] In the school our sisters were surrounded by active, inquiring minds, quick to discern and to draw conclusions. The state of the mind is easily read, as revealed in little actions, in a word which is a seed dropped now and then. It is manifest whether or not one is on the side of order and obedience to rules and regulations. Unless these rules are respected and obeyed, the school would speedily become demoralized. When those who carried the burden of responsibility feel the necessity of requiring correct deportment, respect, and obedience, it is a sad thing that Sister Rousseau should be on the wrong side, feeling that those who disregard the rules should be treated in such a way that the rules would mean nothing to them. Sister Rousseau does not regard her words and attitude thus, but thus God regards them.

The discipline of the school is not to be lowered, but all who have any part to act in relation to the school are required to come up to the right standard. They must maintain propriety of conduct in every line, and stand shoulder to shoulder. Those who profess to be followers of Christ are to draw with all their power in even cords. Every worker in the school needs to learn daily in the school of the chief Teacher, Jesus Christ, how to control the feelings, how to subdue the passions. We must live in obedience to the words of Christ, adhering strictly to His rules, heeding His injunctions to the letter. One may possess fine sensibility, but unless this is balanced by sanctified common sense, it becomes a wearisome burden in every council. It is as a ship without a helm to guide it.

[1222] Under such an influence the students would soon override all government, and the school would fail of accomplishing the object for which it was established. It could not become elevated and ennobled, giving character to the work of present truth by showing what the truth can do for the students through knowledge of and obedience to its principles. It must be impressed upon the students that they are to make a proper improvement of their time, that they should keep clear from every influence that would divert their minds from their studies. If those who are working in the interest of the school neglect this point, they are unfaithful stewards. Parents and friends are paying out their money to support the pupils in school. They do this because they have high hopes that the students for

whom they have this special interest shall repay them by doing their very best.

The school is not to be regarded as a place for courtship or marriage, but as a place where the youth are to be educated and disciplined for practical life. Flirtation or special attentions between young ladies and young men cannot be permitted in the school. [See [Counsels to Parents, Teachers, and Students, 101](#) and [6 Biography 382-386.](#)] Were the rules so lax as to admit of this, the education and home training of many have been so entirely different from what they ought to have been that the school would become demoralized, and parents would feel no safety in sending their children to the school.

Education means all that the term implies; it cannot be acquired without painstaking effort and patient application. It requires all there is of the human mind to dig for the precious ore, and by persevering effort hold all that is gained. Every grain of knowledge is to be regarded as of high value, because it enables the student to understand better his own capabilities, and to use his powers to the glory of God. The period of school life is full of great opportunities and privileges. The students should improve every moment to increase their knowledge, that they may put it to practical use as laborers together with God for the help and blessing of their fellow men. [1223]

Education is of no special benefit unless it has for its end true goodness and purity, preparing the student for the service of the Lord. He who studies to be good, that he may do good, will, like Daniel, come into possession of the richest treasures of knowledge. Let not one be content with superficial knowledge, trying to combine pleasure-seeking with the student's life, for he will meet with great loss.

The parable of the talents is given for our study, and it may be considered with great profit to the soul. The fear of the Lord is the beginning of wisdom. Heaven bestows upon us very large gifts when it gives us opportunities. Those who are ever desiring greater opportunities seldom show that they appreciate the opportunities they do have. The precious opportunities are appreciated when the small advantages are eagerly seized upon and improved. The talent of time is a precious gift of heaven. So the power of speech is a talent entrusted of God, to be wisely used in trading with the Lord's

goods. We cannot possibly do this unless we are closely connected with Christ. Those who are vitalized by His divine nature can and will work in Christ's lines.

[1224] In Christ crucified we behold the manifestation of the wisdom and power of God, daily converting the soul and divinely adapted to meet all the obstacles and trials that come to us all in our daily experience. There is very little genuine faith in a personal Saviour who will help the soul in every emergency. Christ was crucified to take away our sins. Risen from the dead He is our Intercessor, our chosen and appointed Advocate, our Substitute and Surety in God's presence. Through His blood every soul may have access to God. In Him humanity and divinity are combined. It is enough; all sufficiency is provided for every soul. The follower of Christ is fitted for every work and every trial. In his desire for virtue and holiness he is opposed at every step by the synagogue of Satan, and he has to engage in a personal, spiritual conflict. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places" [[Ephesians 6:12](#), margin].—[Letter 76, 1894](#). (Written to a sister in the church from Melbourne, Australia, in March 1894.)

Ellen G. White

*Estate Washington, D. C.*

*October 5, 1983*

Entire Letter Released

**Chapter 150—Christ the Center of the Message - By [1225]  
Mrs. E. G. White. -**

The third angel's message calls for the presentation of the Sabbath of the fourth commandment, and this truth must be brought before the world; but the great Center of attraction, Jesus Christ, must not be left out of the third angel's message. By many who have been engaged in the work for this time, Christ has been made secondary, and theories and arguments have had the first place. The glory of God that was revealed to Moses in regard to the divine character has not been made prominent. The Lord said to Moses, "I will make all my goodness pass before thee." "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

A vail has seemed to be before the eyes of many who have labored in the cause, so that when they presented the law, they have not had views of Jesus, and have not proclaimed the fact that, where sin abounded, grace doth much more abound. It is at the cross of Calvary that mercy and truth meet together, where righteousness and peace kiss each other. The sinner must ever look toward Calvary; and with the simple faith of a little child, he must rest in the merits of Christ, accepting his righteousness and believing in his mercy. Laborers in the cause of truth should present the righteousness of Christ, not as new light, but as precious light that has for a time been lost sight of by the people. We are to accept Christ as our personal Saviour, and he imputes unto us the righteousness of God in Christ. Let us repeat and make prominent the truth that John has portrayed: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

In the love of God has been opened the most marvelous vein of precious truth, and the treasures of the grace of Christ are laid open before the church and the world. "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.” What love is this,— what marvelous, unfathomable love!—that would lead Christ to die for us while we were yet sinners. What a loss it is to the soul who understands the strong claims of the law, and who yet fails to understand the grace of Christ which doth much more abound. It is true that the law of God reveals the love of God when it is preached as the truth in Jesus; for the gift of Christ to this guilty world must be largely dwelt upon in every discourse. It is no wonder that hearts have not been melted by the truth, when it has been presented in a cold and lifeless manner. No wonder faith has staggered at the promises of God, when ministers and workers have failed to present Jesus in his relation to the law of God. How often should they have assured the people that “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?”

Satan is determined that men shall not see the love of God, which led him to give his only begotten Son to save the lost race; for it is the goodness of God that leads men to repentance. O, how shall we succeed in setting forth before the world the deep, precious love of God? In no other way can we compass it than by exclaiming, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God”! Let us say to sinners, “Behold the Lamb of God, which taketh away the sin of the world!” By presenting Jesus as the representative of the Father, we shall be able to dispel the shadow that Satan has cast upon our pathway, in order that we shall not see the mercy and love of God’s inexpressible love as manifested in Jesus Christ.

Look at the cross of Calvary. It is a standing pledge of the boundless love, the measureless mercy, of the heavenly Father. O that all might repent and do their first works. When the churches do this, they will love God supremely and their neighbors as themselves. Ephraim will not envy Judah, and Judah will not vex Ephraim. Divisions will then be healed, the harsh sounds of strife will no more be heard in the borders of Israel. Through the grace freely given them of God, all will seek to answer the prayer of Christ, that his disciples should be one, even as he and the Father are one. Peace, love, mercy, and benevolence will be the abiding principles of the

soul. The love of Christ will be the theme of every tongue, and it will no more be said by the true Witness," I have somewhat against thee, because thou hast left thy first love." The people of God will be abiding in Christ, the love of Jesus will be revealed, and one Spirit will animate all hearts, regenerating and renewing all in the image of Christ, fashioning all hearts alike. As living branches of the true Vine, all will be united to Christ, the living head. Christ will abide in every heart, guiding, comforting, sanctifying, and presenting to the world the unity of the followers of Jesus, thus bearing testimony that the heavenly credentials are supplied to the remnant church. In the oneness of Christ's church it will be proved that God sent his only begotten Son into the world.

When God's people are one in the unity of the Spirit, all of Phariseeism, all of self-righteousness, which was the sin of the Jewish nation, will be expelled from all hearts. The mold of Christ will be upon each individual member of his body, and his people will be new bottles into which he can pour his new wine, and the new wine will not break the bottles. God will make known the mystery which hath been hidden for ages. He will make known what are the "riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily."

Jesus came to impart to the human soul the Holy Spirit, by which the love of God is shed abroad in the heart; but it is impossible to endow men with the Holy Spirit, who are set in their ideas, whose doctrines are all stereotyped and unchangeable, who are walking after the traditions and commandments of men, as were the Jews in the time of Christ. They were very punctilious in the observances of the church, very rigorous in following their forms, but they were destitute of vitality and religious devotion. They were represented by Christ as like the dry skins which were then used as bottles. The gospel of Christ could not be placed in their hearts; for there was no room to contain it. They could not be the new bottles into which he could pour his new wine. Christ was obliged to seek elsewhere than among the scribes and the Pharisees for bottles for his doctrine of truth and life. He must find men who were willing

[1226]

to have regeneration of heart. He came to give to men new hearts. He said, "A new heart also will I give you." But the self-righteous of that day and of this day feel no need of having a new heart. Jesus passed by the scribes and the Pharisees, for they felt no need of a Saviour. They were wedded to forms and ceremonies. These services had been instituted by Christ; they had been full of vitality and spiritual beauty; but the Jews had lost the spiritual life from their ceremonies, and clung to the dead forms after spiritual life was extinct among them. When they departed from the requirements and commandments of God, they sought to supply the place of that which they had lost, by multiplying their own requirements, and making more rigorous demands than had God; and the more rigid they grew, the less of the love and Spirit of God they manifested. Christ said to the people: "The scribes and the Pharisees sit in Moses seat: all therefore whatsoever they bid you observe, that observe and do; but do ye not after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi.... Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

The remnant church is called to go through an experience similar to that of the Jews; and the true Witness, who walks up and down in the midst of the seven golden candlesticks, has a solemn message to bear to his people. He says: "I have somewhat against thee, because thou hast left thy first love. 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." The love of God has been waning in the church, and as a result, the love of self has sprung up into new activity. With the loss of love for God there has come the loss of love for the brethren. The church may meet all the description that is given of the Ephesian church, and yet fail in vital godliness. Of them Jesus said, "I know

thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love."

A legal religion has been thought quite the correct religion for this time. But it is a mistake. The rebuke of Christ to the Pharisees is applicable to those who have lost from the heart their first love. A cold, legal religion can never lead souls to Christ; for it is a loveless, Christless religion. When fastings and prayers are practiced in a self-justifying spirit, they are abominable to God. The solemn assembly for worship, the round of religious ceremonies, the external humiliation, the imposed sacrifice,—all proclaim to the world the testimony that the doer of these things considers himself righteous. These things call attention to the observer of rigorous duties, saying, This man is entitled to heaven. But it is all a deception. Works will not buy for us an entrance into heaven. The one great Offering that has been made is ample for all who will believe. The love of Christ will animate the believer with new life. He who drinks from the water of the fountain of life, will be filled with the new wine of the kingdom. Faith in Christ will be the means whereby the right spirit and motive will actuate the believer, and all goodness and heavenly-mindedness will proceed from him who looks unto Jesus, the author and finisher of his faith. Look up to God, look not to men. God is your heavenly Father who is willing patiently to bear with your infirmities, and to forgive and heal them. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." By beholding Christ, you will become changed, until you will hate your former pride, your former vanity and self-esteem, your self-righteousness and unbelief. You will cast these sins aside as a worthless burden, and walk humbly, meekly, trustfully, before God. You will practice love, patience, gentleness, goodness, mercy, and every grace that dwells in the child of God, and will at last find a place among the sanctified and holy.

## Chapter 151—To C. Eldridge and wife

**E-20- 1894**

**April 14, 1894**

*Dear Brother and Sister Eldridge,*

Your case is urged upon my mind,- your spiritual condition as it was after you accepted the truth, and as it is at the present time. Your principles are not now what they should be or what they might have been if you had appreciated the light of [the] Sun of Righteousness, and had walked in its rays as they shone upon your path. The Lord brought you, Brother Eldridge, in connection with his established institutions because he had blessed you with talents, which, if sanctified, would be a blessing to his cause and work. But without the Holy Spirit of God to bless and encourage your advancement as a learner, you would not obtain the experience essential for you as a wise manager in a line of work demanding faithfulness in every particular. Unless you should submit yourself to be educated and taught of God, you could not fill successfully the position to which you were called. There must be no confederating together on the part of any of the workers to carry out their own purposes; for one would surely mislead another.

The union between yourself and Frank Belden did not aid either of you in gaining the experience essential for you individually. You were both entrusted with sacred responsibilities. You were both on trial, under the proving of God. This responsible position called for daily and hourly experience in spirituality, in devotion to God. There was no lack on the part of God; every provision had been made whereby you might individually receive the power essential for the perfection of Christian character. The Lord does not desire that our individuality shall be destroyed; it is not his purpose that any two persons shall be exactly alike in tastes and dispositions. All have characteristics peculiar to themselves, and these are not to be destroyed, but to be trained, molded, fashioned, after the similitude of Christ. The Lord turns the natural aptitude and capabilities into

profitable channels. In the improvement of the faculties God has given, talent and ability are developed if the human agent will recognize the fact that all his powers are an endowment from God, to be used, not for selfish purposes, not to get a name or to secure large wages, but for the glory of God and the good of our fellow-men. Under the training of God the understanding is to be opened to receive the impress from God. The light of truth is to be a working agent; for true faith works by love and purifies the soul. All selfish purposes are to be expelled from the soul. The truth, if fully accepted, will prove all sufficient to mellow the soil of the heart, making it ready for the precious seed to be sown continually by the Husbandman, that there may be a harvest for the Master. Heavenly influences are at work to build up and to improve the mind, enabling it to appreciate high and holy interests. The mind that is ever reaching upward, heavenward, will form [a] correct estimate of men and of the business connected with the work. Under the control of the Holy Spirit, it will look at a subject on every side, and will be enabled to judge correctly.

In the offices of publication at Battle Creek, as in the Conference at Minneapolis, diverse influences arose. In the providence of God these are a test of character. Will men be influenced by men, or will they have the fear and glory of God in view? Will they give evidence of real depth of piety, praying and seeking God that they may form a right estimate of men and of subjects, appropriating all that is good, and refusing to garner the chaff? [1229]

God designed to work mightily by his Holy Spirit in that Minneapolis meeting, for all who would submit their way and their will to him. He would make that occasion a most precious school for all who would be teachable. However weak and imperfect in themselves, if they realized their weakness and their spiritual ignorance, they would receive divine strength and enlightenment. In that time of perplexity, if instead of sporting, jesting, and ridicule, there had been earnest prayer and an effort to promote harmony and unity, most precious victories would have been gained; which would have placed the work years ahead, and saved many souls. But the giving up to Satan's arrangements, and acting out Satanic attributes on that occasion, caused the record to be entered in the books of heaven, "Untrustworthy when important interests are at stake."

[1230]

God would have his people sensible at all times, moving as under the eyes of the whole heavenly universe. Then when differences arise, there will be a burden of responsibility upon every soul. The fear of God will lead to solemnity, care taking, and earnest prayer, not to lightness and trifling, not to playing upon words, not to jesting and joking. All will be weighted with a sense of the consequences depending upon their own individual actions and decisions. If all the brethren at Minneapolis had been seeking the Lord with humility of mind, there would have been no conflict, no clashing, no uncourteous words, nothing unwise advanced. But men who were capable of being entrusted with great interests, desired to reveal their executive ability in guiding the vessel through the breakers to the harbor. They did not wait for divine guidance.

After we left Minneapolis, the battle had to be fought over and over again. Time was lost, souls lost, lives imperiled, all because men felt sufficient in themselves, and were not careful to keep the way of the Lord. The testing process is going on with every individual. Every movement is made before the whole heavenly universe. Whatever position men occupy, just as soon as they lift up their souls unto vanity they are left to make their own way without the help of God. He cannot co-operate with them.

[1231]

The Lord laid upon me a burden in regard to the publishing house at Battle Creek. In the council room at the tabernacle I read a message to a large number assembled. The same matter was afterwards repeated to the managers of the publishing house. All was done that I could do. I had the matter copied, and placed in the hands of responsible persons, to see that the will of the Lord was carried out. But time passed, the necessary changes were not made. The message laid out in clear lines, the principles that should ever govern the office of publication. It was stated that if selfishness should be developed, if the men in office should accept large wages, the blessing of the Lord could not attend the institution until these things should be corrected. The spirit of the councils was not approved of God. There were unholy confederacies, one worker upholding and sustaining another. God was displeased. "Let the potsherd strive with the potsherds of the earth, but woe unto him that striveth with his Maker.

The Lord was testing and proving men. O, if they had been divested of self, if they had turned from the course of selfishness, and, as God's peculiar people, had chosen to carry out his wise and gracious purposes, what a blessing would have resulted, not only to the individuals themselves, but to their families and to the church and the institutions that God had established. But alas, instead of obeying the voice of God, listening to the warnings and admonitions he had given, they gave heed to the counsels of their own hearts, and to words from the lips of men. Thus they imperiled not only their own souls, but the souls of others through their influence.

O that they had humbled their hearts in penitence and contrition! Then the divine Shekinah would have poured its precious, glorious light upon the Lord's instrumentalities, and every heart could have been made to rejoice. If they had walked in his way and kept his statutes, the Lord would have confirmed them in their position, and would have given them his grace and wisdom. Prosperity would have attended them just as long as they walked in humility, taking Christ as their pattern. Their prosperity would not have been as the fluctuations of human power. O, why do not men look into the mirror of God's word, and read their character? Why do they not heed the divine instruction with reference to the friends they make, the intimacies they form, that mold and fashion the character?

The Lord looks with pitying tenderness upon Brother Eldridge. [1232] He has been commander so long that it is very difficult for him to submit to be under the discipline of God. His ways seem right in his own eyes, but he cannot be commander in institutions where God presides, unless he shall first learn to obey.

*Ellen G. White.*

## Chapter 152—To C. H. Jones

**Granville N.S.W.**

**May 6, 1894.**

**C. H. Jones, Pacific Press, Oakland, Cal.:**

*Dear Brother,*

Some months ago I wrote to Elder Haskell in regard to the wants of the cause in Australia, the need of building meeting houses in our cities, that we might have a place in which to gather those who embrace the truth; I urged also the necessity of entering new fields and lifting the standard of truth where as yet no effort has been made. This letter Elder Haskell read to some of our brethren in California, and the Lord moved upon the hearts of two men to pledge \$5000.00 each for the work in Australia. By the last mail but one, Brother Haskell wrote to me of these pledges, stating that one thousand dollars would be sent by the same mail if possible, or if not, it would come by the next. I read the glad news to a council of our brethren, and we were much encouraged; for fields for labor have been opening in cities and other localities that have never been entered.

[1234] In Queensland, through reading alone, thirty Sabbath-keepers have been raised up, who have never seen the living preacher. They are calling for help, but there is such a dearth of means throughout our Conferences that we hardly know how to answer the call. Bro. Starr is planning to go to this field soon, if the necessary means can be obtained. We have all been crippled for want of funds, we have had to borrow, and the work is in pressing need of money. The plan now is for Bro. Starr to go alone to that new country. I have pleaded that this should not be done; it is contrary to the Lord's order. Christ sent out his disciples two and two, and this is the plan that should be followed. At first it was planned for Brother Hickox and Brother Starr to go together to this field, but this cannot be, both for want of money to pay the expenses of the two, and because Bro. Hickox is in the midst of a growing interest, which until we moved here, he

had carried alone. Elder Starr consents to go to Queensland alone to investigate the field; and at a later date Bro. Hickox will follow.

The people in this country move slowly, but at Seven Hills, where Bro. H. has been laboring, twelve have taken their position upon Bible truth, and the interest has not abated. I have spoken there in the large tent three Sundays in succession with much freedom: We have had excellent attendance. For three successive Sabbaths there has been a new family to take their stand for the truth I speak at Seven Hills again tomorrow, Sunday.

When I received Brother Haskell's letter explaining that you had detained the money we so much need, I wanted to ask you, my brother, What right had you to do this? Could you know how much that money was needed, and how much pressure will be brought upon the work of God in this country by your action in detaining it at the Pacific Press? There are resources for you in America which are not open to us in this country. The Echo Office could not even let me have the money I had deposited with it, without crippling the work there. Our brethren are presenting the truth in several localities about Melbourne. Bro. Daniells is urging that it is not best to work in that large city; but I know that that city must have an opportunity of hearing the message now, and God has men and means. The camp-meeting has done wonders in removing prejudice, and now is our time to work. This takes workers, and money to sustain the work, and every source from which we could draw has seemed to be cut off. The treasuries were empty, not able to afford help now, because such large drafts had been made upon them of late. The location of the school will soon be settled if the offer we have made for a tract of land is accepted; we await the response. If it is favorable, several thousand dollars will be called for at once. And that one thousand was not permitted to come to the object for which it was pledged, but must be stopped at the Pacific Press. Who has been your counsellor in this movement? Are not the individuals who pledged the money responsible to God? Is not a man to be left free, when moved upon by the Spirit of God, to place his means where he sees fit? Have we not a God who says that the silver and the gold are his, and the cattle upon a thousand hills? Can he not do what he pleases with his own? Shall man put his hand upon the money that God designs

[1235]

should come to these destitute fields to carry forward the work he has ordered to be done?

[1236] I cannot for a moment suppose that Elder Olsen was your adviser in this matter; for he has been on the ground, and knows our necessities? I do not wish to distrust his wisdom, I do not believe he would divert one dollar from this field. The Lord has not given orders to any man to divert money from the channel in which it should go. Who owns the men, the General Conference, the Pacific Press? Who has heard the voice of God directing that this means should be diverted into other channels? If this is the course our leading brethren are to pursue, what confidence can men have to follow out their convictions in making donations to the cause of God? Let the money that comes from those whom God has made his stewards be received and treated as a sacred offering, and be applied where it was designed this will tend to inspire confidence and encourage liberality in those whom God has made his stewards. But if men, with their finite judgment feel free to appropriate these gifts as they see fit, they will confuse that mind that in all sincerity was moved to bestow his goods on some branch of God's work. When our brethren undertake to work according to their own ideas, they will do great harm to souls, they will create doubt and questioning. Why should men want to interpose their own ways and ideas to defeat the purposes of God?

[1237] I have been made sick at heart at this management. I must believe that you would not have done this if you had only known the situation. I am now able to understand more perfectly the light given me when my husband was so feeble in Greenville, Michigan. That was the beginning of divine directions concerning means. I was shown that the Lord would have my husband and myself independent of all our institutions, in financial matters. Our brethren would make many plans to gain control of the profits from our books and other publications, but we must keep the means to use as the Lord directed us. We could understand the wants of the cause better than others; God would teach us how to dispose of the means. He would bring into our possession to be used to his own name's glory. Again, at a later date, cautions were repeated, that since my husband's death propositions would be made in regard to our books and publications, that the profits should be under the control of one organization.

But I was warned not to shift the responsibility of my stewardship upon any institution or organization; when I should see the needs of the cause in its various branches, then I must act, even though my brethren did not discern the necessity as I saw it. If I called upon men in responsible positions, even for the means which God has intrusted to me, unless they themselves were in a condition to understand the wants of the cause as they were presented before me and urged upon me, these brethren would give counsel to divert that means into other channels. This is why I did not feel free to accept the proposition that I should assign the royalty on my books. I could not conscientiously do so. When after the Minneapolis meeting, the canvassing agents in the field so managed the work that my books fell nearly dead from the press, and when I endeavored to draw means from the publishing house at Battle Creek, and was informed that I had over-drawn my account, and could have no more money, I was made to feel keenly how little safety there would be in leaving my brethren to bear my responsibility. God knows all about this matter. I have had sufficient experience to teach me what I can depend on from my brethren. [1238]

When I returned home from Europe, I donated \$1600.00 to the Chicago Mission and other enterprises. Since coming to this country, I have been giving almost constantly. The amount paid me for my labor by the Conference is all I would be willing to take, but it cannot cover my yearly expenses, travelling as I do, taking with me the help I must have, and making the donations I am called upon to make in nearly every place where meetings are held. I have pledged one thousand dollars towards the purchase of land for the school. Willie is in a situation similar to my own as regards giving; he has to put his name to subscriptions nearly every where we go. We are constantly meeting persons who must be helped, and if I depended alone upon that which I receive from the Conference, I should be brought into most trying places. But thank God for the light he has given me; I will take heed to it, and will endeavor to be a faithful steward.

When my brethren connected with our large institutions have sought counsel of me in regard to adding building to building, I have tried to dissuade them. I have told them of the needs of the cause in fields already opened in these new countries, and of the demand for means in new fields in regions beyond. I have written, I have

[1239]

pleaded with all my capability, that my brethren should look afar off, and not feel it their special duty to restrict the work in these new fields. Books have been donated to the work in Australia, it is true, and they sell better than could be expected in these hard times when money matters are so close. But books are not enough; we must not be left to rely on the means obtained by book sales. I helped in making these donations of books, by giving up my royalty on them; but I begin to doubt the wisdom of my brethren in asking me to do this, when I have given myself and all that I have and am to the work of God. I hope that my brethren will not take a course that will destroy the confidence we ought to have in their wisdom and judgment. If they cannot trust to our judgment in regard to the wants of the cause in this country, then we will give up this responsibility to wiser heads.

I have now said that which I felt it my duty to say, that you may understand how I view matters. I have not heard a word from Willie in regard to these things. I consult with no one in writing this letter. I have written it from a sense of duty, that you may know my true position.

## Chapter 153—To S. N. Haskell

[1240]

**Per Ardua, Williams St., Granville, N. S. W.**

**June 1, 1894.**

**H-27-1894**

*Dear Brother Haskell,*

I received your letter last Thursday and read it with much interest. Today I received a short letter from both Eld. Olsen and yourself which, I read to Eld. Daniells, McCullagh, and Willie. I have been much interested to understand more fully the true condition of Annie Phillips. I feel sorry for her. I feel sorry that our brethren have done her so great an injury as they have, by encouraging her in the work she has been doing. I feel sorry that brother Rice has not followed the counsel of God. I have nothing but tender feelings toward her. I am indeed sorry both for brother Prescott and brother Jones. I have felt very anxious in regard to them both, but especially in regard to Bro. Jones who is so ardent in his faith, and does not manifest the caution he should in his statements by pen or voice. I did pray that these dear brethren would be so completely hid in Christ Jesus, that they would not make one misstep. I have more confidence in them today than I have had in the past, and fully believe that God will be their helper, their comfort and their hope. Like as a father pitieth his children, so the Lord pitieth those who love and fear him. O, how very busy Satan is to destroy, he is never vigilant to build up, but to tear down, to weaken, to leave souls shorn of their strength. When he succeeds in depriving souls of their strength, he finds agent to help him in his work in those who claim to be the brethren of the ones he has cast down. In place of the brethren considering their own weakness, and their own tendency to yield to temptation; instead of feeling humbled lest they also should fall, they are lifted up in vanity, and triumph over those who have made a misstep, when they ought to watch and pray, and fear lest their own feet may slide.

[1241]

Many things will occur in this day of God's preparation that will be hard to comprehend. I have been shown that the workers will

reveal the manner of spirit that moves them to action. Those who manifest the attributes that have been manifested by those who have triumphed over a mistake in their brethren, instead of seeking to encourage and heal, and strengthen those who have erred, reveal the fact that they are walking apart from Jesus, and encouraging the companionship of evil angels. We are bound to stand by those who have made a mistake, and who see it, and acknowledge it. The motives which the Lord Jesus Christ recognizes as pure and holy move us to take this position. If we have the Spirit of God, we will think right thoughts, utter right words, and keep the heart with all diligence lest by one unwise impulse, we shall grieve and distress one of the Lord's chosen messengers. "Touch not mine anointed, and do my prophets no harm."

[1242] I have the most tender feelings toward our brethren who have made this mistake, and I would say that those who depreciate the ones who have accepted reproof, will be permitted to pass through trial which will make manifest their own individual weakness and defects of character. Bro. Jones and Prescott are the Lord's chosen messengers, beloved of God. They have co-operated with God in the work for this time. While I cannot endorse their mistakes, I am in sympathy and union with them in their general work. The Lord sees that they need to walk in meekness and lowliness of mind before him, and to learn lessons which will make them more careful in every word they utter and in every step they take. These brethren are God's ambassadors. They have been quick to catch the bright beams of the Sun of Righteousness, and have responded by imparting the heavenly light to others. If they have felt afraid to refuse that which bore the appearance of being light, if they have grasped too eagerly that which has been misleading, believing it to be the counsel of God, should anyone be disposed to find fault, to criticize or complain, when they now acknowledge that they have not been as careful as they should have been to distinguish the tendency of a testimony that had an appearance of being divine? Shall those who have been manifestly refusing to accept real light, refusing to accept the power of the Holy Spirit, strengthen themselves in their resistance of light, and apologize for their hardness of heart, which has brought to them only darkness and the displeasure of God, because some other brethren who have receive the light of God's Holy Spirit, have made

a misstep? Let every soul who has received the theory of the truth now take heed how they treat God's messengers. Let no one be found working on Satan's side of the question, as an accuser of the brethren. Let every bruise and wound be healed. Let every one who has named the name of Christ, walk in all humility of mind, and let no hard, unChristlike feelings be cherished in the heart to develop into satanic attributes in the character. Those who have not been in close connection with God are now put to the test by this circumstance, and they are now being proved to see whether they will lift up their souls unto vanity in self-confidence saying "I knew it would be so."

If our brethren, who have been betrayed into error, now manifest the right spirit and humble their hearts before God, their mistake may prove a great blessing to them. Some of our brethren have looked to those ministers and have placed them where God should be. They have received every word from their lips., without carefully seeking the counsel of God for themselves. I thank the Lord with heart, and soul, and voice that the trial came upon men who truly loved and feared God, who would receive the warning and reproof of God, who would not refuse the correction of God like stubborn children, and wait long in resistance, as those did who were reprov'd at the important meeting at Minneapolis. Bro. Jones and Prescott have made it manifest that they do indeed hear the voice and accept it as from God.

[1243]

I would say to our dear brethren who have been so eager to accept everything that came in the form of visions and dreams, Beware that you be not ensnared. Read the warnings that have been given by the world's Redeemer to his disciples to be given again by them to the world. The word of God is solid rock, and we may plant our feet securely upon it. Every soul must needs be tested, every faith and doctrine must needs be tried by the law and the testimony. Take heed that no man deceive you. The warnings of Christ on this matter are needed at this time; for delusions and deceptions will come in among us, and will multiply as we near the end. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch and remember." Bear in mind that trials of this character are to come upon us, not only from without, but from within our own ranks. Our individual safety is in entire

[1244] consecration to God. Those who shall proclaim the truth in love and in the demonstration of the Spirit, are in danger of being considered self-confident and presumptuous. God alone can keep His people from the snare of putting confidence in self, and of failing to feel their dependence upon Him moment by moment. There are men and women who will exalt the messenger above the message, who will praise and extol the messenger, forgetting that it is God working wondrously through him for His own name's glory. They should give God praise that many souls are receiving through the human agent instruction that is making them wise unto salvation. They should give glory to God because they see through the interpretation of the word from the lips of the messenger, marvelous things out of the living oracles. They are filled with admiration, and their hearts burn within them as did the hearts of the disciples, as they journeyed from Jerusalem to Emmaus with a crucified but risen Saviour, who comforted their hearts as he opened to them the Scriptures. He showed them that their disappointment in relation to his mission and work had been a theme of prophecy, and that every specification had been fulfilled. When they had learned that the one who had walked and talked with them was no other than Jesus of Nazareth, the Son of God, they said one to another "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"

[1245] Some will ask why it is that these messengers who fed us with the bread from heaven, should make a mistake? They will say, Why did we accept some things that we needed, and why did we accept other things that we should have let alone? Why was not the danger-signal lifted? There has been danger for years. Men who have been chosen of God to do a special work have been imperiled because the people have looked to the men in the place of looking to God. When Eld. Butler was president of the General Conference, ministers placed Eld. Butler and Eld. Smith and some others where God alone should be. The brethren made grave mistakes, and the Lord sent messages of truth to correct their errors, and to lead them into safe paths. But in spite of the reproofs that have been given to the people, they still make men their trust, and exalt and glorify the human agent, and this grave error is repeated again and again. The Lord has chosen men to bear light and messages of great importance to the people in these

last days. After years of perseverance under difficulties, the Lord has given marked success to his truth, and the “lo, here! and lo, there!” have arisen on every side, and yet the message has sounded on. Every inch of the ground had to be fought in presenting the present message, and some have not been reconciled with the providence of God in selecting the very men whom he did select to bear this special message. They ask, why it is that he has not chosen the men who have been long in the work? The reason is that he knew that these men who had had long experience would not do the work in God’s way, and after God’s order. God has chosen the very men he wanted, and we have reason to thank him that these men have carried forward the work with faithfulness, and have been the mouth-piece for God. Now because they have not seen all things distinctly, because they were in danger, the Lord sent them a warning, and let every soul who loves God, thank the Lord for his mercies. What! Shall we thank God that these men were going too fast, and were endorsing productions that were not of heavenly origin?—No, but thank the Lord that they did not resist the message of warning that the Lord saw fit to give them, and thus they did not repeat the grave error that some have made for years in resisting the Spirit of God. Thank God they did hear his voice, and at once obeyed it. In this matter, the churches have the greatest evidence that these men are chosen of the Lord. He has given them a message, and has wrought through them; for they knew the voice of counsel from heaven, and have obeyed it. The voice of warning, of counsel, of instruction has appealed to men who have been intrusted with sacred duties, and who bear weighty responsibilities in the Review And Herald office, and yet, though God has warned them early and late to do certain things and to leave certain things undone, all have not heard the voice, or listened to the words of instruction. Did the men who have thus been warned step quickly into the path that was marked out for them, as these two brethren have done?—No, they did not. They chose to follow in their own selfish, human counsel, and have led others into false paths. Some who have been warned have imperiled their souls, some will never more see the way, because darkness has come upon them, and they have virtually said, We went not thy way, O God, we went our own way. Now had the men who had been intrusted with God’s word, walked with fearfulness and trembling before him, and

[1246]

[1247]

not in the imagination of their own hearts, God would have been glorified, and souls would have been saved unto eternal life. Let them now engage in close searching of heart; Let them examine themselves as with a lighted candle; for the perils of the last days are upon us. Let not those who have neglected to receive light and truth take advantage of the mistake of their brethren, and put forth their finger, and speak words of vanity, because the chosen of God have been too ardent in their ideas, and have carried certain matters in too strong a manner. We have need of these ardent elements; for our work is not a passive work; our work is aggressive. Let those men who have not received the draught from the wells of Bethlehem, that has been presented to them consider how much has been lost in their not finding their place and their lot in doing the very work that God would have them do. Had these men of experience who have failed to do their part, stood in the paths of God's choosing, and followed not the counsel of men but the counsel of God, they would have connected with the men who were chosen to give the message which the people needed in these last days. God would have worked through them, and the work would have advanced much more rapidly and solidly than it has done. They could have done a most precious work, if they had not cherished a spirit that was not pleasing to God, and that closed their hearts to the working of the Holy Spirit. They entered into temptation, and did not yield to evidence, but began to question, to find fault and to oppose. This was their attitude, and because of their unbelief, God could not use them to his name's glory. They grieved the Spirit of God time and again. Had they walked in obedience to the light sent them from heaven, their experience in the rise and advancement of the third angel's message would have been of great value in helping to make complete the work for this time; but they refused to fill the position for which they were fitted, and failed to do the work for which God had qualified them, and they stood as criticizers and thought they could discern many flaws in the men whom God was using. The chosen agents of God would have been rejoiced to link up with the men who held aloof from them, questioning, criticizing, and opposing. If the union had existed between these brethren, which Christ in his lessons has enjoined upon his disciples, some mistakes and errors which have occurred would have been avoided. But if the men who should have used

[1248]

their experience in furthering the work, have labored to hinder it, and mistakes have occurred that would not have occurred if they had stood in their allotted place, whom will God hold accountable for these late errors? He will hold the very men accountable who should have been gathering light and united with the faithful watchmen in these days of peril. But where were they?—They were holding themselves in the position of those who were non-receivers of the light for themselves, and intercepting the light that God would send to others. They placed themselves between God and the light, and they have lost the precious light and peace which they did have, and have lost also, the most precious draught from the fountain of light and life. They have placed themselves where reliance could not be placed upon them as upon God's chosen men of opportunity.

God wants an entirely different order of things. He wants these men who think it is their duty to block the wheels, to put their shoulder to the chariot of truth, and roll it up the steep ascent. They should remember that Christ says of his disciples, "All ye are brethren." Those who have despised the men who have borne the message of God, have despised not the men, but the Lord who has given them their message and their work. All this God will require at their hands. The Lord's work needed every jot and tittle of experience that he had given Eld. Butler and Eld. Smith; but they have taken their own course in some things irrespective of the light God has given. Had Eld. Littlejohn walked in the light, he could have been a great blessing in many ways; but selfishness has in a large degree closed about his soul, and he has been watching and criticizing the course of the men to whom God has given the message of truth to give to the world at this time. The Lord in his providence has permitted these brethren who have been doing his work to make some mistakes. For what reason?—To reveal what is in the hearts of men who have also made mistakes, and whom God has repeatedly graciously pardoned. God is testing and proving them to see what manner of spirit they are of. He endorses not their work of holding themselves aloof from light and the Holy Spirit of God. They will not receive a reward for their opposition in spirit to the work of God.

[1249]

The men that should have been years in advance of what they are, who should have learned of God, humbling their hearts before him, catching the Spirit of Christ, raising their voices in warning,

and giving the trumpet a certain sound, have no cause to triumph now. God will hold them responsible for the good they might have done had they kept pace with the messages God has given and did not do. If they had day by day been imbued by his Spirit, they might have done the very work that has been done by their brethren whom they have criticized and condemned. That which is essential for the promulgation of truth is the gift of the Holy Spirit, which is to guide and lead and to keep the soul from Satan's deceptive power in these last days of snare and delusion. The Holy Spirit must do a work for human intelligences that is scarcely yet comprehended by human minds. New aspects of truth are to be opened to our view. O the riches of the word of God are but dimly appreciated. Unless the Holy Spirit shall do its office work upon the human heart, the character will not be developed after the divine similitude.

[1250] The Lord will enrich the minds of those who are searching for the hidden treasures of truth. What promise did our Lord Jesus Christ make to his disciples to furnish them with consolation in view of his departure from them? It was the promise of the Holy Spirit of God. The divine influence of the Holy Spirit was to co-operate with the human mind and bring to their remembrance whatsoever Christ had spoken unto them. The great need of this time of peril is the Holy Spirit; for it will bring to the receiver all other blessings in its train. The truth believed will transform the character. In the light of the truth that is shining in our day, we are reprov'd for the dearth of the Holy Spirit. This lack is an evidence that there is not an abundance of that faith which works by love and purifies the soul. As long as individuals are content with a theory of truth, and are yet lacking in the daily operation of the Spirit of God upon the heart, which is manifested in outward transformation of character, they are cutting themselves off from the qualification that would fit them for greater efficiency in the Master's work. Those who are devoid of the Holy Spirit cannot be faithful watchmen upon the walls of Zion; for they are blind to the work that ought to be done, and do not give the trumpet a certain sound.

The baptism of the Holy Ghost as on the day of Pentecost will lead to a revival of true religion, and to the visitation of angels and the performance of many wonderful works. Heavenly intelligences will come among us, and men will speak as they are moved upon by

the Holy Spirit of God. But should the Lord work upon men as he did on, and after the day of Pentecost, many who now claim to believe the truth, would know so very little of the operation of the Holy Spirit, that they would cry, "Beware of fanaticism." They would say of those who were filled with the Spirit, "These men are drunk with new wine." The time is not far off now when men will want a much closer relation to Christ, a much closer union with his Holy Spirit than ever they have had, or will have, unless they give up their will and their way, and submit to God's will and God's way. The great sin of those who profess to be Christians is that they do not open the heart to receive the Holy Spirit. When souls long after Christ, and seek to become one with him, then those who are content with the form of godliness, exclaim "Be careful, do not go to extremes." When the angels of heaven come among us, and work through human agents, there will be solid, substantial conversions, after the order of the conversions after the day of Pentecost. Now brethren, be careful and do not go into or try to create human excitement. But while we should be careful not to go into human excitement, we should not be among those who will raise inquiries, and cherish doubts in reference to the work of the Spirit of God; for there will be those who will question and criticize when the Spirit of God takes possession of men and women, because their own hearts are not moved; but are cold and unimpressible. [1251]

Conversion among the people is what we must see before they are made ready to stand in the great day of God. Truth is always aggressive it is not a passive, dead element; it is a working power, that operates upon the hearts of those who believe. The Lord never honors cold Phariseeism and unbelief. Let all our brethren read the first few chapters of Acts, and see how the Lord has worked and how he will work where faith is cherished in the hearts of his people. Let nothing be done through strife or vain glory; but let everyone serve God with pure, clean, unselfish hearts, having an eye single to the glory of God. We need power from above, a more than mortal power to accompany the proclamation of the last message of mercy to our world. With this power victories will be achieved that will make manifest that divine power accompanies the words of the human agents whom God is using to defeat the lying wonders of this degenerate age. [1252]

[1253]

God has intrusted to us our capabilities, in order that we may make the most of them for his glory. Christ said, "A little while is the light with you, walk while you have the light, lest darkness come upon you." The intellect may be cultivated, and through the harmonious use of our faculties, under the control of the Holy Spirit, we may develop a strong, firm character. A righteous character formed after the likeness of Christ's character has a value above that of gold or precious stones. Those who co-operate with the Lord Jesus Christ in the formation of a righteous character will become laborers together with God. They will act their part as the human agent through whom God will reach the hearts and minds of men and women who are separated from him by sin, and will win them to Christ. No one can copy the pattern Christ Jesus without becoming a channel of light to influence others. No man liveth unto himself. God has claims upon us individually and in our short probationary life he requires us to put into exercise the powers he has granted us, to love one another as he has loved us. We are not to labor merely keeping this short life time in view; but to act as if in sight of eternity, we are to act as if the curtain between us and the universe of heaven was withdrawn, and we could with the eye of faith, see Christ looking upon us, and encouraging us in our work. Study diligently the lessons he gave to his disciples; for he declared, "The words I speak unto you, they are Spirit and they are life." There is marrow and fatness in these lessons. Christ has prayed to his Father for his disciples. He said, "Neither pray I for these alone, but for them also which shall believe on me through their word."

My brethren, preach Christ. We need to keep him lifted up before the world, that men may behold his mercy and righteousness. Meditate upon the lessons Christ gave to his disciples to be given again to the world. This is the word which became flesh and dwelt among us. The world's eternal interest depends upon men knowing Christ as their individual, personal Saviour. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." The pen of inspiration has traced the words which Christ spoke in order that those who believe in him may give to others the words which he has given to them. Ministers should set before the people the lessons which are to be brought into the home life. Parents are to be taught to feel a solemn responsibility to teach

their children the lessons given them by Christ in both the Old and the New Testament. The children have been strangely neglected, and the people must be enlightened in regard to what constitutes home-religion.

The Holy Spirit is presenting the grand and ennobling theme of Christ and his righteousness, and the eyes of many are being anointed to discern spiritual things. Many are gaining a fuller comprehension of the lessons contained in the holy Book than they have seen in the past, and they discern a higher standard of piety. They see that there is a work to be done for the world which will require earnest zeal and energy, self-denial, and self-sacrifice for Christ. A higher, holier type of Christianity than we have seen for many years will be revealed. We need so much, the divine touch, that we may no longer work on according to our ease-loving, indifferent, low standard. But when the church is properly educated, and its members wisely trained, both old and young will have a mind to work. The great enterprise of sending the light into all parts of the world will require missionaries in much larger numbers than we have yet sent out. Children have not been educated, disciplined and trained as God would have them in order that there may be a great army of workers raised up to advance his cause.

[1254]

At Christ's first advent the angels broke the silence of the night with acclamations of praise, and proclaimed glory to God in the highest peace on earth; good will toward men. He is soon to come again with power and great glory. Those who are not wedded to the world will realize that the time demands something more than a weak, faint, methodical discourse. They will see that there must be earnestness and power accompanying the word which will arouse the powers of hell to oppose the warnings God designs to come to the people to awaken men out of their carnal security, that they may prepare themselves for the great event right upon us. The promise is, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." God will accept no sleepy, tame message at this time. In old time "Holy men of God spake as they were moved by the Holy Ghost," and we may expect such teaching in our day. I know that the Lord has wrought by his own power in Battle Creek. Let no one attempt to deny this; for in

[1255]

so doing they will sin against the Holy Ghost. Because there may be need to warn and caution every one to walk carefully and prayerfully, in order that the deceptive influence of the enemy shall not lead men away from the Bible, let no one suppose that God will not manifest his power among his believing people; for he will work and none can hinder him. His name will be a praise in the earth. "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Some souls will see and receive the light; but those who have stood long in resistance of light, because it did not come just in accordance with their ideas, will be in danger of calling light darkness, and darkness light; but the power of God will sweep away the refuge of lies, and his glory will be revealed. Let not one ray of light be resisted, let no operation of the Spirit of God be interpreted as darkness. God will not leave his people to wrestle with principalities and powers, with the rulers of the darkness of this world, with spiritual wickedness in high places, without the co-operation of heavenly angels. The power of God will be manifested to hold in check the power of the enemy. God will give victory to the truth.

*Ellen G. White.*

## Chapter 154—To O. A. Olsen

[1256]

**O-57-1894**

**Williams St., Granville, N. S. W.**

**June 10, 1894.**

*Dear Brother Olsen,*

I am much worried over Willie's case. He has altogether too much to do. He has to prepare communications to go to America and to the various fields here in this country; he must give counsel in regard to the foreign work; he must give counsel in regard to important movements here, sitting in committee meetings late at night; he is forced to neglect his writing, and then must sit up till mid-night to run the type writer, the work constantly urging and pressing him. Now if you have a desire that he shall be preserved to the cause of God, I request you to furnish him a man to help him. If the cause cannot afford to do this, I shall, as his mother, demand of him to change his course of work decidedly. He needs far less to do, but he has no thought for himself.

He is now in a condition which causes me decided alarm. He has congestion of the brain. I think if you had been more free to express some appreciation of his work, which I know he deserves, it would not have exalted him nor done the least harm. He does not let one word of complaint of any one or any thing fall from his lips. His whole soul is in the work, but I know that he cannot continue to do as he has done. I am greatly distressed over this state of things. He will put himself into the most disagreeable position in order to help some one who, he thinks, needs help.

When I see you link up with men that are full of selfishness, unconsecrated, their course under the censure of God continually, I feel that you are in danger of being yourself affected, and making decisions that God would not have you make.

I dare not utter a word to Willie of what I have written to you. Bro. Starr and his wife have gone to Queensland, to open that field. Bro. Starr expects to accompany us to Africa; but I do not propose

[1257] to leave this field until I see my way more clearly. Willie has had little time to help me on my book. For some days he took one hour to hear chapters read on the life of Christ, but as I have not yet been able to write anything new, there is no more to be done in that line. The churches call for help; there is much visiting to be done, and much personal testimony to be written. I feel afraid to neglect this work, and suffer men and women to be under a deception thinking themselves right when I know they are wrong. If accidents should come to them, and they be taken away in their sins, I should feel that the blood of their souls was upon my garments.

June 15, I see by the letters and accounts received in the last mail that Willie is cut down in his wages; were he in America with his family, this would not be inconsistent; but your visit to Australia and New Zealand should certainly give you an understanding of the situation, that limited means brings embarrassment upon the leading, care-taking workers, which is very much above anything that is possible to exist in America. There are constant demands for means to sustain the work in its various branches, and it is necessary for us to lead out in donating to the enterprises that call for money. Those who remain with their own families and have a position in our institutions could get along far better with much less wages than are needed by those who are called to the work in such fields as we are now laboring in. Those who labor in these new and destitute fields must have means in order to lead out, or they must see the work blocked, and themselves helpless to relieve the situation. I know whereof I speak; for in much of our work we have been pioneers for many years.

[1258] There is not a soul to whom in time of pressure any one of us can look for one pound to relieve the situation. Both at Melbourne and at Sydney the treasury has been empty. We have had two months' account unsettled at the grocer's, and ever since we have been in this place we have been studying the financial problem. Can you not see how Willie is situated? After supporting a family in Battle Creek, and paying his room rent and board, and meeting other expenses here he is left without a margin of means to use, as it is essential he should, in the various enterprises of the work. He cannot but be kept in perpetual embarrassment. While in America he had to hire money in order to purchase his home, and he still has a mortgage

on it, on which he pays interest. The leading position he occupies makes it necessary that he shall set an example in aiding the various enterprises. The many demands for money led him to ask of me the loan of \$1200.00, which I have granted.

Apart from this, the sum of \$1200.00 has been loaned me, which I have given my pledged word that I will repay when ever it is called for. I have used every dollar of this money in the work, so you see this takes more than my year's wages. You are aware that the entire amount of my last year's wages was donated to purchase land upon which to erect the school building. I have not a word to say in reference to the cutting off of two dollars per week from my wages; it will only cut off some opportunities where I should invest in the cause as I should discern its needs, thus limiting me on this end of the line. But I wish that you would carefully consider the cases of the workers, and see who are the men that are constantly obliged to use means in the interests of the work, and in starting the work in new fields, and who will not hold back for any selfish considerations. It is an encouragement that such men will not become selfish. W.C.W. will not, whatever the circumstances. But I know how it mortifies and galls him when his hands are bound, so that he does not feel at liberty to give.

When I first came to Granville, I had to borrow \$50.00 of Sr. Hughes, and now she wants the money, but I cannot furnish it for her until I can get possession of some money myself. It cost a large sum for us to move here from Melbourne, with all our belongings. But Willie will make donations, and run behind, and I shall have to use my means to help support his family, for it is not possible for him to do it while having so many other expenses to meet. In America we could live on less wages than we need here. It is right you should know just how the matter stands. I write you this that you may enlighten your board as to the real situation, as, in your position, it is your privilege and duty to do.

[1259]

As soon as I can get the money, and it should be in a few days, I shall invest fifty dollars in the little church which must be built at Seven Hills. Twenty are now keeping the Sabbath, parents and children together number about forty. When the tent is taken down, there is no place where they can meet for worship. They are excellent

people, but too poor to do much; they will do their utmost, and we must help them.

I can now see the force of the cautions given me of the Lord, that we should not by large gifts place out of our hands the means that God desired us to handle.; for he would make my husband and myself agents through whom the standard of truth should be raised in many places. Willie takes the place of his father, I have seen that our work was of such a character that we were not to feel dependent upon our brethren or upon any institution or on the decisions of any man or class of men; for unless they were sanctified, they would counter-work the work of God. I saw that the Lord had a special work for us to do. Men untaught of God, men who were not under the influence of his Spirit, would through lack of discernment be placed in positions of trust, where their influence would have a controlling power, and many decisions would be made that would sway things in a wrong channel. Not only would the cause be imperilled by men who would refuse to accept and obey the commandments of God, but some who were right among us, who acted a part both in planning and executing the work, were not in close connection with God. Yet the judgment of these men would be regarded as reliable. If they were able to distinguish sacred things from the common, they would consecrate their talents of ability to God, and their endowments as business men would be employed as a sacred trust. But they have never been converted, and they do not make God their fear and their trust. Yet their decisions bind or loose in the work of God, as if they were under the sanctification of his Holy Spirit.

[1260]

Since my husband's death, I have repeatedly received such warnings as those: 'Beware of men in high places. Do not place yourself in the power or under the control of men; for there will be those who do not understand the way of God's working. You must not be bound. Do not tie your hands by any decisions you may be urged to make. Too often selfishness will control the mind and judgment of men. I have plain testimonies for you to bear, but the men who know not God and the sanctification of his Spirit will mislead. They will not receive the testimonies of the truth., they will not be corrected. They will cherish jealousy. Through envy, through resistance of the Spirit of God they will give heed to the suggestions of Satan, and will make it very hard for you to do the work I have given you to do.

I have placed you so that you shall have influence and means in trust to establish my work, to advance the interest of my kingdom, and not be hindered by the judgment and decisions of men who do not make it their study to know the mind and will of God.

I have been shown that you, my dear brother, have sometimes allowed the judgment of men who are not controlled by the Spirit of God to lead you to give your influences to plans and propositions that have displeased God. In regard to some of your councils the word of the Lord has come to me again and again, presenting evils that need correcting; but if you have seen the evils, you have not dared to stand firmly and boldly in defense of the right. There is danger that your judgment will be perverted. A knowledge of this fact has brought the burden heavier upon me. God is not pleased with these things. In regard to Captain Eldridge I have had to write words of reproof again and again. You saw the evil that was at work, and yet you did not move as one in your position ought to have done. In regard to men whom I have had to reprove, the word of the Lord did not have the effect it would have had if you had discerned the evil more clearly and had acted decidedly. These words were spoken to me when the state of things in your councils was so objectionable to the Lord: 'Judgment is turned away backward, and justice standeth afar off; the truth is fallen in the street, and equity cannot enter. Yes, truth faileth, and he that departeth from evil maketh himself a prey. And the Lord saw it, and it displeased him that there was no judgment.'

[1261]

For a long time and evils existed in the office at Battle Creek. The messages that God had given did not have sufficient weight with those who filled prominent positions to change the current of things. I was shown that Satan was jubilant when the selfishness of men was robbing the treasury of God. There are some who have not had kindly feelings toward me because they were deprived of those large wages. Such feelings were indulged by Captain Eldridge, Bro. Henry, Frank Belden and others. Never will any one of those men be clear before God until he makes restitution to the Lord's cause for that of which the selfish, avaricious spirit has robbed the work. I was shown that the result of paying such exorbitant wages would be that workers who were really conscientious would be oppressed; the ones who grasped every dollar they could put to their own use

would manage matters to please themselves if they had a chance to do so.

I have been pained at my heart as I have seen the great demand you have for Bro. Henry. I can see no light in it. God wants unselfish, just men, whose judgment is not swayed by feeling, men who will not make decisions under a perverse spirit. 'Thou that honour me, I will honour,' saith the Lord.

[1262]

Now in regard to myself, I care not for wages; but I do care for strict principle and equity. I do care for sound judgment when men who had entered into a confederacy have taken from God's treasury large wages that they no more earned or deserved than did others in the office or engaged in building up other branches of the cause, who received small wages, but who were doing their work conscientiously in integrity and whole-heartedness and purity, a deep wrong was done, that God does not wink at. When these men are converted, every dollar they have received above what they should have had will be returned to the treasury. We are dealing with Christ in the person of his saints. To allow one to be exalted, and another, more faithful and true, to be placed in a hard position, is not just and equal. God will surely repay these things.

I am more and more impressed that my work is in this country. We dare not leave the work in Australia and New Zealand at its present stage. You can see the way W.C.W. is situated, and I cannot consent for him to continue to do as he has done. If no one else sees the necessity of relieving the situation, I shall certainly bring decided influence to bear in reference to my son. I wish I could see so decided a reformation in Bro. Henry that I could regard with satisfaction the confidence you seem to repose in him. I know the spirit that has controlled the man in a large degree, and I am much depressed at the thought of your linking up with him as your companion to visit Europe. How many seeds of unbelief will be sown in regard to the messages God gives? How many twistings and turnings will his voice and influence give to the work, counter to the mind and will of God? I am not a little surprised, and not a little afraid for yourself. I do not feel that assurance in your case I would be glad to feel. I do not want you to err in judgment. I do not want you to displease God. I would not say one word to discourage you, but I must warn you.

Elder Olsen, I wish to say to you, You must not make any calculation for me to go to Africa, I see no light and consistency in such a move. It is time for me to find some retired place, and have quietude and rest of spirit. I have been in the turmoil of battle for fifty years, and I do not wish to hold on to the active service until I do not know when it is time to let go. I think that period has come when I must lay off cares and perplexities that meet me in new fields. I have some little strength yet left.

[1263]

There is no need that any one should tell me of Africa. I know just as well what I would meet there as what my brethren do; for me it would be the hardest field I have ever attempted to work in. The mixture of elements I am acquainted with; for the Lord has opened the situation to me. I am more disinclined to visit Africa since the brethren Wessels have come into possession of the property they have received. I know that this would make it very much harder for me. If the Lord should send them a testimony through me, I fear they would not receive it; I know their peril is greatly increased since they received this property, and if they reject the warnings from God, they will lose their souls. I know that the enemy stands ready to misinterpret all that I may say or write to them: I have been decidedly told by Bro. Phillip Wessels that he wants no more letters from me.

I have not the slightest inclination to go to Europe or to visit Africa, and I have not one ray of light that I should go. I am willing to go where ever the Lord indicates my duty, but I am not willing to go at the voice of the Conference unless I see my own way closer to do so. I know they would not wish me to do this. I do not yet feel inclined to go to America; for there would be so much work to go there that it would not be wisdom for me to go. I will remain here for further orders from the Lord to bid me how to move. I thought I ought to tell you, so that you would not be thinking I would go, when I do not feel that it is my duty. Let younger persons engage in the conflict.

[1264]

For some weeks I have been passing through such agony of mind that I have scarcely known whether I should live or die. Bro. and Sr. Starr have gone to Queensland, and may the Lord go with them is my prayer. I do not think that Sr. Starr will be any relief to me as matron in my house. She lacks the very qualities essential for

such a position. After the stern conflict that I had to pass through in Melbourne, in reference to reprovng wrongs, conflicts which cut the very life and courage out of me, I was unable to sleep or to find quietude of mind. I came to Granville thoroughly exhausted, We were destitute of means. I had a good room, Bro. and Sr. Starr had a good room, Willie a little box of a place, damp and unhealthful. Then Bro. and Sr. Lawrence and Mattie came expecting to remain only a few days and they were here six weeks before the question in reference to land for the school was settled. Our house was a hotel for all the comers and goers, and the problem how to take care of them was difficult to solve. Our family numbered fourteen. How to manage the financial part of the business has been a puzzle, but we did our best to curtail the expenses. I consulted the family, and with their consent banished butter from the table. We have wholly discarded meat. Not a particle has been brought into the house since we came to Granville. Everything we have purchased for furnishing the house has been bought at auction sales; we have watched our chances to get cheap articles. When it was thought necessary for Bro. Daniells and Bro. Smith of the Echo office to come over from Melbourne, we had a tent pitched to enlarge our borders, we made it comfortable with a stove, our brethren lodged in the tent, and it was their only place for council meetings. We knew there was not a place where these men could be comfortably entertained. Bro. Reekie and others were often here in consultation in reference to the work. The prosecution of the Firth Brothers created such a controversy and called out so many articles in the secular paper pro and con, that it made very lively work to attend to all these matters.

[1265]

Well, many things of a very disagreeable character troubled me. I was depending on the means which Elder Haskell wrote was coming from America. Just when we could not draw from the treasury here, he wrote that the money would come by the next mail. But instead of the money, we received the news that Bro. Haskell took the first payment of the \$20,000.00 to the Pacific Press to send here, and Bro. Jones said they needed the money at the Press, and then it would go into the general fund. I was not only grieved but indignant. Only a few nights before this letter reached us, I dreamed all about the matter. We seemed to be on an island, and could see a long distance off that a boat was coming to us, and one man on board was holding

out his hand with a pocket book in it. Before the boat had started, we knew that help was coming; but a man came up, and took the pocket book, and put it in his breast pocket, and the hand was held out to us empty.

I had some other distressing experiences about that time, and altogether I was pressed as a cart beneath sheaves. I had pain in my heart and in my head, followed with numbness. I never understood before the words concerning Christ, 'Being in an agony he prayed.'" I was of necessity obliged to fill my place in talking to our people, but O, my heart was so painful. I dared not sleep, and would walk the room in distress and agony. I knew that no living soul could help me.

One morning I was writing in my diary at one O'clock; I had been in prayer some time before leaving my bed, when instantly all the burden left me, and peace like a river came to my soul. I then went with Bro. Daniells and some others to see the school land. The next morning while we were all bowed in prayer, the Lord rolled upon me the burden of prayer for Bro. McCullagh, that he should be blessed, strengthened, and healed. It was a most blessed season, and Bro. M. says the difficulty has been removed from his throat, and he has been gaining ever since. [1266]

Our coming to this place as we did, made it necessary for us to bear heavy burdens. We knew that it would be costly business for the committee who were to examine the land to board at hotels and money was not to be had, so, by my direction May cooked provision here to send to Dora Creek to supply the necessities of the brethren, and we were two month's in debt at the grocer's, and I had borrowed a little money for my own use, and a few pounds to relieve a brother who was in trouble.

But when the Review containing the two articles from Elder Littlejohn came, my spirit was again in an agony. It seemed to be that I should die. I could not write. For days I could not do anything. A horror of great darkness came upon me. I was moved to the very earth at the thought that men in responsible places in the office are not to be trusted, that they have so little discernment as to allow such an article to be printed and immortalized, giving us as a people away into the enemies hands. My case was made a subject of prayer, and in the night seasons Jesus seemed close by my side. He said, "Let

me take your burden; you cannot bear it.” I thought that the arm of Jesus encircled me and he bade me read. [Isaiah 54](#), and repeated from the fourth to the eighth verse. Then he said, “Satan is seeking to destroy you; I am your restorer. Lay your burden upon me. I will give you rest.” I was entirely relieved, but restoration comes slowly. My head and heart are still afflicted.

[1267] Now the reason why I write all these particulars is that I wish you to know why I dare not go to Africa. I am in much perplexity to know where to find rest and opportunity to write. I have entertained the idea that the rest was to sleep in the grave, and yet some things have made this questionable. I am last inclined to the opinion that I should go to some place where I can make me home and no longer receive means from the General Conference, but feel entirely free from all responsibility, and move independently of every man and power. This is all the light I can see at present. I feel compelled to place myself where I shall not have these disappointments and terrible shocks to my heart. I see no other way than to feel that at my age God will give me rest.

But those articles in the Review to be given to the world seem to me a most terrible betrayal of our cause and work in to the hands of our enemies. Some of our people are moving under the control of another Spirit than that of God. The only safe course to pursue is to put in their place those that can give the trumpet a certain sound, and not have false alarms sounded that weaken, perplex, and confuse the people of God in these last days. At this time they now need every particle of energy and clear foresight to discern the wiles of Satan, to meet him firmly, decidedly, and to fight manfully the battles of the Lord. If men in the Review and Herald Office will permit such matter as that of Elder Littlejohn’s to go abroad, let them be discharged, whoever they may be. My heart is sick and sore and faint.

## Chapter 155—Untitled

[1268]

**Ms - 34 - 1894**

**Norfolk Villa, Prospect St., Granville, N.S.W.,  
August 3, 1894.**

I have received a letter from Brother J. R. Ruster, 2700 State St., Chicago, ILL. He has given me a short history of his conflicts and trials as a canvasser, and his inability to make a success of the business and sustain his family. He states that he has had deep convictions that it is his duty to labor for his own people (colored) but he has incurred debts, and brethren whom he has consulted have advised him to keep at the canvassing work until he gets out of debt.

This, no doubt, is very good advice, if there is any probability that he will succeed in accomplishing this desirable end. But you must bear in mind that there have been times when our white brethren have had to receive substantial help, something more than the mere words, "Be ye warmed and be ye clothed." We have had to do more than bless them and send them on their way to struggle against poverty and distress. It was not always regarded as a mark of inefficiency when through adverse circumstances pinching want has made it necessary for a brother to incur debts, or suffer for food and clothing even though he was unable to lift these debts, struggle as hard as he might. A helping hand has been reached out to such ones, to place them upon their feet, free from embarrassment, that they might do their work in the vineyard of the Lord, and not be oppressed with the thought that a cloud of debt was hanging over them.

You know how my husband was interested in all such cases. If he found a brother willing to labor in the cause of God, he was always willing to help him. Now the question is, how much is being done at the present time for such cases? I have had the best reports of this brother, in regard to his sincerity and his capability to do a good work. Let us consider the proposition presented at the Minneapolis meeting. Some who did not receive their counsel from God, prepared a resolution, which was carried, that no one should

[1269]

labor as a minister unless he first made a success in the canvassing field. The Spirit of the Lord did not indite that resolution. It was born of minds that were taking a narrow view of God's vineyard and his workmen. It is not the work of any man to prescribe the work for any other man contrary to his own convictions of duty. He is to be advised and counselled, but he is to seek his directions from God, whose he is, and whom he serves. If one undertakes the canvassing work, and is not able to sustain himself and his family, it is the duty of his brethren, so far as lies in their power, to help him out of his difficulty, and disinterestedly open ways whereby this brother may labor according to his ability, and obtain means honestly to sustain his family.

[1270] When a man is struggling with honest endeavor to sustain himself and his family, and yet is unable to do this, so that they suffer for necessary food and clothing, the Lord will not pronounce our ministering brethren guiltless, if they look on with indifference or prescribe conditions for this brother, which are virtually impossible of fulfillment. Now I have had so many of these cases urged by the Lord upon my notice that I dare not pass them by and go over on the other side of the road, as did the priest and Levite, making no decided effort to change the condition of things. The instruction given by our Lord is essential for every Christian to practice as well as to preach. "Thou shalt love thy neighbor as thyself." We are to make the condition of the unfortunate brother our own.

Any neglect on the part of those who claim to be followers of Christ, a failure to relieve the necessities of a brother or sister who is bearing the yoke of poverty and oppression, is registered in the books of heaven as shown to Christ in the person of His saints. What a reckoning the Lord will have with many, very many, who present the words of Christ to others, but fail to manifest tender sympathy and regard for a brother in the faith who is less fortunate and successful than themselves. Many will allow a brother to struggle along unaided under adverse circumstances, and in thus doing they give to one precious soul the impression that they are thus representing Christ. It is no such thing; Jesus, who was rich, for our sake became poor, that we through his poverty might be rich. That he might save the sinner, he withheld not his own life. The heart of Christ is ever touched with human woe.

Have you and your wife visited this family? Have you looked diligently into the matter? Have you conversed with the wife of this brother? Have you made their acquaintance except by letter? Have you made their case your very own? Have you taken counsel of Him whose heart is full of tender pity and unselfish love?

The true cause of God is very large and very liberal. In the lessons of Christ the poor are not left out. Our duty to the poor is included in the doing of the words of Christ. Should laborers in the cause of God exact from the poor that which they have not power to bestow, whether in service or in money, the word of God comes to them, be they ministers or people, "I hate robbery for burnt offerings." Whenever money is exacted for the cause by methods that cause suffering from hunger or for want of clothing, God will judge the one who does it, and all who suffer this to be done, come under the censure of the Lord. [1271]

If you knew the circumstances of this brother, and did not make earnest efforts to relieve him, and change his oppression to freedom, you are not working the works of Christ, and are guilty before God. I write plainly, for, from the light given me of God, there is a class of work that is neglected. There may be great interest taken in the wholesale business of feeding the wretched class who are in poverty; all this I have no objection to, but it is a misdirected zeal if we pass by the cases of those who are of the household of faith, and let their cry of distress come up to God because of suffering which we might alleviate and in thus doing represent Jesus Christ in sympathy and love, the Lord has a controversy with us for this neglect. He cannot say to any man or woman, "Well done," unless they have done well in representing the attributes of Christ, goodness, compassion, and love, to their fellowmen.

You and I want to hear from the Master, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison (may be for debt), and ye came unto me." To the question, "When saw we thee thus?" the answer is given, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Christ identifies his interest with that of suffering humanity. [1272]

There is need of the tender sympathy of Christ in human hearts, - love for human beings when Christ has esteemed of such value that he gave his own life to save them from ruin. They are precious, more precious than any gold you can bring into the treasury. To turn every dollar and every penny into "the cause", and rob the needy of the means whereby to give bread to their family, is not a kind of faithfulness that will meet the approval of God. Now has God told you that this brother must keep at work in a certain line, as canvassing, until he is free from debt? Has he not rather enjoined it upon you as a minister of Christ, to see how you could help him out of his distress, and encourage others to relieve him from debt, and then let him receive his convictions from God in regard to the work He has given him ability to do? Has the Lord a work for this brother to do for his colored brethren? If the Lord would have him labor for his brethren, how dare any human agent put up the restrictions or bar his way? Brother R. says that a sister offered to relieve him by paying his debts, but this was not allowed. How did you know but that the Lord was moving upon the mind and heart of that sister to do this very work? Let the oppressed go free. Jesus announced this to be his work; how do you know that it is not this sister's work? It is best for us to cling to Jesus, to cultivate his attributes, and do as he would do, were he in our place. There is a great deal involved in being Christians, living Christ, representing Christ.

[1273]

Truth, precious truth, is sanctifying in its influence. The sanctification of the soul by the operation of the Holy Spirit is the implanting of Christ's nature in humanity. It is the grace of our Lord Jesus Christ revealed in character, and the grace of Christ brought into active exercise in good works. Thus the character is transformed more and more perfectly after the image of Christ, in righteousness and true holiness. There are broad requirements in divine truth stretching out introducing into one line after another of good works. The truths of the gospel are not unconnected; uniting they form one string of heavenly jewels, as in the personal work of Christ, and like threads of gold they run through the whole of Christian work and experience.

Christ is the complete system of truth. He says, "I am the Way, the Truth, and the Life." All true believers center in Christ, their character is irradiated by Christ, all meet in Christ, and circulate about Christ. Truth comes from heaven to purify and cleanse the

human agent from every moral defilement. It leads to benevolent action to kind, tender, thoughtful love toward the needy, the distressed, the suffering. This is practical obedience to the words of Christ.

Every minister may exercise himself to bring large revenues and smaller rivulets into the treasury of God; it is his work to do this, but the question is, Does he do it by neglecting in any way the necessities of the needy and distressed, overlooking the real wants of suffering humanity, being so particular as to having tithes of mint and rue and anise and cummin, and neglecting the weightier matters of the law? These ought ye to have done, manifest the love of Jesus in relieving the needy, the distressed, the suffering. Let it be printed on the mind that mercy and the love of God are to be expressed to the children of God. Search heaven and earth, and there is no truth revealed more powerful than that which is manifested in mercy to the very ones who need your sympathy and aid in breaking the yoke, and setting free the oppressed. Here the truth is lived, the truth is obeyed, the truth is taught as it is in Jesus. [1274]

There is a great amount of truth professed, but truth practiced in relieving our fellow men is of great influence, reaching unto heaven, and compassing eternity. Every soul in our world is on trial: every man's experience, the common life history, tells in unmistakable language whether he is a doer of Christ's words and his works. There is constantly recurring a large array of little things that God alone sees; to act out in these things the principles of truth will bring a precious reward. The great and important things are recognized by nearly all, but the knitting of these things with the supposed smaller things of life and closely connecting them as one, is too rarely done by professed Christians. Religion is too much profession, and too little reality.

Divine truth exercises little influence upon our fellow men, when it should exercise much influence through our practice. Truth, precious truth, is Jesus in the life, a living, active principle. "Love one another," says Christ, "as I have loved you." You cannot lay the vigilance of Christianity to rest by passing over the cases of your brethren who are in distressed circumstances. You may feel that you are doing God's service while leaving the yoke of oppression upon their necks because it is in your power to do this, and pressing every dime possible into the great treasury. Your motives may be good, [1275]

but it is a false theory that will permit distress and want, in the effort to help the cause of God. The glory of heaven is in lifting up the fallen, speaking peace to aching, distressed hearts that are crying unto God for relief, while their fellow-men who might relieve, priest and Levite, pass by on the other side.

Great principles and minute practice cannot be disconnected in a symmetrical life. Such disconnection misrepresents the religion of Christ, and mars the character. The one class of work is made up of great things, and regulated by the law of God, while in the other, made up of so called little things, the law of God, "Thou shalt love thy neighbor" is ignored. This sphere of work is left to caprice, subject to variation of feeling, to natural and cultivated tendencies or inclinations; and let me say that these little things, left to impulse, often shamefully neglected, mean much to those who are really affected by the neglect. These neglects cut off a large portion of the life of God from the soul, because the human agent is not in co-operation with God, and thus a large revenue of praise and thanksgiving is prevented from going forth to God from human hearts and human lips. Thus God is robbed of the glory that belongs unto him. Our religion will bless wherever it acts. Let the Christian religion act, and it will bless. Wherever it works, there is brightness.

[1276]

I feel sorry that poor souls, failing to find relief, appeal to Sister White. I want them to have confidence that the shepherds of the flock will care for the flock of God. Every minister of Christ who does not have the precious love of Jesus in the heart, will reveal the fact. The Lord Jesus has given to every man precious lessons of instruction in his holy word. The Lord Jesus is our pattern. The impress of the image of Christ will be manifest upon the entire character of those who yield themselves to him. Then the mental and physical powers will be renewed day by day; for the true believer is daily eating of the flesh and drinking of the blood of the Son of God. Jesus says, "The flesh profiteth nothing; the words that I speak unto you, they are Spirit and they are life."

Coldness and selfishness will take possession of the soul if we will give it any encouragement. We want not to exemplify the attributes of Satan in anything. We want to be partakers of the divine nature, refreshed in soul and spirit by drinking of the living water that makes glad the city of God. Talk it, pray it, act it, the love of

Jesus for fallen humanity. Let every soul become imbued and radiant with the word and Spirit and love of God, and he a medium through which the light and blessing may be communicated to our world. Let this loveless, Pharisaical religion of forms and ceremonies be cleansed away from the heart and life of every Christian, and let the sweet influence of the Spirit of God have a controlling power upon every soul. Ye are the light of the world, to shine amid the moral darkness of the world. We must be imbued with the love of Jesus; all this selfish spirit toward brethren must be rooted out. [1277]

Have an interest that every one be directed to his proper work, and his hands will not grow weary and heavy. Let men unite themselves to their fellow men by the golden links of the chain of love. Let love be without dissimulation; abhor that which is evil, cleave to that which is good. I tell you of a truth there are great misconceptions as to what constitutes faithfulness in the cause of God. The duties devolving upon every minister to care for the flock of God are neglected. There are those who need special attention, who need tender words, kind consideration, tangible help; they need advise, that kind of counsel which will not extinguish the last spark of courage in the soul.

Be careful, brethren, how you represent the character of Christ before the world. Help must be given to sustain the cause of God but this is not all; there are other things to be considered.. Not long since, I spoke in Sydney upon [2 Corinthians 9:6-15](#). Read this carefully. The cause must be sustained, but we are not to encourage sinful actions toward our brethren with the impression that one is justified in neglecting to give attention and help which is required to relieve suffering and break every yoke of oppression that comes under our notice. The zeal that some have for the cause they make an excuse for their neglect of the pressing necessities of men and women, and these are brethren and sisters. Selfishness has been and will be indulged under a pretence of great anxiety for the cause of God, but the cause of God is the cause of the oppressed and the poor. The Lord expects his shepherds to look carefully after the sheep of his pasture and show a personal interest in the oppressed; they are to feed the hungry. If they neglect one case brought to their notice where there is real want of food and clothing, God will surely [1278]

require this: he pronounces no blessing upon those who neglect the personal labor for the poor.

“But this I say, that he which soweth sparingly, shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.” (See [2 Corinthians 9:6-15](#).) Here are the good works which cause love to God to deepen in the heart because of the kindness and love expressed in relieving the poor and the oppressed. Thanks and praise are awakened in the hearts of God’s needy ones, and flow back to God, and angels join the songs of praise coming from human lips, which glorify God, “while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men.”

[1279] While there is need for every man and woman to be faithful in tithes and offerings to God, “that there may be meat in mine house, saith the Lord,” yet this does not comprise all our duty. Those who are so zealous to gather everything possible into the treasury, let them draw upon those who are able, and not press men into service in the canvassing field or in any branch of the work where more is required of them than they are able to give. The prayers and tears of the oppressed ones enter into the ears of the Lord of Sabbaoth, and he will answer their prayers, but his face will be turned away from the shepherds who did not answer their plea, who took from them the money that should have given bread to their hungry families.

“I desired mercy, and not sacrifice,” saith the Lord. The oppression of one widow, the neglect of one father who makes his plea for consideration, will be charged against any one who shall do this. God’s cause can afford to be just. We need to have eyes anointed with the heavenly eye-salve, that we may see things on all sides. We have not a one sided religion, but full, complete in Jesus Christ in everything.

“Wash you, make you clean; put away the evil of your doings from before thine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.’ This word is for the managers in all our institutions, for all ministers who are over the flock, for all who have any connection whatever with the cause of God. Let them give heed unto it; then

will the Lord sanctify, and cleanse, and bless, and prosperity shall attend the workers.

There is a sin among my people, saith the Lord. It is the want of Christ's love for the children of God who need sympathy and encouragement, who need the rich grace of Christ poured into the soul. God help us to care for the very ones it is our duty to care for, and to bless. May the Lord help us individually to represent Christ in our world.

*Ellen G. White.*

## Chapter 156—To O. A. Olsen

**O - 55 -1894**

**Norfolk Villa, Prospect Hill,  
Granville, New South Wales**

Dear Brother Olsen,

I have very tender feelings toward you. I understand how you are placed in relation to the work, and I pray for you, and believe God will lead you and guide you; but I felt the time had come for me to stand in God, and Him alone. The councils at Battle Creek treat me after their own ideas, as they have treated others and will continue to do this until they are converted; and if the enemy could depress and discourage me through their course of action, he would exult. I have not had the sympathy or the faith and confidence of some men who compose your councils; therefore I shall not feel under restraints which they wish to impose upon me. If they could see things in a correct light they would see and understand that I have a connection and an experience with the work that not one of them have; that their constant suspicion, jealousies, and evil surmisings are standing directly in their own way of spiritual advancement, as well as proving a decided hindrance to me.

I mourn now that I did not do the very work I ought to have done when my nephew, Frank Belden, and Captain Eldridge were in responsible positions and had not an appreciation of the Great Controversy, Vol. 4, which the people should have had then as they are having now. What effect did all my talk with a burdened heart in setting before them these things, have upon them? As much as to talk to a stone. My burden, my distress, was interpreted to be through selfish motives. They judged me by themselves. They intercepted themselves in their own management, that the book which the people should have had, which the Lord would have had them have, fell almost useless, and died from the press. Light was in that book which came from heaven; but what account will those men have to give to God for the little faith and confidence manifested in that

book that the warnings should not come to the people when they should have had them? I am so glad the people can have them now. The delay was Satan's own devising. He was working diligently and has brought about a condition of things that the work cannot now go as it would have gone and done its work, which the Lord presented before me needed to be done. Those who hindered the work will have to answer to God for this.

What power did I have, notwithstanding my position and relation to the work, to change the order of things in the councils and decisions made in Battle Creek by men, firm, and set, and determined to have their own way? Verily none at all. There is one who saith, "I know thy works." What reason have I to have implicit confidence in decisions in these councils, who have treated the message and the messenger as they have done? Have I not every reason to believe if they could manage to place me in trying places they would do it? They have done it. I have thought I would hunt up all the expenses I have had to meet on my own account since coming to Australia, for calligraph work and preparation of articles for to get out matters that I have been awakened in the night season to prepare, and to give the figures to my brethren in your councils; but I will not take the trouble. God knows the whole history. I am sick and disgusted with the management of those things.

If I had not been in the field long enough, and the character of my work and my integrity and purity and incorruptness of action is not demonstrated beyond such criticism, it never will be. Satan, it is evident, has power over human minds to put his interpretation on matters in human minds that are not fully under the sanctifying influence of the Spirit of God, that nothing will change. Facts will be misunderstood, and I shall not distress my soul or bring unnecessary burdens upon my workers to enter into minutia to figure out every item to prevent the receiving the suspicions which are ready to spring into life any moment that they think they have a semblance of a chance. I will not humiliate myself before such minds. The time has come when I stand in God, and in Him alone.

[1282]

When I have been in the spirit present in your councils and heard your decisions and how matters in regard to individual cases have been decided, I have not had increased faith in the men in your councils; and should I make myself dependent to be controlled by

them, it would be when I had positive evidence that the strong-minded men in your councils, the men who were making decisions and devising plans, were converted. I take the position, I will work for God; I will use every power God has given me to have in my own hands, through the counsel of God, all the means which I can honorably, through the counsel of God, command, to use as God shall direct in destitute fields. I have no burden nor advice from the Lord to imperil health and life to save expenses to the conference when I know I shall not do as I have done, to place myself in positions of that self-denial which would be detrimental to my health, or to try to save the expenses of traveling to the conference, which has several times nearly cost me my life. Willie has done this so much that it cannot be done in the future, for it has greatly injured his health; and those who stand off, and are at a distance, will not appreciate his work even if he lost his life. The time has fully come to look to God and Him only, and to have a single eye to the glory of God in doing His service; and the Lord God of Israel will we worship and serve and honor to the best of our ability. He is my refuge and fortress. The selfish appropriation of God's money has been, and is still being, registered in the books of heaven. This work means oppression for other workers.

[1283]

One thing I am determined upon, that Willie's life shall not be as it has been. God will have it otherwise. I write because it is time I should write, and because I must do all I can to change an order of things that has not been wise, and in accordance with the mind and will of God. It bears not His superscription. We will work in God's lines, and will be in harmony with my brethren, if they will be on the right side, in harmony with God's mind and God's will; but we will honor those whom God honors, irrespective of their position or talents.

I was reading in Isaiah this morning that the Lord Jesus came to preach the gospel to the meek. I desire the meekness of Christ; and yet, when I see men interposing their unsanctified decision in the way of the Lord's work I shall not be clear in holding my peace. I shall speak decidedly; I shall not be silent, although my mission and the work given me of God may not be recognized by some in your councils. But I dare not be silent, whether men will hear or forbear. I have had my commission, "Cry aloud, and spare not; lift up thy

voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." There are many things that God does not approve that pass current in Battle Creek.

Oh that every man and every woman that handle or are in touch with sacred things would be pure in heart and upright in all their dealing with every man, saint or sinner! It is because of indulgence in sharp dealing and in practice that all such will be ever suspicious of others, judging them by themselves. I have had this scripture much before me: "For I the Lord love judgment; I hate robbery for burnt offering. I will direct their work in truth, and will make an everlasting covenant with them."

To think to secure prosperity to the Review and Herald Office in working contrary to God's principles and attributes will be a vain hope. He will scatter much faster than every human effort to enrich. God has a controversy with those men who have stood in prominent positions and have so managed as to serve themselves, but have not given some of God's workers—ministers in the field preaching the word, and workmen in different lines—a just and equal estimate of their service. All this is written in the books of heaven, and if not seen and repented of in accordance with the light which God has given, will appear charged against them to be brought up in the judgment. [1284]

The Lord has sent testimonies of warning early and late, and how have these appeals and reproofs and warnings been treated? The day of God will reveal. I have tried to not shun to give to our people the whole counsel of God, but have sometimes deferred matters with the injunction, "They cannot bear them now." Even truth cannot be presented in its fulness before minds that are in no preparation spiritually to receive it. I have many things to say, but persons to whom the messages apply cannot in their present unconsecrated state bear them. I have had an article written for Brother Littlejohn since June 3, but have not felt that I could send it, for I fear greatly that he will take a decided stand against any reproof or counsel that will not coincide with his judgment. But this mail carries the message to him. But this case is not being managed mercifully and kindly and generously.

I will say, Willie has not had time to read any articles of any description I may write. He knows nothing of this article. Why?

[1285]

Because he has to plod along as best he can, interrupted often to give counsel to the ministers, brethren, and those in the work. He is with me but seldom. He is worn so that weeks and months a slow fever has been upon him, and a congested brain. Who have I to help me, to read these important matters to? No one, but occasionally to Marian. And yet the conference may think I have abundant help. It is decided in council I shall write on the Life of Christ; but how any better than in the past? But questions and the true condition of things here and there are urged upon me; I write, but I cannot get time to read to him the most important matters which concern the work of God. His time is fully taken up, and I will not have opportunity to bring either good and encouraging things before him, or such matters as I am presenting to you. I oft supply him with help to take his letters and write them out for him; but I make no charge for said labor. He is, I have no hesitation in saying, overwhelmed with responsibilities. It is an easy matter to pass decisions that Willie shall help his mother, when they do not understand he has not time to do the pressing amount of work that piles up about him of a most important character. If he should help me that work must suffer.

Up to this period I have done scarcely anything on the Life of Christ, and have been obliged to often bring Marian to my help, irrespective of the work on the Life of Christ which she has to do under great difficulties, gathering from all my writings a little here and a little there, to arrange as best she can. But she is in good working order, if I could only feel free to give my whole attention to the work. She has her mind educated and trained for the work; and now I think, as I have thought a few hundred times, I shall be able after this mail closes to take the Life of Christ and go ahead with it, if the Lord will.

Since writing these communications, which ought to have been done some time ago, freedom has come to my soul. I have felt the approval of God in a marked degree; and now I shall not have time to copy this, I fear, and will send it as it is. With earnest interest for you and the work of God, I remain,

*Your sister and fellow-laborer in Christ,  
Ellen G. White*

## Chapter 157—To Brethren Who Shall Assemble in General Conference [1286]

(Written October 21, 1894, from Ashfield, NSW, “To the Brethren Who Shall Assemble in General Conference” [Feb. 15 to March 4, 1895].)

I have a burden upon my mind which I cannot lay off. The home field needs wise men in its councils. “Without Me,” said Christ, “ye can do nothing.” We can well spare the work of men who are without the imparted wisdom of God, and the sooner this is done the better it will be for the president of the General Conference and for the other members of the Conference, who must carry the work in straight lines, making clean, thorough records and straight laws for the methods and plans of the other conferences. The General Conference needs to consider well whom it places upon its boards as counsellors and planners, for the voice and influence of those whom they select will have much to do in the shaping of the work. Year after year men who are not in touch with the all-wise and unerring Counsellor are placed in leading positions. Too long these men have been entrusted with sacred interests. They have not grown with the advance and development of the truth; they have not waxed strong in spirit, filled with wisdom and the grace of God. They are selfish and opinionated, and have come to look upon their positions in the cause of God as they would upon common business transactions. They have lost a sense of the sacredness of the work.

The General Conference is so arranged as to connect itself with the work in all parts of the world, and in its councils there should not be heard any human opinions or selfish thought. Favoritism and moving from impulse should find no place; but they have [been] to a large degree. [1287]

I have the tenderest sympathy for your president, Elder Olsen. I know his soul is weighed down with burdens; and unless those connected with him have the Holy Spirit’s guidance, mistakes of a serious character will be made. Plans mingling the human element

with sacred matters will be inaugurated, and men's ideas will be accepted as light when they are detrimental to the progress and success of the cause of God.

[1288] I have carried these matters upon my soul until they seem to be eating away my courage and life. Now I can refrain no longer. I have spoken. Had I known of one who would have stood by Elder Olsen and given him that wisdom in counsel and that help he so much needs, I would have sent this letter long ago; but after writing it, I have drawn back from sending it. It has been a mystery to me how Elder Olsen could receive and sanction two men of similar religious character, when he has no evidence that they are consecrated to God. They have manifested little of a vital connection with God, and yet he has linked them together and sent them upon distant and important missions, to do important work demanding clear and sanctified agents who could look to heaven and say, "Speak, Lord; for Thy servant heareth." Elder Olsen's proposition to have A. R. Henry come to this country I could not sanction. I was compelled to say that we did not want him. God had presented his case before me. Since the Minneapolis meeting he has never taken his position in full reception of the light God has so graciously given for these last days. He has not honored the position he has occupied in the Office, because he has carried the spirit of A. R. Henry in full size. In him there has been no diminution of self. God has revealed to me that the influence given to these men whose hearts are not right with God, who are not in harmony with God, will prove in the end a curse instead of a blessing. The confidence of the people cannot sustain these men if they pursue their course of action.

Those who have subdued, contrite hearts are tenderly regarded by the Lord. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" [[Isaiah 57:15](#)]. Thank the Lord! I praise His name that He does not judge unrighteously. "His mercy is on them that fear Him from generation to generation. He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich He

hath sent empty away” [Luke 1:50-53]. Read also every verse of the 62nd and 34th Psalms, for they both contain important lessons.

“Hath a nation changed their gods which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.” “Thus saith the Lord of Hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor if ye oppress not the stranger, and the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt; then will I cause you to dwell in this place, in the land that I gave your fathers, for ever and ever. Behold ye trust in lying words that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord.” “Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart, I try the reins, and to give every man according to his ways, and according to the fruit of his doings.” “Now therefore, go to, speak to the men of Judah and to the inhabitants of Jerusalem, saying, Thus saith the Lord, Behold,

I frame evil against you, and device a device against you: return ye now every one from his evil way, and make your ways and your doings good. And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart. Therefore thus saith the Lord; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon, which cometh from the rock of the field or shall the cold flowing waters that come from another place, be forsaken? Because my people hath forsaken me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up.”

[1291]

These words of the Lord were read in my hearing, and I want that they should be read before the people who need them, especially before the men who have not been walking in the light. I would not urge Elder Olsen personally to take the load upon his shoulders. The men who should stay up his hands are weakening them, and I appeal directly to them. God grant that something shall be done; for I know that the Lord cannot prosper His [church] while such principles as have been practiced are still the rule of action. When the messages sent them are brought before these men, and they make no response, are unaffected, or else [are] too proud to admit their wrong course of action, bracing themselves to resist every appeal, their spirit is similar to that of Nadab and Abihu. They are determined to walk in the way they have chosen, and the Lord gives them up to their own perverted imaginations. The Lord has a controversy with them, and yet Elder Olsen treats them as representative men, sending them hither and thither as men of discernment, endorsing them as trustworthy and reliable men, to whom the people shall listen and show respect as the voice of God in the Conference. But when they give unmistakable evidence that they are not taught or led of God, they are not to carry matters as they choose; for they will not work in Christ's lines, Enterprises in this large field of God need much consideration and wisdom from God; but men's ideas, mingled with selfishness, will be enough to drown the voice of God, which will not be heard in the uproar of voices. Thus portions of the field are neglected and mismanaged. No arrangements are to be made to fit the field. We must take them as they are, even

though hard and unpromising. The men who are engaged in the work must have a knowledge of God and of Jesus Christ, whom He hath sent. They must be men whose hearts are under the discipline and molding of God, giving evidence that they love and fear God and are responsible to Him; men who are humble, conscientiously and faithfully performing the work as God would have it done; men who are not arbitrary and self-exalted, anxious to carry out their own ideas, but who feel that they can and will lean upon the great Counsellor.

[1292]

There is little of the Holy Spirit in your councils. The men composing them do not feel that they must “be still, and know that I am God.” The work has been extended, and the churches need the riches of the grace of God, the sanctification of the Spirit of God, that the members, by a proper division of labor, may develop their capabilities in doing good. A more important matter than this cannot occupy the minds of the members of the General Conference in their deliberations. The same men are not to compose your boards year after year. Changes should have been made long ago. God would have the church roll away her reproach, but as long as men who have felt fully competent to work without accepting counsel of God are kept in office year after year, this cannot be done. This state of things is leavening every branch of the work, because men do not feel their need of the guidance of the Holy Spirit. When men feel competent to pronounce judgment and condemn the Holy Spirit, they do a work for themselves which will be difficult to counteract. The whole head becomes sick and the discernment so weak that it is apt to judge unrighteously. The Spirit still calls, but they do not hear nor heed the call of God.

[1293]

“He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.” “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” God calls; listen to his call. “Be watchful and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent.

[1294]

If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” “I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot so then because thou art lukewarm, and neither cold or hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and poor, and miserable, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see.”

Those who have resisted light and evidence are in a very sad condition, for they walk as blind men, and not knowing at what they stumble. They make crooked paths for their feet, and the lame are turned out of the way. The Holy Spirit has been proffered again and again to the church in Battle Creek. The Holy Spirit has breathed upon the souls there for whom Christ has died. Then was the time to honor God, to praise Him, to respond to His grace by cultivating a love for heavenly things, by beholding Jesus, that His likeness might be reflected in their cheerful, grateful praise for the manifestation of His love and grace. There is but a step from earth to heaven. Why did the heavenly anointing depart? Why did mischief come in? Because the soul was not trained to the exercise of pity; because faith scarcely had an existence; because the men handling sacred things were sharp, critical, and censorious.

## Chapter 158—To A. R. Henry

[1295]

H- 31 a- 1894

Ashfield Camp-ground, N.S.W.,

**Oct. 27, 1894.**

**A. R. Henry, Review and Herald, Battle Creek, Mich.:**

*Dear Brother,*

I am awakened this morning at an early hour to write to you things which I must bring before you directly. I am much burdened on your account. I tremble before God as I have a sense of things which have for years been presented before me, and which have existed for a period of years. There has been unrighteousness in your course of action toward your brethren in the faith. Satan has surely worked his will through you altogether too many times for the good of your brethren whom you did not harmonize with. Brother Eldridge has had a part in those transactions, and others have been swayed by your decisions, and have been led to harmonize with your injustice toward your fellowmen. In your councils your perverted, unsanctified ideas in regard to men and things have taken form in decisions that are unrighteous.

It was the duty of the president of the General Conference when he was convinced that a wrong estimate was placed upon men, to stand firmly against such a course of action; but he has not always done this, because he was afraid of you and of Capt. Eldridge. It is because these things stand recorded against you in the books of heaven that I write you this morning. When Eld. Olsen's voice should have been heard in remonstrance and rebuke, that voice was not heard. He did not have faith in God to lay his hand firmly upon that which, under the control of the Spirit of God, he knew to be wrong; and without hindrance you have pursued your own course, venturing to do things in your own spirit, walking in the fire of the sparks of your own kindling. You have done many acts of injustice

[1296]

by your voice, and with your pen subscribed for many things which you will not care to meet in the judgment.

[1297] There is One who knows all things. While before my ministering brethren in this place, the Spirit of the Lord has rolled a burden upon me to speak decidedly plain things which I dared not withhold; at the same time a book was opened before me, and A.R. Henry's name was standing at the head of long lists of acts of injustice to his fellowmen. I present this for you to consider. My heart is sick and sore, but I dare not withhold the warning. Another list recorded neglected opportunities,---occasions when you could and should have been a help and blessing to your fellowmen, but were the opposite because your personal feelings, the atmosphere that surrounded your soul, clouded your vision and you could not discern that justice and righteousness were to characterize the words that you spake, and everything traced by your pen. Your positions of trust in connection with the cause of God demanded this from your pen and your voice; but self, unsubdued, unsanctified, unholy, prevailed. You have not walked humbly before God.

I fear for my brethren who are intrusted with grave responsibilities; for I have been shown how difficult it is for human nature to be under the control of the Spirit of God and to bear God-given responsibilities meekly. Those whom God would make representative men, illustrious for good, spoil their own lives because they do not make God their fear and their continual counselor, and do not walk humbly before Him as did Daniel. They indulge selfishness, self-esteem, and do not maintain strict faithfulness, or manifest a Christlike spirit in their dealings with those who are God's purchased possession and whom Christ calls His brethren. Many men God has tested and tried who, if they had been faithful in the smallest and largest matters, working as if in the sight of the whole universe of heaven, the Holy Spirit of God would have used in a special manner; they would have presented to the world, to angels and to men, an example in good works that would have been as a bright light kindled at the divine altar, and shining forth to the world in no fitful rays, but clear and steady, increasing in intensity, so that men, beholding, should be led to glorify our heavenly Father.

God has written in unmistakable lines the motives that have prompted to action. It was not the practice of pure and undefiled

religion that has permeated the Office at Battle Creek, that has prevailed in many councils. It is not this that has caused sorrow and oppression, that has led men to cry unto God for justice. God will not be deaf to the prayers of the oppressed. Every action which has caused sorrow to the purchased of His blood He will requite to the actors unless they shall accept the grace of God and repent. The Lord will not be a party to the least wrong. He will not sanction decisions made against his brethren. He will punish the wrong-doer for all these things. It is difficult for men who begin to walk in the sparks of their own kindling to discern that it is not a sacred but common fire, until they lie down in sorrow. Read [Isaiah 50:10, 11](#). [1298]

Here is opened before me a Thus saith the Lord, which I present before you. God is to be feared, for He is a jealous God. Those who in his providence are placed in responsible positions to do his work have the whole heavenly universe opened before them, from which they may draw. I have been shown of God that His work has been greatly marred because the spirit and attributes of Satan have been allowed to have a controlling power. Silence gives consent, and when men who are engaged in the sacred work of God allow their own likes and dislikes to prevail, so that they themselves do, or allow another to do, the least act of injustice to the brethren of Jesus Christ, it is registered as done to himself in the person of his followers. These men may not be erring, they may make mistakes; but let those in positions of trust take heed how they treat all such; let them remember that they themselves are not free from errors and mistakes.

If one whom God has entrusted with his heritage, to watch for souls as they that must give an account, sees any of the sheep and lambs of God's pasture treated in a manner that his judgment teaches him is not right, yet he says nothing, makes no protest against such a work, the sin is charged not only against the wrong-doer, but against the one who had a knowledge of it, and allowed the wrong to be done when he could have prevented it. He fears to lose or weaken his influence over the strong, stubborn-spirited workers, and his voice is silent when it should be heard in behalf of truth and righteousness. He is an unfaithful steward. The power of discernment is marred, the clear conception of right and justice becomes confused, and the [1299]

mind and will of God are hidden by the spirit and propositions of human beings under the control of the enemy.

[1300] These words were brought before me in a forcible manner: [Isaiah 29:9-24](#). This is the very description God has given of the course that has been pursued in Battle Creek by men supposed to be trustworthy. Again and again I have in Spirit been brought into your councils and have seen that the principles of the ten commandments have been violated by men. Have not shown supreme love to God nor love to their fellowmen as they love themselves. Any one who questioned the course of action they have thought themselves wise to pursue, has been heartily disliked and despised. The very men whom God has entrusted with a message for his people have not been treated with respect; and A.R. Henry had those in harmony with him, had the power been in their hands would have rejected, not only the message, as they have done, but the messengers whom God has sent. These men were intrusted with a work to do for the Master, and had their mouths been stopped, had their voices been silenced, God would have raised up others to do this work. If no human voice could be heard, He could have given a tongue to the stones to proclaim the very message he would have come to men.

Will Brother Henry consider what kind of spirit they have cherished in reference to the message and the messengers. How bitter were your feelings against them. Do you think that God was leading you? These feelings are waiting for a revival. If in the history of the men who have borne this gospel message, anything should take place which should prove them erring, fallible as yourselves, you would not consider your own errors and mistakes; you would manifest the most bitter feelings against them. It is high time you were thoroughly converted, that your sins may go beforehand, and be blotted out now in probationary time, lest it shall be forever too late for wrongs to be righted. Read [Isaiah 30:8-13](#).

[1301] I have not dared to speak to you smooth things. I have not dared to prophesy deceit. I have declared to you the word of the Lord, but some things I have not communicated in so plain and sharp a manner as the case demanded. You have not accepted the testimonies of warning and reproof which the Lord has given. You have had a hatred of the message which his chosen messengers have proclaimed. You have acted and expressed the hatred of your hearts

just as far as you have dared to do so. If Jesus had been upon the earth, he would have cleansed his temple courts from the buyers and the sellers; he would have driven out the men who were dealing unjustly, and would have said, "Take these things hence;" for "it is written, My house shall be called a house of prayer; but ye have made it a den of thieves."

Brethren, there are things to be repented of, things to be undone as far as it is possible to undo them. You have made a man an offender for a word. When if God had taken you in hand, and treated you in as pitiless and merciless a manner as you have treated some who appealed to you, and who needed your help, you could not now find mercy or pardon. You have done a work which I will not call by its right name. It is a work that calls for thorough repentance. The persons wronged could expect no justice, for your likes and dislikes have been indulged with controlling power. Those who should have stood for justice and equity, but who have permitted your decisions to prevail in councils knew better than to let things go and raise no remonstrance. But they have done this time and again; conscience has been warped, the mind confused and beclouded, so that they do not feel the sin and danger of allowing unconverted, unsanctified men to control in deciding upon measures in God's work.

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" Men may possess capabilities given them in trust of God, but if they are not humble men, daily converted men, as vessels of honor, they will do the greater harm because of their capabilities. If they are not learners of Christ Jesus, if they do not pray and keep their natural hereditary and cultivated tendencies under control, traits of character that God abhors will pervert the judgment of those who associate with them. [1302]

Has not God been speaking early and late for years, and you have not heard and obeyed His voice? With every one connected with the office the efficiency for good is derived from Christ Jesus; the saving power of grace is not guess work; it consists in an actual relation between sinful man and his heavenly Father, between the sinner and his divine advocate. Every man in connection with the work of God has his measure of responsibility. In himself he can do nothing, but God is the vital power, and the human agent must

work, realizing his personal responsibility and using the oars God has placed in his hands.

[1303] Brother Henry, your heart has been at enmity with your brethren. You have had a great amount of light and evidence, and have oft time been convicted by the Spirit of God, but your selfish, stubborn spirit has refused to bow in humility before God and confess your wrongs. Your heart has become hardened, and I am sorry to say that you and your associates have had so much light which you have refused to receive that you will have no increased light until you retrace your steps. So long have you trifled with and resisted the Holy Spirit of God, as did Pharaoh, that your peril is far greater than was his. Men of like mind have sustained you, and those who know your danger yet have not set the danger before you, have an account to render to God for keeping you in positions of trust, when if you had the power, you would hurt and destroy the messengers and message God has sent. You would rejoice to discover in them errors that you could make use of to depreciate all their work.

The Lord reads the heart as an open book. The men who are not connected with God have done many things after the imagination of their own evil hearts. The Lord declares concerning them, "They have turned unto Me their back, and not the face, though I taught them, rising up early and teaching them; yet they have not hearkened to receive instruction." We are amid the perils of the last days, the time will soon come when the prophecy of [Ezekiel 9](#) will be fulfilled; that prophecy should be carefully studied, for it will be fulfilled to the very letter. Study also the tenth chapter which represents the hand of God as at work to bring perfect method and harmonious working into all the operations of his prepared instrumentalities. The eleventh and twelfth chapters also should receive critical, thoughtful attention. Let these prophecies be studied on your knees before God; unless you take up the stumbling-blocks which by your own perverse spirit you have laid in the way of many who have been connected with you, God will turn His face utterly from you and your associates.

[1304] True religion is the imitation of Christ. Those who follow Christ will deny self; take up the cross, and walk in his footsteps. Following Christ means obedience in all his commandments. No soldier can be said to follow his commander unless he obeys orders. Christ is our

Model. To copy Jesus, full of love and tenderness and compassion, will require that we draw near to Him daily. O how God has been dishonored by his professed representatives! The first three chapters of Hebrews are presented to me as of great importance to enlighten the eyes and to direct the life.

The Lord God of Israel demands an altogether deeper piety than has been manifested by those who have been placed in positions of sacred trust in the Review & Herald office and in the management of the great work in connection with the cause of God. If these men are not under the special influence of the Spirit of God, if they do not recognize his voice, they will work after their own imagination, and will set in operation plans that will be entirely contrary to the mind and Spirit of God, and that will counteract the work of God.

In Hebrews it is stated of Christ that He was exalted above his associates because he loved righteousness and hated iniquity. Righteousness is simply loving and doing that which is just and right to every soul with whom we have to do. Iniquity means perverting the right. Crooked practices, selfish plans, are instituted, that self and certain ones may be benefited while in order to secure these ends, others are oppressed. All this is robbery toward God and toward man. True principles are forsaken; things are twisted out of God's line in order to gratify selfishness. Wrong means turning things out of the straight lines in which God designs they should go. Fraud is a transgression of God's commandments and all who profess to be Christians, and do not obey the commandments of God, misrepresent the character of Jesus. Those who believe the truth for this time will practice it voluntarily, at any cost to themselves. Sound doctrines will be represented by sound practice.

[1305]

O how few have been anxious, intensely anxious, for their souls' sakes to understand what constitutes true piety. It is the doing of the words of Christ. It is guided and controlled by the precepts of the Bible. The grace of Christ will purify the heart from every defilement of selfishness and phase of sin. Of Christ it is stated, [incomplete].

Those who made and executed the plans appropriating God's intrusted money in large wages for themselves were not profited thereby in a single instance, although they may imagine that they were. In accepting this money they reveal that they could not be

trusted to handle the Lord's goods. This action will stand against them, revealing that they were actuated by principles that God has not given us any liberty to adopt in his work.

[1306] The action in this matter instituted in Battle Creek robbed the cause of God of money which he would have employed in advancing the work where the banner of truth has not been uplifted. The payment of such large wages was entirely contrary to the plan of God in any line of his work, it was contrary to the example of Christ in his life. The greatest Teacher the world ever knew gave every institution in our world a pattern of self-denying, self-sacrificing principle.

Those who change God's order of things in order to follow the counsel of selfish men, will be prompted to cut down the wages of men whose work is, in the sight of God, of such a character that through him their influence is bringing means into the treasury to sustain his cause. This action before the universe of heaven and before men reveals the character and disposition of the men who are handling sacred things. And under the inspiration of the same selfish spirit these very men, if they see a chance, will cut down the wages of the laborers in the vineyard of the Lord, without their consent, and without understanding their situation. In many cases this action brings families into straight places, and those who have the power in their hands know little what may be the consequences of deducting from the wages of the laborers. It is just as much the right of the ones employed in the cause to have a voice in such transactions as it is of men employed in various branches of trade.

[1307] God's cause can afford to be fair and true, it can afford to deal on right principles. When any such work as cutting down wages is contemplated, let a circular be published setting forth the true situation, and then ask those employed by the Conference if, under the pressure of lack of means, they could do with less means of support. All the arrangements with those in God's service should be conducted as a sacred transaction between man and his fellowman. Men have no right to treat the workers together with God as though they were inanimate objects to be handled about without any voice or expression of their own. I have been shown that men have sat on the auditing committees who have not had discrimination or judgment. Farmers who have no real understanding of the situation of the

workers have again and again brought real oppression and want into families. Their management has given occasion for the enemy to tempt and discourage the workers, and in some cases have driven them from the field. It is not justice nor righteousness to deal in so cool a manner with this phase of the work. God is not glorified by any such arrangements. The inward fountain of life needs cleansing, and the human will needs to be under the sanctification of the Spirit of God.

Many know little of what this means, “Put on the new man, which after God is created in righteousness and true holiness.” The work of the Holy Spirit is to fashion the man after Christ’s likeness. The man is not to use the Holy Spirit, but the Holy Spirit is to use the man. Read [1 Peter 3:8-12](#); [Matthew 5:7-9](#); and [13-16](#); [7:15-20](#).

“Work out your own salvation with,”—a pompous, overbearing, dictatorial spirit? If this is to be a doer of the word, many connected with our institutions will receive a reward. But the word of the Lord is, “Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure.” “The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us walk (work) in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.”

[1308]

God sees every transaction; nothing is hid from him. There is too much responsibility assumed by men who have not cultivated the love and compassion and sympathy and tenderness that characterized the life of Christ. In dealing with some of their brethren who have not followed their counsel or who may have questioned their course of action or who may have had dealings with them that did not please them, they manifest no love, although these souls are the purchase of the blood of Christ, and may be more precious in the sight of God because of their simplicity and their integrity in maintaining the right at any cost. When the brethren who for some reason dislike these persons have a chance, they will give encouragement to the spirit in harmony with the attributes of Satan rather than the Spirit of the living God. They will do things to hurt their souls, and will manage in such a manner as to humble and oppress them. These souls are

[1309] God's property, precious in his sight, and he will judge those who do things of this character. It is time that all such transactions were repented of, and these sins were going beforehand to judgment, that they may be blotted out. When the Holy Spirit shall work upon the minds of the human agents and bring these things to remembrance, will they confess their sins? Will they make everything right with their brethren?

Let the prayer go up to God, "Create in me a clean heart;" for a pure, cleansed soul has Christ abiding, therein, and out of the abundance of the heart are the issues of life. The human will is to be yielded to Christ. Instead of passing on, closing the heart in selfishness, there is need of opening the heart to the sweet influences of the Spirit of God. Practical religion breathes its fragrance everywhere. It is a savour of life unto life.

The lips that have uttered perverse things of God's delegated servants and have scorned the message they have borne, have put darkness for light, and light for darkness. Instead of watching, as did the Pharisees, for something to condemn in the message or the messengers, something to scoff at and deride, had they opened their hearts to the bright beams of the Sun of Righteousness, they would have been offering grateful praise rather than watching for something which they could misinterpret or twist so as to find fault with. O, when the first ray of light shone upon them, if they had only praised God that the heaven sent message was truth, then more and clearer light would have shone into the chambers of the mind and into the soul-temple.

[1310] The only true knowledge of the message of the righteousness of Christ, the only true test, is personal acceptance of it; the effort will be vitalizing to the human soul. By poor, misguided human agents the messenger of truth may be regarded as infallible; by human minds that think themselves wise, he may be placed where God should be; and he may be left to reveal that he is not infallible; then the ones who have looked for something to condemn feel a triumph in iniquity, and those who exalted the human agent may be just as willing to turn against him. But there is the message all the same: It is not changed, it trembles not from any shock it may receive. The men who have been lauded and exalted may reveal the weakness of humanity because they did begin to think they were more than

common humanity; but what then? Will they adhere to error? Here is the test. If when they see the danger, they flee from it, they show to the world, to angels and to men, that the citadel of the heart is the temple of the Holy Spirit, and that they will in no case harmonize with selfishness of any description.

Until the heart is surrendered unconditionally to God, the human agent is not abiding in the true vine, and can not flourish in the vine, and bear rich clusters of fruit. God will not make the slightest compromise with sin. If he could have done this, Christ need not have come to our world to suffer and die. No conversion is genuine which does not change both the character and the conduct of those who accept the truth. The truth works by love, and purifieth the soul.

When the character, in both warp and woof, is composed of worthless material, an attempt is often made to patch it up; the motives and impulses and actions supposed to be good, are to be retained, while other things, the more objectionable features of the character are to be discarded. Thus thought Nicodemus until he listened to the lessons of Christ. These lessons came home to his soul with solemn power, revealing that his piety was not after the similitude presented by Christ. Nicodemus had witnessed the miracle of Christ, and he came to the Master by night, for he had not the moral courage to approach him openly, since this would excite the criticisms of the priests and Pharisees. When he greeted Jesus as Rabbi, he thought he was showing him special honor. He said, "We know that thou art a Teacher come from God; for no man can do these miracles that thou doest, except God be with him." This was a great step for Nicodemus to take, but Jesus answers him, "Verily verily, I say unto you, Except a man be born again, he can not see the kingdom of heaven." [1311]

These words are wholly appropriate for men who have had and still have a connection with the Review Office and with many of our institutions. The new cloth can not be put as a patch upon an old garment. We are to discard the old garment of character, and to receive from Christ the new garment woven in the loom of heaven, even the robe of his righteousness. Here is where the carnal heart has risen in rebellion. Man tried to patch the old garment of Phariseeism rather than to discard his self-righteousness for that garment which is new throughout, the righteousness of Christ. Man's [1312]

devices and methods are much more in harmony with the natural inclinations; men choose to have some of self and some of Jesus. To accept the entirely new fabric does not give sufficient honor to the natural feelings and sentiments of the human mind. The religion that must reshape the man, transforming the entire character, is very distasteful, and here man's plans and God's plans come into collision. The apparent good deeds brought into a life that is not Christlike, a life in which justice and mercy and the love of God are not an abiding principle, are only misleading, a stumbling-block to the world.

Christ presents the remedy to Nicodemus: "Verily, verily I say unto thee, Ye must be born again." These words are addressed to thousands in this age. Verily, verily I say unto thee, self-righteous sinner against God, yet claiming to know the truth, Ye must be born again. The Lord says, "Behold, I make all things new." If any man be in Christ he is a new creature; old things have passed away, and behold, all things have become new." The patchwork religion is not of the least value with God. He requires the whole heart. No part of it is to be reserved for the development of hereditary or cultivated tendencies to evil. To be harsh, to be severe, too self-important, selfish, to look out for one's own selfish interest and yet be zealous that others shall deal unselfishly, is a religion which is an abomination to God. Many have just such an experience daily, but it is a misrepresentation of the character of Christ.

[1313] God has been speaking in reproofs and warnings, but these have made very little impression. There has been no decided change with some, and the Lord has lifted up his hands to turn things into another channel. The Lord hates pretense and hypocrisy. The high-handed ruling, the domineering, the daily example that is contrary to the example of Christ, had been borne with long, and because sentence against an evil work has not been executed speedily, the hearts of the sons of men are fully set in them to do evil. God calls for a reformation in the men who occupy positions of responsibility in Battle Creek, the men who are continually misrepresenting Christ to their associates. Unless you repent, he will come near to you in judgment.

No man can serve God acceptably and let his light shine to the world unless he is loyal and true to the precepts given in God's holy

word to guide and control our lives. The statutes of men are contrary to the principles of the law of God, both in the first four and in the last six commandments. These precepts are largely discarded by some who have a part to act in the cause of God. Manmade codes and inventions are many.

Instead of making changes where they should have made them years ago, in their individual selves, instead of humbling themselves to be converted, to put on Christ, to stand for principle and justice and equity under all circumstances, they will propose to change the instrumentalities; but this upsetting of things will not remove the difficulty one whit. Would that my voice could reach to every soul in America who has had so great light and say, When you are changed in heart and character, then the hand of God will be manifest in the working of all machinery in his cause. Perfect order will come out of confusion. [1314]

But it is men that need the change. It is men that have sown their weakness and selfishness in councils that would benefit themselves. Shown it in receiving the large wages which mean the limiting of others below what they should have. The curse of God is on all such inventions. Religion must be carried into all business transactions. "If ye love me," said our loving Redeemer, "keep my commandments." "He that hath (a knowledge of) my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." See [John 14:23, 24](#).

These words should be studied; they are plain, and they decide the character of the religious profession of many who have been placed in positions of sacred trust. God would have made them representative men if they had followed his counsels; but they chose methods and standards of their own, and they have become traitors to the sacred cause of truth and justice and righteousness. The world sets up its standards as our pattern, and men who claim to believe the truth have had an itching desire to meet the world's standard. If God had not again and again sent messages of warning, where would his professed people be today?

The world is not to be our instructor; it sets up its standards which some suppose to be just the thing to be adopted; but they are no rule for us. God has chosen us out of the world; therefore [1315]

the world knoweth us not because it knew him not. The motto of every true Christian should be, I must be in the world, and not of the world. We are not to be conformed to the world. The world will be impressed with the gospel only as we speak and act as the representatives of Christ, as the members of the royal family, children of the heavenly King, pilgrims and strangers, seeking a better country, even a heavenly. It is our privilege to show forth the praises of him who hath called us out of darkness into his marvelous light. Never is the least injustice to be done to God's subjects, the purchase of his blood. The Lord's way must be kept, and his way is exalted in righteousness. Christians, in their manner and words and character, are to reveal their heavenly extraction. We are never to apologize to the world for being Christians and daring to be right.

## Chapter 159—To O. A. Olsen

[1316]

**O-58-1894**

**“Norfolk Villa,” Prospect St., Granville, N.S.W.**

**Nov. 26th., 1894.**

**Elder O.A. Olsen:**

*Dear Brother,*

Of late I have not addressed so many communications to you as heretofore, fearing to lay upon you responsibilities that would be a task. When we left Michigan, I placed in your hands testimonies in regard to matters in the office. They were important and explicit, and I enjoined upon you to have a most faithful work done in reading the testimonies to those concerned, in order to correct the existing evils. But you did not follow the directions, and the same things went on accumulating in their objectionable features until the matter was again presented to me in an aggravated character, with these words for those in responsible positions: “Neither will I serve with your sins, or be with you any more, unless you put away the wrongs from among you.”

I learned from letters received from you that you did not read the testimonies to those concerned and decidedly point out their errors. Here you failed to do your duty as President of the General Conference. You were presented to me in Council meetings, listening to the statement and decisions of strong minded and hard-hearted men who were not under the controlling influence of the Spirit of God. You knew that these decisions were not according to God’s order, yet you did not protest against them, and thus suffered them to pass as having received your sanction. Thus things have been going according to the will and impulse of men who are opposed to God’s will and are bringing in an order of things that God cannot accept or sanction.

[1317]

You thought that you would deal with these matters in your discourses by dwelling upon general principles, and hoped that this would prove the best method of correcting the wrongs. But you

should have spoken in the Board and Council meetings. The wrong principles advanced should not have been permitted to take form in wrong practice because you held your peace or gave such a feeble protest that those who were pursuing the wrong course thought you were with them. The sanction which you gave by your silence strengthened their hands in an evil work.

[1318] You yourself have not been able to discern clearly the right and justice, the tenderness and mercy and strict integrity, which should have been maintained in all your decisions. These matters have several times been presented before me, and I dare not withhold them. You might better have done far less preaching, and reserved your energies to take your stand personally against the wrong in spirit, in mind, in judgment, that has struggled for the mastery, and in a large degree obtained it, leading to a wrong course of action. Had you thus taken your stand, your discernment would have been sharper, and you would have been able to give your decision against the slightest act of injustice toward God's heritage. Those who are working contrary to the will of God and misrepresenting his character, would have been given to understand distinctly that you could not permit these things to go on, you could not let them pass in heaven as your action. It was your duty to speak decidedly, but you kept silent.

I send this to you because I do not wish you to feel that I am in harmony with your course in these things. I beseech you to serve God with your mind, might and strength, and make straight paths for your feet, lest the lame be turned out of the way. I have deep, earnest interest and love for you, and I am so anxious that you shall not in any case give your endorsement to wrong doing.

I have recently sent very earnest, decided testimonies to men in responsible positions that they should not have occupied up to this time without evidence of a thorough transformation of character. Whatever their business tact, these men who have so long been evidently resisting light and evidence, fighting against God, should have been separated from the work, both for their own souls sake and for the sake of the cause. For while they are kept in positions of trust, their voice and influence sway many things in the wrong direction. When matters of the greatest importance have come up for decision, their judgment on the questions has depended on the

state of mind they chanced to be in. The mind and heart are not under the influence of the Spirit of God. They are men of strong temperament, decided preferences, and much force of character, and their will and influence have decided matters under the control of another spirit than the Spirit of God.

If these men had a sense of what they have been doing, of what they must meet in that great day when all shall see as they are seen, and know as they are known, they would feel an anguish of heart, an agony of soul, that would be somewhat proportionate to the harm they have done the cause of God. At times temptations come into such minds with overpowering force, for Satan never sleeps, and never takes a vacation. He is always watching his chance to crowd into your important meetings, to reveal his own attributes through the workers, and make of no effect the spirit of testimony that has been appealing to them in reproof and warnings for many years. [1319]

The only hope of these men of iron will and hearts of stone is to fall on the Rock and be broken, Contact with Christ brings currents of divine power into the soul, so that the old cherished, natural tendencies, habits, and practices, are changed by the Spirit of God. What they need is a genuine conversion. When they have this experience these weak, tempted souls will look unto Jesus and say, "I can do all things through Christ which strengtheneth me." They need to appreciate every ray of light that comes from the throne of God into their pathway. They need to catch the Spirit and principle of the holy law of God, and conform their life to the character of Christ. A new power takes possession of the new heart. Man can never work out this change for himself. It is a supernatural work, bringing a supernatural element into weak and wicked human nature. This power will cast out the devils that possessed the mind and will, and whose power has been revealed even in the words and works of those who claim to be children of God.

The truth of God has been resisted and trampled down by men who hated its pure and heavenly principles. Men have walked in the fire of the sparks of their own kindling. God wants every man who is connected with his sacred work to be a man with whom he can communicate, a man of humble, teachable spirit, and contrite heart. Workers who possess this character will not creep and grovel in earthliness, they will not be in bondage to men nor to Satanic [1320]

agencies. They will quit themselves like men, and be strong. They will turn their faces to the Sun of Righteousness, rising above all baser things into an atmosphere pure from all spiritual and moral defilement.

He who has become a partaker of the divine nature knows that his citizenship is above. He catches the inspiration from the Spirit of Christ. His soul is hid with Christ in God. Such a man Satan can no longer employ as his instrumentality to insinuate himself into the very sanctuary of God, to defile the temple of God. He gains victories at every step. He is filled with ennobling thoughts. He regards every human being as precious, because Christ has died for every soul.

[1321]

“They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles.” The man who waits upon the Lord is strong in his strength, strong enough to hold firm under great pressure. Yet he is easy to be entreated on the side of mercy and compassion, which is the side of Christ. The soul that is submissive to God is ready to do the will of God; he diligently and humbly seeks to know that will. He accepts discipline, and is afraid to walk according to his own finite judgment. He communes with God, and his conversation is in heaven.

O, how much evil has been committed by placing a high estimate on human talent, when the possessor was unconsecrated, unsanctified. All human talent is valueless before God until the superscription of Jesus is placed upon it. Then in and through Christ the possessor becomes an efficient agent for good because he has a living connection with God. When truth gets full possession of a man’s conscience, it sanctifies the soul. All his sensibilities are aroused, his sympathies are not fitful. The light from the Sun of Righteousness shines into his heart, and he becomes an earnest, living representative of truth. It is not the most eloquent men or the so called great men in business in matters that are essential, but men who may be looked upon as having little talent, yet who are true, simple, humble, great-hearted men, these may attain to wide usefulness, blessing humanity everywhere Jesus says, “Ye are the salt of the earth.” Would that every man in the office of publication would practice the lesson taught by this symbol, and represent the saving salt: God is not deceived; he knows every grain of pure salt.

Enoch walked with God, and he was not, for God took him. The Lord would have us walk with him. If he directs the work, it will move in his way, and will bear his impress.

I write you this because I dare not do otherwise. I do not want you to bear all the responsibility, therefore I will send this to others who should understand the situation, and help you. We are praying for you, that God will give you his supporting grace.

With sincere desire that you may be wholly and ever on the Lord's side, I will wait and watch and pray.

(W.F.C. - Nov 26th. 1894.)

## Chapter 160—To O. A. Olsen

Lt 57, 1895

### Warnings Against Worldliness, Rejecting Light, and Unconverted Leaders; an Appeal to Exalt Christ and Proclaim the Message of Righteousness by Faith

(Written to O. A. Olsen, from Hobart, Tasmania, May 1, 1895.)

I am deeply burdened; but what shall I say? I am troubled for you, my much-respected brother. I am bowed down with anguish of spirit, for the situation is becoming more and more perplexing.

A net has been spread to involve the Conference—a net that the people know not of, and that very few suspect the existence of. The condition of things is binding your hands and hindering the work. The crisis will soon be reached. The state of things is not fully revealed to me, but this much I know: to a great degree the management of finances has been conducted on wrong principles. While all is supposed to be prosperous, there is peril.

You have connected with you men who have no living connection with God. You fear to exercise your judgment, lest there shall be an explosion. This is why I feel so sad. I have written out matters that I dared not send to you unless there were persons of a firm, decided character who would stand by your side as true yoke fellows to sustain you. The two men who have been especially associated with you should, in their present spiritual condition, have no part in planning and carrying forward the work of God in any of its various lines. If they were to see themselves as God sees them, and fall upon the Rock and be broken, a decided change would appear in them. Confessions would be made to free their souls from every corrupting influence.

[1323] These men are saying in their hearts, “My Lord delayeth His coming,” and the thought is expressed not only in action but in words. “Be not deceived in regard to Christ’s speedy appearing,” these false guides are saying. “Peace and safety. The time is not yet. All things

continue as they were from the beginning.” They are denying the truth in their spirit, in their works, and in their words. They come under the denunciation of Christ: “But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth” [Matthew 24:48-51]. See also [Luke 8:12, 13](#); [Matthew 11:20-23](#).

Because iniquity abounds, the love of many waxes cold. There are many who have outgrown their advent faith. They are living for the world, and while saying in their hearts, as they desire it shall be, “My Lord delayeth His coming,” they have beaten their fellow servants. They do this for the same reason that Cain killed Abel. Abel was determined to worship God according to the direction God had given. This displeased Cain. He thought that his own plans were best, and that the Lord would come to his terms. Cain in his offering did not acknowledge his dependence upon Christ. He thought that his father Adam had been treated harshly in being expelled from Eden. The idea of keeping that sin ever before the mind, and offering the blood of the slain lamb as a confession of entire dependence upon a Power outside of himself, was torture to the high spirit of Cain. Being the elder, he thought that Abel should follow his example. When Abel’s offering was accepted of God, the holy fire consuming the sacrifice, Cain’s anger was exceedingly great. The Lord condescended to explain matters to him, but he would not be reconciled to God, and he hated Abel because God showed him favor. He became so angry that he slew his brother. [1324]

The Lord has a controversy with all who by their unbelief and doubt have been saying that He delays His coming, and who have been smiting their fellow servants, and eating and drinking with (working from the very same principle as) the drunken. They are drunken, but not with wine; they stagger, but not with strong drink. Satan has controlled their reason, and they know not at what they stumble.

Just as soon as a man separates from God so that his heart is not under the subduing power of the Holy Spirit, the attributes of Satan

will be revealed, and he will begin to oppress his fellowmen. An influence goes forth from him that is contrary to truth and justice and righteousness. This disposition is manifested in our institutions, not only in the relation of workers one to another, but the desire shown by one institution to control all others. Men who are entrusted with weighty responsibilities, but who have no living connection with God, have been and are doing despite to the Holy Spirit. They are indulging the very same spirit as did Korah, Dathan, and Abiram, and as did the Jews in the days of Christ. (See [Matthew 12:22-29, 31-37](#).) Warnings have come from God again and again for these men, but they have cast them aside and ventured on in the same course.

[1325] Read the words of Christ in [Matthew 23:23](#): “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.” These denunciations are given as a warning to all who “outwardly appear righteous unto men, but within” “are full of hypocrisy and iniquity.” They say, We are delivered to do all these things. They also say, “If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. “Wherefore,” said Jesus, “ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.” What lessons are here; how fearful and decisive! Jesus said, “Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city.” This prophecy was literally fulfilled by the Jews in their treatment of Christ and of the messengers whom God sent to them. Will men in these last days follow the example of those whom Christ condemned?

These terrible predictions they have not as yet carried out to the full; but if God spares their lives, and they nourish the same spirit that marked their course of action both before and after the Minneapolis meeting, they will fill up to the full the deeds of those whom Christ condemned when He was on the earth.

The perils of the last days are upon us. Satan takes control of every mind that is not decidedly under the control of the Spirit of

God. Some have been cultivating hatred against the men whom God has commissioned to bear a special message to the world. They began this satanic work at Minneapolis. Afterward, when they saw and felt the demonstration of the Holy Spirit testifying that the message was of God, they hated it the more, because it was a testimony against them. They would not humble their hearts to repent, to give God the glory, and vindicate the right. They went on in their own spirit, filled with envy, jealousy, and evil surmisings, as did the Jews. They opened their hearts to the enemy of God and man. Yet these men have been holding positions of trust, and have been molding the work after their own similitude, as far as they possibly could. Captain Eldridge and Frank Belden acted a prominent part, but in mercy to them they disconnected themselves from the office. Since their separation the work has been going on after the same order. It is time that there was a change. [1326]

Those who are now first, who have been untrue to the cause of God, will soon be last, unless they repent. Unless they speedily fall upon the Rock and be broken, and be born again, the spirit that has been cherished will continue to be cherished. Mercy's sweet voice will not be recognized by them. Bible religion, in private and in public, is with them a thing of the past. They have been zealously declaiming against enthusiasm and fanaticism. Faith that calls upon God to relieve human suffering, faith that God has enjoined upon His people to exercise, is called fanaticism. But if there is anything upon the earth that should inspire men with sanctified zeal, it is the truth as it is in Jesus; it is the grand, great work of redemption; it is Christ, made unto us wisdom and righteousness, and sanctification and redemption.

The Lord has often made manifest in His providence that nothing less than revealed truth, the word of God, can reclaim man from sin or keep him from transgression. That word, which reveals the guilt of sin, has a power upon the human heart to make man right and keep him so. The Lord has said that His word is to be studied and obeyed; it is to be brought into the practical life; that word is as inflexible as the character of God—the same yesterday, today, and forever. [1327]

If there is anything in our world that should inspire enthusiasm, it is the cross of Calvary. "Behold, what manner of love the Father

hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not.” “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.” Christ is to be accepted, believed in, and exalted. This is to be the theme of conversation—the preciousness of Christ.

There is in Battle Creek a class that have the truth planted in the heart. It is to them the power of God unto salvation. But unless the truth is enthroned in the heart, and a thorough transition takes place from darkness to light, those who handle sacred responsibilities are ministers of darkness, blind leaders of the blind. “Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.” God requires that every soul that names His name shall have the truth enthroned in the heart. The time in which we live demands it. Eternity demands it. Pure religion demands it.

#### Worldly Amusements

[1328]

While there has been so much fear of excitement and enthusiasm in the service of God, there has been manifest an enthusiasm in another line which to many seems wholly congenial. I refer to the parties of pleasure that have been held among our people. These occasions have taken much of the time and attention of people who profess to be servants of Christ; but have these assemblies tended to the glory of His name? Was Jesus invited to preside over them? Gatherings for social intercourse may be made in the highest degree profitable and instructive when those who meet together have the love of God glowing in their hearts, when they meet to exchange thoughts in regard to the word of God, or to consider methods for advancing His work and doing good to their fellowmen. When nothing is said or done to grieve the Holy Spirit of God, but it is regarded as a welcome guest, then God is honored, and those who meet together will be refreshed and strengthened. “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.”

But there has been a class of social gatherings in Battle Creek of an entirely different character, parties of pleasure that have been a disgrace to our institutions and to the church. They encourage pride of dress, pride of appearance, self-gratification, hilarity, and trifling. Satan is entertained as an honored guest, and he takes possession of those who patronize these gatherings.

A view of one such company was presented to me, where were assembled those who profess to believe the truth. One was seated at the instrument of music, and such songs were poured forth as made the watching angels weep. There was mirth, there was coarse laughter, there was abundance of enthusiasm, and a kind of inspiration; but the joy was such as Satan only is able to create. This is an enthusiasm and infatuation of which all who love God will be ashamed. It prepares the participant for unholy thought and action. I have reason to think that some who were engaged in that scene heartily repented of the shameful performance.

[1329]

Many such gatherings have been presented to me. I have seen the gaiety, the display in dress, the personal adornment. All want to be thought brilliant, and give themselves up to hilarity, foolish jesting, cheap, coarse flattery, and uproarious laughter. The eyes sparkle, the cheek is flushed, conscience sleeps. With eating and drinking and merrymaking, they do their best to forget God. The scene of pleasure is their paradise. And heaven is looking on, seeing and hearing all.

Turn to another scene. In the streets of the city is a party gathered for a bicycle race. In this company also are those who profess to know God and Jesus Christ whom He has sent. But who that looks upon the exciting race would think that those who were thus exhibiting themselves were followers of Christ? Who would think they realized the value of their time and their physical powers as gifts from God, to be preserved for His service? Who thinks of the danger of accident, or that death may be the result of their wild chase? Who have prayed for the presence of Jesus, and the protection of the ministering angels? Is God glorified by these performances? Satan is playing the game of life for these souls, and he is well pleased with that which he sees and hears.

The once earnest Christian who enters into these sports is on the downgrade. He has left the region pervaded by the vital atmosphere

[1330]

of heaven, and has plunged into an atmosphere of mist and fog. It may be that some humble believer is induced to join in these sports. But if he maintains his connection with Christ, he cannot in heart participate in the exciting scene. The words he hears are not congenial, for they are not the language of Canaan. The speakers do not give evidence that they are making melody in their hearts to God. But there is unmistakable evidence that God is forgotten. He is not in all their thoughts. These parties of pleasure and gatherings for exciting sport, made up of those who profess to be Christians, are a profanation of religion and the name of God.

The tenor of the conversation reveals the treasure of the heart. The cheap, common talk, the words of flattery, the foolish witticism, spoken to create a laugh, are the merchandise of Satan, and all who indulge in this talk are trading in his goods. Impressions are made upon those who hear these things similar to that made upon Herod when the daughter of Herodias danced before him. All these transactions are recorded in the books of heaven, and at the last great day they will appear in their true light before the guilty ones. Then all will discern in them the alluring, deceptive workings of the devil, to lead them into the broad road and the wide gate that opens to their ruin.

[1331]

Satan has been multiplying his snares in Battle Creek, and professed Christians who are superficial in character and religious experience are used by the tempter as his decoys. This class are always ready for the gathering for pleasure or sport, and their influence attracts others. Young men and young women who have tried to be Bible Christians are persuaded to join the party, and they are drawn into the ring. They did not prayerfully consult the divine standard, to learn what Christ has said in regard to the fruit to be borne on the Christian tree. They do not discern that these entertainments are really Satan's banquet, prepared to keep souls from accepting the call to the marriage supper of the Lamb, preventing them from receiving the white robe of character, which is the righteousness of Christ. They become confused as to what is right for them as Christians to do. They do not want to be thought singular, and naturally incline to follow the example of others. Thus they come under the influence of those who have never had the divine touch on heart or mind.

In these exciting gatherings, carried away by the glamour and passion of human influence, youth that have been carefully instructed to obey the law of God, are led to form attachments for those whose education has been a mistake, and whose religious experience has been a fraud. They sell themselves to a lifelong bondage. As long as they live, they must be hampered [by their union] with a cheap, superficial character, one who lives for display but who has not the precious inward adorning, the ornament of a meek and quiet spirit, which in the sight of God is of great price. When sickness and death shall come to those who have lived to please themselves merely, they find that they have provided no oil in their vessels with their lamps, and they are utterly unfitted to close their life's history. This has been; this will continue to be.

We ask of those who have had great light in Battle Creek, Has the truth of God lost its hold upon the soul? Has the fine gold become dim? What has been the cause of this fanaticism and enthusiasm? A fearful accountability rests upon world-loving, selfish parents, for sin lies at their door. How much more favorable it would be if the school buildings that are now in Battle Creek were far off from the city, and separated from so large a colony of professed Sabbathkeepers.

The conviction is gaining ground in the world that Seventh-day Adventists are giving the trumpet an uncertain sound, that they are following in the path of worldlings. Families in Battle Creek are departing from God in planning contracts of marriage with those who have no love for God, with those who have lived a frivolous life, who have never practiced self-denial and know not from experience what it means to be laborers together with God. Strange things are being transacted. False phases of Christianity are being received and taught, which bind souls in deception and delusion. Men are walking in the light of the sparks of their own kindling. Those who love and fear God will not descend to the world's level, in choosing the society of the vain and trifling. They will not become charmed with men or women who are not converted. They are to stand up for Jesus, and then Jesus will stand up for them. [1332]

Some of those who know the truth but do not practice it, are trampling upon the law of God in their business transactions. We should have no intimate association with them lest we catch their

spirit and share their doom. The patriarch Jacob, when speaking of certain deeds of his sons which he contemplated with horror, exclaimed, "O my soul, come not thou into their secrets; unto their assembly, mine honor, be not thou united." He felt that his own honor would be compromised if he associated with sinners in their doings. He lifts the danger signal, to warn us away from such associations, lest we become partakers of their evil deeds. The Holy Spirit, through the apostle Paul, utters a similar warning, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

[1333] The eternal God has drawn the line of distinction between the saints and the sinners, the converted and the unconverted. The two classes do not blend into each other imperceptibly, like the colors of the rainbow. They are as distinct as midday and midnight.

Those who are seeking the righteousness of Christ will be dwelling upon the themes of the great salvation. The Bible is the storehouse that supplies their souls with nourishing food. They meditate upon the incarnation of Christ, they contemplate the great sacrifice made to save them from perdition, to bring in pardon, peace, and everlasting righteousness. The soul is aglow with these grand and elevating themes. Holiness and truth, grace and righteousness, occupy the thoughts. Self dies, and Christ lives in His servants. In contemplation of the word, their hearts burn within them, as did the hearts of the two disciples while they went to Emmaus, and Christ walked with them by the way, and opened to them the scriptures concerning Himself.

How few realize that Jesus, unseen, is walking by their side! How ashamed many would be to hear His voice speaking to them, and to know that He heard all their foolish, common talk! And how many hearts would burn with holy joy if they only knew that the Saviour was by their side, that the holy atmosphere of His presence was surrounding them, and they were feeding on the bread of life! How pleased the Saviour would be to hear His followers talking of His precious lessons of instruction, and to know that they had a relish for such holy things! When the truth abides in the heart, there is no place for criticism of God's servants, or for picking flaws with the message He sends. That which is in the heart will flow from the lips.

[1334] It cannot be repressed. The things that God has prepared for those

that love Him will be the theme of conversation. The love of Christ is in the soul as a well of water, springing up into everlasting life, sending forth living streams that bring life and gladness wherever they flow.

### Rejecting the Light

God says to His servants, “Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.” But when the plain, straight testimony comes from lips under the moving of the Spirit of God, there are many who treat it with disdain. There are among us those who, in actions if not in words, “say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: therefore this iniquity will be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.... For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.”

I inquire of those in responsible positions in Battle Creek, What are you doing? You have turned your back, and not your face, to the Lord. There needs to be a cleansing of the heart, the feelings, the sympathies, the words, in reference to the most momentous subjects—the Lord God, eternity, truth. What is the message to be given at this time? It is the third angel’s message. But that light which is to fill the whole world with its glory, has been despised by some who claim to believe the present truth. Be careful how you tread. Take off the shoes from off your feet; for you are on holy ground. Beware how you indulge the attributes of Satan, and pour contempt upon the manifestations of the Holy Spirit. I know not but some have even now gone too far to return and to repent.

[1335]

I state truth. The souls who love God, who believe in Christ, and who eagerly grasp every ray of light, will see light, and rejoice in the truth. They will communicate the light. They will grow in holiness. Those who receive the Holy Spirit will feel the chilling atmosphere that surrounds the souls of others by whom these great and solemn

realities are unappreciated, and spoken against. They feel that they are in the council of the ungodly, of men who stand in the way of sinners, and sit in the seat of the scornful.

The Word of God speaketh truth, not a lie. In it is nothing strained, nothing extreme, nothing overdone. We are to accept it as the word of the living God. In obedience to that word, the church has duties to perform which it has not done. They are not to flee from the post of duty; but in trial and temptation they should lean more heavily upon God. There are difficulties to be met, but God's people as one must rise to the emergencies. There are duties to be discharged to the church and to our God.

[1336] The Spirit of God is departing from many among our people. Many have entered into dark, secret paths, and some will never return. They will continue to stumble to their ruin. They have tempted God, they have rejected light. All the evidence that will ever be given them they have received, and have not heeded. They have chosen darkness rather than light, and have defiled their souls. No man or church can associate with a pleasure-loving class, and reveal that they appreciate the rich current of truth which the Lord has sent to those who have simple faith in His word. The world is polluted, corrupted, as was the world in the days of Noah. The only remedy is belief in the truth, acceptance of the light. Yet many have listened to the truth spoken in demonstration of the Spirit, and they have not only refused to accept the message, but they have hated the light. These men are parties to the ruin of souls. They have interposed themselves between the heaven-sent light and the people. They have trampled upon the Word of God, and are doing despite to His Holy Spirit.

I call upon God's people to open their eyes. When you sanction or carry out the decisions of men who, as you know, are not in harmony with truth and righteousness, you weaken your own faith and lessen your relish for communion with God. You seem to hear the voice which was addressed to Joshua: "Wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed My covenant which I commanded them.... There is an accursed thing in the midst of thee, O Israel." "Neither will I be with you any more, except ye destroy the accursed from among you." Christ declares, "He that gathereth not with Me scattereth abroad."

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure. [1337]

The uplifted Saviour is to appear in His efficacious work as the Lamb slain, sitting upon the throne, to dispense the priceless covenant blessings, the benefits He died to purchase for every soul who should believe on Him. John could not express that love in words; it was too deep, too broad; he calls upon the human family to behold it. Christ is pleading for the church in the heavenly courts above, pleading for those for whom He paid the redemption price of His own life blood. Centuries, ages, can never diminish the efficacy of this atoning sacrifice. This message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say, Seventh-day Adventists talk the law, the law, but do not preach or believe Christ.

The efficacy of the blood of Christ was to be represented to the people with freshness and power, that their faith might lay hold on its merits. As the high priest sprinkled the warm blood upon the mercy seat, while the fragrant cloud of incense ascended before God, so while we confess our sins, and plead the efficacy of Christ's atoning blood, our prayers are to ascend to heaven, fragrant with the merits of Christ's character. Notwithstanding our unworthiness, we are ever to bear in mind that there is One that can take away sin, can save the sinner. Every sin acknowledged before God with a contrite heart, He will remove. This faith is the life of the church. As the serpent was lifted up in the wilderness by Moses, and all that had [1338]

been bitten by the fiery serpents were bidden to look and live, so also the Son of man must be lifted up, that “whosoever believeth in Him should not perish, but have everlasting life.”

Unless he makes it his life business to behold the uplifted Saviour, and by faith accept the merits which it is his privilege to claim, the sinner can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus. Now, it has been Satan’s determined purpose to eclipse the view of Jesus, and lead man to look to man, and trust to man, and be educated to expect help from man. For years the church has been looking to man and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to His servants a testimony that presented the truth as it is in Jesus, which is the third angel’s message in clear, distinct lines.

John’s words are [to be] sounded by God’s people, that all may discern the light and walk in the light: “He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all. And what He hath seen and heard, that He testifieth; and no man receiveth His testimony. He that hath received His testimony hath set to his seal that God is true. For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hands. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”

[1339]

This is the testimony that must go throughout the length and breadth of the world. It presents the law and the gospel, binding up the two in a perfect whole. (See [Romans 5](#), and [1 John 3:9](#) to the close of the chapter.) These precious scriptures will be impressed upon every heart that is opened to receive them. “The entrance of Thy words giveth light; it giveth understanding unto the simple”—those who are contrite in heart. “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” These have not a mere nominal faith, a theory of truth, a legal religion, but they believe to a purpose, appropriating to themselves the richest gifts of God. They plead for the gift, that they may give to others. They can say, “Of His fullness have all we received, and grace for grace.”

“He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.”

This is the very work which the Lord designs that the message He has given His servants shall perform in the heart and mind of every human agent. It is the perpetual life of the church to love God supremely, and to love others as they love themselves. There was but little love for God or man, and God gave His messengers just what the people needed. Those who received the message were greatly [1340] blessed, for they saw the bright rays of the Sun of Righteousness, and life and hope sprang up in their hearts. They were beholding Christ. “Fear not,” is His everlasting assurance; “I am He that liveth, and was dead; and, behold, I am alive forevermore.” “Because I live, ye shall live also.” The blood of the spotless Lamb of God the believers apply to their own heart. Looking upon the great antitype, we can say, “It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

The Sun of Righteousness shines into our hearts to give the knowledge of the glory of Jesus Christ. Of the Holy Spirit’s office He says, “He shall glorify Me: for He shall receive of Mine, and shall show it unto you.” The psalmist prays, “Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.... Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence: and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee.”

The Lord would have these grand themes studied in our churches, and if every church member shall give entrance to the word of God, it will give light and understanding to the simple. “Who is among you that feareth the Lord, that obeyeth the voice of His servant, that

walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow.” (See [Isaiah 29:13-16; 18-21.](#))

[1341] “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord.”

Never was there a time when the Lord would manifest His great grace unto His chosen ones more fully than in these last days when His law is made void. “The Lord is well pleased for His righteousness’ sake; He will magnify the law, and make it honorable.” What does God say in regard to His people? “But this is a people robbed and spoiled: they are all of them snared in holes, and they are hid in prison houses; they are for a prey, and none delivereth; for a spoil, and none saith, Restore.” (See also [Isaiah 43.](#)) These are prophecies that will be fulfilled.

I would speak in warning to those who have stood for years resisting light and cherishing the spirit of opposition. How long will you hate and despise the messengers of God’s righteousness? God has given them His message. They bear the word of the Lord. There is salvation for you, but only through the merits of Jesus Christ. The grace of the Holy Spirit has been offered you again and again. Light and power from on high have been shed abundantly in the midst of you. Here was evidence, that all might discern whom the Lord recognized as His servants. But there are those who despised the men and the message they bore. They have taunted them with being fanatics, extremists, and enthusiasts. Let me prophesy unto you: Unless you speedily humble your hearts before God, and confess your sins, which are many, you will, when it is too late, see that you have been fighting against God. Through the conviction of the Holy Spirit, no longer unto reformation and pardon, you will see that these men whom you have spoken against have been as signs in the world, as witnesses for God. Then you would give the whole world if you could redeem the past, and be just, zealous men, moved by

[1342]

the Spirit of God to lift your voice in solemn warning to the world; and like them, to be in principle firm as a rock. Your turning things upside down is known of the Lord. Go on a little longer as you have gone in rejection of the light from heaven, and you are lost. “The man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation.”

I have no smooth message to bear to those who have been for so long as false guideposts, pointing the wrong way. If you reject Christ’s delegated messengers, you reject Christ. Neglect this great salvation kept before you for years, despise this glorious offer of justification through the blood of Christ and sanctification through the cleansing power of the Holy Spirit, and there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation. I entreat you now to humble yourselves, and cease your stubborn resistance of light and evidence. Say unto the Lord, Mine iniquities have separated between me and my God. O Lord, pardon my transgressions. Blot out my sins from the book of Thy remembrance. Praise His holy name, there is forgiveness with Him, and you can be converted, transformed.

“For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?”—[Letter 57, 1895](#). [1343]

Ellen G. White Estate

*Washington, D. C.*

*April 11, 1985*

Entire Letter

## Chapter 161—To H. Lindsay

**L-51a-1895**

**Tasmania,**

**May 1, 1895.**

*Dear Brother Harmon Lindsay,*

I hoped I should never be compelled to write you a testimony of reproof. For years your case has been presented before me on different occasions. I have been shown that since you were converted, you have been in continual peril. You run well, apparently, for a time, but when your course is questioned or your path crossed, your course of action reveals that the wrong traits of your character have not been brought wholly under the influence of the Spirit of God. When speaking to others, I have been given a message for you, but was not constrained by the Spirit of God to say, Harmon Lindsay, you are the man. I have never ceased to pity you and to feel deep sorrow of heart on your account, but at no time have I felt in full unity of spirit with you.

Since the meeting at Minneapolis, you have followed in the tread of the scribes and Pharisees. Never will you have greater evidence of the working of the Holy Spirit than you had at that meeting. Again and again the Spirit of the Lord came into the meeting with convincing power, notwithstanding the unbelief manifested by some present but you were deceived and prejudiced, and manifested the spirit of those who refused to acknowledge Christ. You have followed in their tread, and have refused to acknowledge the mistakes and errors in resisting the message the Lord in mercy sent you. Afterwards, at the Conference meetings held in Battle Creek, though evidence after evidence was given you, you refused to accept the message sent you by God. You would not humble your pride and repent; your wrong attitude remained unchanged. At times you have been deeply impressed by the deep moving of the Spirit of God, and you were almost ready to fall on the Rock and be broken, but you strengthened yourself to resist. With others you walked in the same path as did

the rebellious Jews; the same spirit that inspired them inspired you, and the results have been similar. You need a teachable spirit. You will never find rest until you yield up your set, stubborn will, and cease to resist the pleadings of the Spirit of God.

You have strong natural passions, which need to be chastened and controlled. Although a man in years, you are not a man in self-control, but have the unreasonable prejudices and stubborn disposition of an uncontrollable child. When once your position is taken, you will uphold it at any cost. Knowing your disposition and temperament, knowing that when you start upon a wrong track, any efforts made to change your course only render you more persistent, I have made no special effort for you, fearing that your resistance would carry you fully over to Satan's side, placing you altogether under the black banner of unbelief.

You have rejected the message the Lord has sent you, not because it was an error, but because you set your feet in the path of unbelief followed by the men of Nazareth. Christ "came to Nazareth where He had been brought up, and as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed me to preach the gospel to the poor, He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And He closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say to them, This day is this scripture fulfilled in your ears. And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is not this Joseph's son? And He said unto them, Ye will surely say unto Me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in this country. And He said, Verily, I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many [lepers] were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land. But unto none of them was Elias sent, save

[1346]

unto Sarepta, a city of Sodom, unto a woman that was a widow. And many widows were in Israel in the time of Eliseus, the prophet, and none of them was cleansed, saving Naaman the Syrian. And they all in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust Him out of the city, and led Him unto the brow of the hill, whereon their city was built, that they might cast Him down headlong. But He passing through the midst of them, went His way.”

[1347] With many others you have been smitten with blindness. The infatuation of the ruler of the powers of darkness has been upon you. But it is no light matter for you to close your eyes that they will not see and your ears that they will not hear, and to darken your understanding that you will not be convinced of the manifestations of the Spirit of God. It is a dangerous thing to call the work of the Spirit of God the work of Satan.

Christ has given His own life for you that He might place immortal life within your reach. As the Divine Counsellor looked upon you, I heard Him say, O, “who hath bewitched you that ye should not obey the truth?” You had a book which you had been studying. The heavenly messenger took this book from you, and placed the Bible in your hand, saying, “The word of God, which will judge you in the last day, is alone able to make you wise unto salvation. The Bible alone can be a safe counsellor and guide for you. It will convince you of the ample provision made for all who will come to Jesus.

Christ calls upon all who claim to be sons and daughters of God to consider His words in the supplication to the Father just before His betrayal and death: “And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom He hath sent.” These words open before us a field of study which we have strangely neglected. Through their lack of interest in the word of God, men and women absent themselves from the school of Christ, choosing to serve themselves; as a sure result they remain in the darkness of error, fighting against error, fighting against God, and closing their eyes to the truth. Shall we in these last days, place ourselves in the ranks of those who deplore the absence of God’s Spirit, and yet who do not seek God that they may find it? At times some are convicted and aroused, but they serve God with a divided heart, and soon fall

back into error, serving the world under the pretext of serving God. God recognizes all such, not as His servants, but as servants of sin.

My brother, the rebuke of God is upon you; for you have discarded the truth. Light has come to you again and again since the Minneapolis meeting, but in rejecting the message God has sent, you have rejected Him. Infidelity is taking your soul captive because you are not yoked up with Christ. You have thought that you were increased in wisdom, but shame and confusion of face will be the portion of all who are not sanctified through the truth. While covering yourself with infidel ideas and theories, you can not wear the garment of Christ's righteousness, and without this garment you can not enter into the marriage supper of the Lamb. God has given you great light, and you will be held accountable for all the privileges you have had to become acquainted with God and His truth.

[1348]

We are not doing our duty unless we are laborers together with God, working out our own salvation with fear and trembling. As servants of Jesus Christ, we are to place ourselves in the channel of light, doing all that we do to the glory of God. But you have not walked in the light as it has come to you. You have not opened the door of your heart to the knock of Christ. Instead of this you have opened your heart to the agencies which have no connection with God. God calls upon you to work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of His good pleasure. This is the principle that must guide all who would be among the redeemed in the kingdom of God.

I have been shown that you are in peril. The love of the world has been admitted to your heart, from which the love of the truth has been expelled. You have not been serving the Lord and Master with your whole heart and soul; another leader than Jesus Christ has received your service. Professedly, you have been walking in harmony with your brethren, and they have placed upon you responsibilities which they never should have given you. You have accepted these responsibilities, knowing that if your brethren knew the true inwardness of your thought and practice, they would not have done as they did. There is need for us all to heed the injunction, "Not slothful in business, fervent in spirit, serving the Lord." So far as activity is concerned, you are clear, but all your works will not bear the test of God's word. You have not cherished the love of

[1349]

the truth in your heart, though you maintain in some respects the form of godliness. You have sought to manage things according to Harmon Lindsay's will and way, but all this outward work is vain unless God works within. The position you have accepted demands consecrated ability and a pure, sanctified heart. But I have heard you give wrong counsel in regard to the disposition of means given by those who have been moved by the Holy Spirit to sell what they have and help God's work.

[1350] Since the Minneapolis meeting, your influence and that of Brother A.R. Henry have been like a malarious atmosphere upon the hearts of God's people. You have not sought to establish them in the truth, but rather to weaken their faith. You have been as salt which has lost its savor. Though still trusted by your brethren, you are an unfaithful steward. The seed Satan has put into your mind you have sown in the minds and hearts of others. Can you gather up these seeds of unbelief?---Never. They will spring up and yield a harvest you will not care to garner. In the day when every man is rewarded according to his works, God will look at the hearts which have been deceived by your doubts, and will say, "An enemy hath done this." Your heart is not in the truth because the truth is not in your heart. But while mercy still lingers, go to God for repentance. Seek Him night and day, never relaxing your efforts. You are working out your own destiny, but you must work in opposite directions to that in which you have been working, if you are saved. Repent and be converted. Do all that you can to counteract the effects of your past work.

God has given you moral powers and religious susceptibilities, but you have not sought to co-operate with Him. To make a propitiation for your sins, and to reconcile you to Himself, He has given the life of His only begotten Son. He has manifested the light, the truth, the way to you, but you have resisted the Spirit of God, and have chosen to walk in the light made by the sparks of your own kindling. The words spoken by Christ to Nicodemus apply to you: "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God." God has given you the privilege of receiving Him, the Light of the world; but for years you have resisted the Holy Spirit of God, and the truth leaked out of your heart as water out of a leaky vessel. You have turned your back upon Jesus, saying, not only

in your thoughts, but in your words and works, "My Lord delayeth His coming." Yes; your seeds of unbelief have been dropping here and there, and sad is the thought, you can not gather them up again; you can not counteract your influence.

You have so long loved the world and the things of the world that everything else has been made secondary. The influence that your family has had over you has been wrong, and you have had a wrong influence over them. Your faith has been indistinct, and you have refused the help God has sent you, with which you could if you chose, subdue your own nature. Co-operating with the help God has given you, and using His help, you could render to Him whole hearted, effectual service. But you have been dealing with strange fire. It is your duty to employ your God-given powers in your Creator's service, improving every opportunity diligently and conscientiously. God will accept nothing but consecrated service.

[1351]

Your wife and children have not the love of God abiding in their hearts. Their love of selfish indulgence is so strong that they are stumbling blocks in the way of others. Those with whom they associate are not made better, but worse, by the association. Are you as a family, living epistles of God, known and read of all men? The spiritual life of the soul is quenched by the love of things of the world. Practical truth is not desired by you, Brother Lindsay, or by your family; therefore God can not preside in your hearts. As human agents, we are probationers, fitting for eternity. In giving you Jesus, God has given you all heaven. If you receive Him, you will have moral power to overcome all evil, and you will be a partaker of the divine nature. God calls upon you to eat of the bread of life, and drink of the water of life, by which He designs that you shall receive strength to be co-workers with God.

God holds you and your wife accountable for neglecting to properly train and educate your children, in order that their lives shall not be superficial and without the solid acquirements that will make them what God intends they should be. Sister Lindsay will have a fearfully solemn account to render to God for her neglect to live a Christian life. Has she taught her children to deny self, and has she practiced self-denial? You will not long stand where you are. The message of God to you as a family is a decisive one. "Today, if ye will hear My voice, harden not your hearts." Sister Lindsay needs to

[1352]

study the instruction given in the word of God, "Whose adorning let it not be that outward adorning of plating the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the heart, and that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

"What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God, which is given unto me as a wise master builder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble: every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you."

[1353]

As a family what have you done for the Master? What are you putting into your character-building? In that day when all that is worthless shall be burnt up, will it be found that you have brought to your foundation "wood, hay, stubble"? Brother Lindsay, your record is far worse in the sight of God than that of your family; for talents of a high order have been committed to you. Had you improved your talents and walked in the counsel of God, you would have exerted an influence which would have led your wife and children in the right way. What will you answer to God in that day when the case of every one is revealed just as it is?

My brother, I appeal to you as one who loves your soul. While mercy still lingers, fall on the Rock and be broken, that Jesus Christ may build you up into His own likeness. Please read and study carefully the second chapter of first Corinthians, and if your discernment is not wholly perverted, you will obtain a glimpse of your present condition. You will cease to lead other souls in false paths.

My brother, why do you cherish such bitterness against Elder A.T. Jones and Elder Waggoner? It is for the same reason Cain hated Abel. Cain refused to heed the instruction of God, and because Abel sought God, and followed His will, Cain killed him. God has given Brother Jones and Brother Waggoner a message for the people. You do not believe that God has upheld them, but He has given them precious light, and their message has fed the people of God. When you reject the message borne by these men, you reject Christ, the Giver of the message. Why will you encourage the attributes of Satan? Why will you and Brother Henry despise God's delegated ministers, and seek to justify yourselves? Your work stands revealed in the sight of God. "Turn ye, turn ye, for why will ye die?"

[1354]

The Lord has appealed to you again and again, rebuking your stubborn, unbelieving spirit, but rather than fall on the Rock and be broken, you become the graft of a strange vine, which in the end will be gathered up and burned. It is difficult for you to throw off the religious faith you have so long professed, but you are not a Christian at heart, for you do not bear the fruits of the Spirit of Christ. A power is working in you, seeking to extinguish the bright beams of Christ's righteousness, which for so many years you have refused to receive. Judas might have been disciplined by the lessons of Christ, as were the other disciples, but he refused to receive and to practice the words of Christ. Though he was thought by the other disciples to be a faithful follower of Christ, he was not transformed in character. He had a formal connection with the little church of disciples, but he had not heart-connection with Christ.

God is long-suffering to usward, not willing that any should perish, but the day of His judgment will come at last. "Blessed is that servant whom his Lord when He cometh shall find watching." O that you may awake before it shall be everlastingly too late, and prepare to meet your God. Often the Spirit of God has taken of the things of God, and shown them to you, but you have refused to accept them, and by your refusal you have despised the truth, and have placed yourself in the path of the unrepentant Jews. Have you forgotten that God who is strong to save, is also strong to smite the rejecters of His law? This may be the last appeal the Lord will make to you; for there is a line beyond which the forbearance of God does not pass. By continual resistance the sinner places himself where

[1355]

he knows nothing but resistance. When he disregards the calls of God's mercy, and continues to sow the seeds of unbelief, the dread mark is placed over his doorway, "Ephraim is joined to his idols; let him alone." Jesus grieves over you, saying, "How often would I have gathered you as a hen gathereth her chickens under her wing; but ye would not." No longer grieve the Saviour by your resistance. "Knowing the time that it is now high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."

## Chapter 162—The Danger of Self-Sufficiency in God's Work

[1356]

**Ms - 18 - 1896**

God is continually exercising his love toward the beings formed in his own image. He regarded us of such value that he gave his beloved son to a shameful death to save us from ruin. No earthly parent ever manifested for his children such tender, disinterested love as he, the holy God, has shown toward the transgressors of his law. He has affectionately studied the happiness of his own heritage, and he delights in the manifestation of harmony and love among his children.

As sons and daughters of God, and members of the royal family, we are to learn of him daily, that we may do his will and represent his character. The love of God received into the heart is an active power for good. It quickens the faculties of the mind and the powers of the soul; it enlarges the capacity for feeling, for loving. He who loves God supremely will love all the children of God. He will ever approach them with a respectful demeanor. And whatever his position of trust, his own considerate courtesy will win for him confidence and respect.

If this spirit pervaded our institutions, leading everyone to manifest toward his fellow-workers a love that is without dissimulation, these institutions would be a representation of heaven on earth. They would be a perpetual testimony to the world of what sanctifying truth can do when practiced by the receiver. Every man desires that this love may be exercised toward himself; and God calls upon him to reveal the same spirit toward others.

[1357]

The Lord will never sanction the exercise of arbitrary authority, nor will he serve with the least selfishness or dishonesty in the dealing of men with their fellow-men. Yet these things have been manifest in the management of affairs in connection with the work in Battle Creek. Words cannot express too strongly the offensive

character of the disposition to rule or ruin which has for years been revealed, and which has been strengthening by exercise.

[1358] As the state of things existing in the office of publication has been presented before me by the Holy Spirit, I have not withheld the message that God has given me for the men in responsible positions. Again and again I have been moved upon to reprove the selfishness that, as you know, has prevailed in many lines of the work. Men who know little of the working of the Spirit of God upon their own hearts have exalted themselves beyond measure in undertaking to force others to accept their terms and come under their control. There are those who regard no man's judgment as superior, or even equal to their own. They are narrowing the work by disregarding the suggestions of men of experience, because these ideas do not coincide with their own plans. At the same time these very ones are not willing for others to exercise their independent judgment. Plans are set on foot for restricting the liberty of the workers. Through these oppressive plans, men who should stand free in God are trammelled by restrictions from those who are only their fellow-laborers.

Men in the office at Battle Creek have acted as if they had jurisdiction of other men's intellect and conscience, and could manipulate them to serve any purpose which they might choose. They have had an opportunity to reveal how much they themselves really have the cause of God at heart. If it can be advanced through their plans for compelling others to sacrifice for it, they are glad to see its prosperity. While grasping all the benefit possible for themselves, they have, both in the matter of royalties and other lines felt it their prerogative to crowd down the very ones whom God was using to diffuse light. Of the work of these persons they have made very little, while they made much of their own, that bore the stamp of the unsanctified human agent. It would have been better for the cause today if these men had never put their hand to the work. They have tried to force their ideas upon those who have the cause much nearer their hearts than some of these who are so forward to dictate.

How does the spirit of self-exaltation and grasping for arbitrary authority compare with the spirit and example of Christ? Our people, who talk of religious liberty, have lessons to learn as to what liberty in Christ really is. The Lord has marked the oppression that has

been practiced. To the men that are working in lines that are not in accordance with Bible principles he declares that he will not accept the means gained in this way. [1359]

Bro. Olsen's eyes have not always been clear to discern; he himself has been misled, and has sanctioned wrong by sustaining men that were not walking in the light. His course has not been pleasing to God, in favoring many of the propositions that have been acted upon since the Minneapolis meeting. Since that meeting, he has not, at all times, borne a straightforward, unflinching testimony for the right. From his compromising position, the men who were trying to carry things according to their own will, have thought that he sustained their plans.

Now it is represented to me that financial matters have become embarrassed. The employment of worldly plans and methods by some of our responsible men has entangled their feet in the snares of Satan, and has laid a net in which the Lord's work is becoming, entangled, and from which there will be difficulty in extricating it. Now Bro. Olsen shrinks from taking a decided course, for he fears the results.

If the Lord had not sent line upon line, and precept upon precept, the case would be entirely different. But light has been given, and yet many have chosen darkness rather than light. I tell you that which I know: God has been greatly dishonored by the conniving to bringing money into the office by robbing brain workers of their rights. Bro. Olsen needs to have as co-laborers, different men to represent the cause of God,—men who are surrounded by an entirely different atmosphere.

For those at the heart of the work, who have treated their fellow-men as if they had hearts of steel, I testify that upon the record of the books of heaven they stand enrolled as those that are not doers of the words of Christ. Your ingenious devising and your confederating to sustain one another, will not avail to give you a more favorable showing before God. You must be brought to see what has been the foundation principles of your management. The selfishness, the oppression and robbery must cease, before God can look with favor upon your work. [1360]

And you, my brother Olsen, are not clear before your God. While you allow yourself to be influenced and moulded as you have been,

you are virtually saying to those whom God reproveth, It is well with you. For years the Lord has been setting their sins before them, yet the reproofs and warnings are unheeded. What does it mean? I am sore troubled in your behalf, because you do not regard the light given. Unless you shall make a decided change in your policy, and no longer permit yourself to be guided by the words of unwise counsellors, the light in you will become darkness, and you will not have a clean record in the books of heaven.

[1361] Biblical Institutes.

The holding of so many biblical institutes among our own people is not wise. The object is good in itself, but there is a more urgent work to be done in carrying the light of truth into regions where it has not penetrated. The laborers held to work for those who already have a knowledge of the truth are kept away from the people who know it not. Souls in spiritual blindness, prejudiced by these who misrepresent the truth, have been left unhelped. O the neglect that will be charged against individuals, organizations, and churches in that day when every man shall be judged according to the deeds done in the body. Then it will be found how great was the measure of responsibility for failing to extend the work to the regions beyond.

The Lord has bidden us look to Jesus for spiritual knowledge, not that we may hide the light under a bushel, but that it may give light to all who are in the house. God has given his Son “for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.” (Please read also [Isaiah 43:9-13](#); [44:3-8](#).)

[1362] When institutes and similar meetings are held, let them be held at some other place than Battle Creek. Let them give character to the work, and spread the knowledge of the truth in localities where it is not known. This may not be convenient, but, I ask, was it convenient for Christ to leave the royal courts? Was it convenient for him to leave his honor, his glory, and his high command, and humble himself to become one with us? Our Saviour came to this world that was all seared and marred with the curse. He did not go to worlds unfallen, but to those who needed him most. His example we, to whom he has entrusted his work, are to copy. He calls us to feed the hungry sheep and lambs. Christ reached to the very depths

of human woe that he might rescue us, but how do his methods of labor compare with those of many who profess to believe on him.

#### Building in Battle Creek.

You ask in regard to the propriety of erecting more buildings for our work in Battle Creek. Has not the light been given in regard to this matter? No doubt many urge, "It will be more convenient to have additional buildings." What if it is? Shall the Lord's money be used in adding building to building, when there are so many places where there are none? Have you, my brother, read the testimonies on this point, and then put them aside as others have done, and never looked at them again? In what kind of condition is Battle Creek, that you should seek to bring in more people to be leavened with the influences that prevail there? The cloud of God's wrath is already gathering over the cities where great light has been shining, and has not been appreciated, and where those who profess the truth have misrepresented it in their characters, in their spirit, and in the atmosphere that surrounds their souls. [1363]

From the very last letter I sent to Battle Creek, but a few weeks ago, I read the testimony, "The money spent in enlarging the institutions in Battle Creek might far better be devoted to planting the truth in places where it had not yet taken hold." Money has been entrusted to human agents to be invested, to be put out to the exchanger and increased by use. Again and again the men in positions of trust have had laid before them the necessity that the Lord's vineyard be more equally worked. Places in the very shadow of Battle Creek are overlooked. The field is the world. Every part of it is the Lord's, and should receive due attention. No one locality is to swallow up every resource that can be obtained to multiply its facilities while the larger parts of the field are left destitute. This policy is not inspired of God. The gracious calls of mercy are to be given to all parts of the world.

Read the word; read and consider; do not be so active that you cannot stop to hear the counsel of God. Our people must have the testimonies, many of which have reached only to Battle Creek, to be there argued away. Those whom the Lord has warned, feel that the warning means something else; they explain it to signify exactly the opposite of that which the Lord has said.

With the example of Christ before you, can you plead conve- [1364]

nience for the erection of more buildings and the centering of more interests in Battle Creek? Our people have deep, earnest lessons to learn in the experience presented in the words of Christ: "He that will come after me, let him deny himself, and take up his cross daily, and follow me." You are not to choose the most convenient path and, because selfish practices have been followed, continue the same course. Look to Christ, and learn how he dealt with humanity. He loved his neighbor better than he loved himself. He denied himself that he might be a perfect example for us. With unfeigned reliance upon the righteousness and efficiency of our Redeemer, we are to consider that as sons and daughters of God we are no longer our own. In receiving Christ we become dead unto the world. Our high vocation—the very highest that any human being can have in this life—is this, that we are called to be children of God. The whole future life is to be consecrated to the service of God. Sacred obligations rest upon every soul. All the faculties of mind and body are God's property; and every hour spent in selfish gratification or self-uplifting will bring its returns in a harvest which none will care to garner.

[1365]      Personal Appeal.

God calls upon you who are connected with his instrumentalities to do his work according to his plans, not your own. He calls for an entire consecration of yourselves to him. If you heed the requirement, it will be a blessing to you in this life and the inheritance of life eternal. There is now a precious period, though short, allotted to you for repentance and improvement.

Brethren A. R. Henry and Harmon Lindsay, God is in earnest with you. Your duty is plain and imperative. Your minds need cultivation, that you may discern heavenly things, and choose them above the common and the earthly. Let not the present opportunity pass unimproved. Unless the warnings that God in his mercy is sending to you are heeded, before a long time shall elapse you will make shipwreck of faith. You have sown the seeds of unbelief all along the line. And you have so long refused the evidence of the operation of the Holy Spirit that it is questionable whether you will ever again recognize the light from heaven. It may even appear as darkness to you, until the time shall come when every knee shall bow, and every tongue shall confess to God. Instead of regarding

it as your imperative duty to cultivate personal piety, with a zeal proportionate to the preciousness of the holy faith you profess and the responsibility of your position, you have suffered yourselves to drift along, your impulses controlled by unholy imaginations and prejudices, until your course is an offense to God. What wonder that you lead the minds of others into the same channels? What wonder that some, following you, turn away from the rock foundation of eternal truth, to build, as you are building, upon the sand. It is a grievous robbery of God to become so blinded as you are today because you have refused heaven's light, slighted the appeals that God has sent you, and have done your best to prove them inconsistent, and have declared them untrue. Your assertions have not made them untrue, but by your resistance against God your hearts have become hard and stubborn. [1366]

Again I appeal to you: will you now be zealous and repent? You have shown your zeal in strong words and oppressive measures toward your brethren. Now I beseech you to give evidence of earnest repentance before it shall be forever too late.

Those who, notwithstanding the light given, have yoked up with you as men imbued with the Spirit of God, and actuated by a self-denying interest in his cause, make themselves responsible for the influence you have exerted and will exert contrary to the truth. Guilt will rest upon those who have placed increasing responsibilities upon you, when you have no living connection with God.

A condition of things has been brought about, that, unless God in mercy shall interpose, will work disaster to his cause. Inexperienced minds are being troubled at the outlook. For reasons that you can give, God is not moving upon the hearts of his people to supply the treasury. When you shall receive the Holy Spirit's unction by returning unto the Lord with full purpose of heart, you will see yourselves in a new light altogether. You who are finite, erring, and unsanctified, have supposed that God's children were put under your jurisdiction, for you to plan for them, and bring them to your terms. The policy you have labored so hard to establish in your connection with the work is an offense to God. He has never justified any arrangement, through organization, discipline, or laws, whereby men who have evidenced that they are not susceptible to the Holy Spirit's moving shall use their power to sustain others in a like [1367]

disregard of the Spirit's work. But such has been the arrangement that has prevailed. You have made it hard for those whom you do not especially like, while others who are self-serving have been favored and exalted. Partiality and hypocrisy have excluded the Spirit of God from many hearts, and left them as destitute of his grace as the hills of Gilboa were destitute of dew or rain. Let it no longer be regarded as your privilege to control God's heritage.

The Lord himself will turn and overturn, and set things in order. He has the responsibility of his own work, and he has not entrusted the management of his people to unsanctified human hands.

It is hard for men to learn their real weakness and ignorance and inefficiency. It is hard for the ambitious heart to receive God's ideas and plans, with unquestioning faith and obedience. Some have very high ideas of the importance of their own individuality, and by their headstrong course are saying, We want not God's way, but our own way.

[1368] The time is near when God by his providence will make manifest what principles have been cherished by the men connected with the management of his work. Unless these men are converted, they will be separated from the work. But, the appeals and warnings given have had no more affect upon their hearts than the messages of Christ had upon the Pharisees, and I greatly fear in their behalf, lest they shall continue to walk in the same path, manifesting the same exacting and intolerant spirit, as did the ruling Pharisees: I fear that the same judgments will fall upon them because they have rejected the Lord's reproof, and have set the stumblingblock of their iniquity before their eyes.

My brethren, in the name of the Lord I counsel you to seek him by repentance and confession. Let your sins of omission and commission may go beforehand to judgment, that pardon may be written against your names, that you may be accounted worthy to stand before him when he shall appear.

(Written May 30, 95; copied May 6, '96.)

## Chapter 163—To A. O. Tait

[1369]

Norfolk Villa, Prospect St.,

June 6, '95.

T - 76 - 1895

Eld. A. O. Tait:

Battle Creek, Michigan, U.S.A.

*Dear Brother,*

To answer your letter will require of me some very plain statements. The matters you refer to have been presented before me for years. Long before the meeting at Minneapolis the leaven that is now working was at work. The spirit of disaffection was gathering strength up to that time. Since that time some have confessed their wrongs and have decidedly changed their attitude, and have not manifested the same spirit. For years previous they withstood the pleadings of the Spirit of God, and were aided in their rebellion by the great adversary of souls. But there are some in influential positions who are still seeking to leaven the minds of canvassers, and to influence those who assemble in conference meetings. They work contrary to truth and righteousness, making use of any and every expedient to carry forward their own ideas. Many think that because these men are in responsible positions, because they have an appearance of being calm and rational, they must be reliable men. But God has no use for men who are disloyal in heart. He has not given his people into the hands of any man or set of men to make use of as their impulses dictate. In the name of the Lord God of Israel, I protest against this work.

God who sees the end from the beginning can easily provide, and certainly will provide for the carrying forward of his own work; but it will not be after the spirit and impulse of men. We are not to be educated to work after a worldly policy, neither are we to educate others after this line of working. At every step we are to exercise faith, to be much in prayer, to feel dependence upon God, and manifest devotion to his work. Working after this order will

[1370]

bring large blessings in return; but dependence upon men, who make manifest that they are not in vital connection with God, but are moved by their own feelings, will end in placing us under another leader than Jesus Christ. The reasoning in which they indulge is not according to truth and equity.

There are men holding responsible positions, and many think that they would prove traitors to the cause and work of God, should they intimate that these men were in the wrong. But the Lord has a controversy with these men who have followed the natural tendency of their own minds, and have been led by their own selfish impulses passing for zeal for the Lord. The way in which they have dealt with Frank Belden's case, will not afford them any pleasure when they have to face the record on the books of heaven in the great day of God, and stand before him who says, "I know thy works." The time is coming when there will be an investigation of the characters of the living and the dead.

[1371] I wrote nearly a hundred pages long before my husband died of what would be transacted in the Review & Herald Office. If I can find this matter, I will send it to you. Men are travelling over the very ground that was presented to me years ago. It was made clear to me that light would be rejected, that warnings would be despised, that a spirit of selfishness would be cultivated in the Office, and that men would act from worldly principles, and depart from the law of God. They would give heed to the promptings of the enemy, and would turn human agents away from their right. Religious and business liberty they would labor to control. They would work to have every Seventh Day Adventist institution in subordination to the institution in Battle Creek, and manipulate things so that every branch of the work would be centered and controlled by responsible men in the Review & Herald Office. This is what men are doing, and acting as if every branch of the work, both high and afar off, must come under the jurisdiction of men in Battle Creek, and that every one must circle around their orbit. But the Lord has given light to the effect that our different institutions must stand by themselves. These men are carrying on their counsels, and acting as though God in person had spoken by them. They bear themselves loftily toward the purchase of Christ's blood. They act as though every individual must acknowledge their sway, and use his ability and talent as they may

direct. If he will not come under their control they crush him out or treat him with indifference. They consider it is an abomination to be unsubmitive, and those who do not submit to their jurisdiction are left without sympathy, without help or support. They say by their spirit and action, "If he dies, let him die."

Men at the heart of the work have much to learn and much to unlearn. They themselves are to realize that they are in God's domain. Their proud, unbroken hearts must know that there is a Ruler who will call them to account. The time will come when it will be the duty of Christ's ambassadors to declare God's will in plain terms, to let men know that they are God's workmen to be led and taught of God, and that they must carry out their elevated mission as he shall dictate. Religious liberty means more to us as a people than many take it to mean. For years we have proclaimed the message that men cannot deal with the purchase of the blood of the Son of the infinite God on the plan of worldly wise men. They cannot heal the distemper of souls by their interference, or restore the sin-sick soul to health by their harshness. By manifesting repentance toward God, by exercising faith in the Mighty Healer, they can magnify Jesus, and lift their voice in proclaiming, "Behold the Lamb of God, which taketh away the sin of the world."

[1372]

Before my husband died, I was warned that I must not put confidence in a friend or trust in a brother. Men with whom I would have to deal because of their business education would not have power to resist the temptation to over-reach and to take advantage. They make God altogether such an one as themselves, and think that their sharp conniving and dealing is after God's order. They make every effort possible to take advantage where they can; for they do not daily experience conversion to God. They enter into plans, and go according to methods, that they suppose will succeed, but they are far from fair, or just, or righteous. They spare themselves, but how hard they press others. They work to destroy the power of their fellow-men. They do not consider the truth or the honor of God.

[1373]

I had an experience in these matters when at Battle Creek. I was not the only sufferer at their hands. I am not sorry though for the experience I passed through; because God gave me counsel that I must be guarded about accepting the propositions of men, who proposed that I should do certain things, alleging that in so doing, I

would be helping the cause of God. But should I make the contract that they designed to have me, I would be bound, and could not move independent of men or councils to do things that were necessary to be done to advance the cause and work of God. If I should do as they desired me to, then I would be unable to speak, to correct evil principles when they should be brought to bear against others.

It was needful that there should be those who would speak out against that which was wrong, for God would cleanse the publishing house from plans of injustice and fraudulent dealings, even as the Saviour cleansed the temple from its moral pollution. I was shown that schemes would be made to deprive men of their rights; but such plans were not after Christ's order, but after the order of Satan. My guide said, "I have warned you. Speak my word fearlessly, whether men will hear, or whether they will forbear."

[1374] What men need in the Review & Herald Office is a change of heart, and then their whole attitude will be changed. Those who have Christ enthroned within will manifest Christlike principles. They will make it evident that the Holy Spirit has imparted a new life to them, and that they are nourishing and cherishing that life. Its beginning is found in spiritual union with the Lord Jesus Christ, and as they go on increasing in the knowledge of God, they will manifest growth in grace, and will show Christlike love to others. Men in responsible positions are to guard the interests of others as jealously as they would guard their own interests. Thus they are to love their neighbors as themselves. Christians are to be channels for currents of heavenly wisdom and grace. They are to connect themselves, not with the low streams of the valley, but with the living snow-waters of Lebanon. All outward forms and ceremonies that are not after the pattern shown them in the Mount will prove valueless. The grace of God is made manifest in the exercise of the love which dwelt in the bosom of Jesus, and which bringeth salvation to the lost. The kingdom of God cometh not by observation. Unselfish love is to work through every plan that is made, and the fruit of unselfish love is righteousness, peace, and joy in the Holy Ghost. Those who are not spiritual often appear to have a zeal that far exceeds the zeal of the true children of God. This is because they are determined that their ways and their plans shall succeed. They say to themselves, I will put the whole force of my being into this plan, and I will work

continually until I see it succeed. I will persist until I prevail. But all the religion that a man has is frequently found in this ambitious zeal which he thinks is after the Christlike order. Take away this, [1375] and nothing is left. They are like the Pharisees who tithed mint, and arise, and cummin, but neglected the weightier matters of the law, judgment, mercy, and the love of God. The truth is of the deepest importance. In the sacrifice of Christ for fallen men, mercy and truth met together, righteousness and peace kissed each other. When you separate these attributes from the most wonderful, and apparently the most successful work, there is nothing to it. Those who work with Christ unite their business services with spiritual consecration. Where this combination exists, there is no lordly oppression, no compulsion of manner. God has given to his children their work individually. If they work in their own spirit, manifest their ways, they will develop the forbidding attributes of the evil one.

God has not singled out a few men, and left others uncared for. He loves the purchase of his blood, and he will not neglect one child and exalt another. He will not lift up one, and cast down and oppress and trample upon another. Every man has individual rights, and it is for the interest of his fellow-men to respect those rights. Any lording it over God's heritage will be charged to the man who ventures to exhibit this presumptuous spirit. Those who are truly converted, those whose characters are shaped after the divine model, will hold the truth in love. It will be far more profitable for men to deal rigorously with themselves, rather than to deal rigorously with God's purchased possession. Those living in these last days need to have a right understanding of many things. We should be careful to treat our fellow-men as we would treat Christ in the person of his saints. Let no one ignore the rights of another.

In answer to your questions I will respond briefly now but more [1376] fully soon.

I have never felt that it was my duty to say that no one should taste of meat under any circumstances. To say this when the people have been educated to live on flesh to so great an extent, would be carrying matters to extremes. I have never felt that it was my duty to make sweeping assertions. What I have said I have said under a sense of duty, but I have been guarded in my statements, because

I did not want to give occasion for anyone to be a conscience for another.

Sister Davis has just called my attention to an article printed in the *Youth's Instructor* of May 31, 1894. The question asked is, Did I design to have this sentence just as it appeared in the *Instructor*? I am surprised to see it just as it appears—"A meat diet is not the most wholesome of diets, and yet I would take the position that meat should not be discarded by everyone." I cannot explain why this appears just as it does. Since the camp meeting at Brighton I have absolutely banished meat from my table. It is an understood thing that whether I am at home or abroad, nothing of this kind is to be used in my family, or come upon my table. I have had such representations before my mind in the night season on this subject that I feel that I have done right in banishing meat from my table. I would desire that the sentence should be modified by changing the not—"yet I would not take the position that meat be wholly discarded by everyone," for instance, by those dying of consumption.

[1377]

I have been passing through an experience in this country that is similar to the experience I had in new fields in America. I have seen families whose circumstances would not permit them to furnish their table with healthful food. Unbelieving neighbors have sent them in portions of meat from animals recently killed. They have made soup of the meat, and supplied their large families of children with meals of bread and soup. It was not my duty, nor did I think it was the duty of anyone else, to lecture them upon the evils of meat eating. I feel sincere pity for families who have newly come to the faith, and who are so pressed with poverty that they know not from whence their next meal is coming. It is not my duty to discourse to them on healthful eating. There is a time to speak, and a time to keep silent. The opportunity furnished by circumstances of this order is an opportunity to speak words that will encourage and bless, rather than condemn and reprove. Those who have lived upon a meat diet all their life do not see the evil of continuing the practice, and they must be treated tenderly.

But in the very month in which this article was published, one of my family asked me whether we should not kill some of the fowls of which we had a large number, and prepare them for our table. I said decidedly, "No." I have signed the pledge to my heavenly Father,

and have discarded meat as an article of diet. I will not eat flesh myself, nor set it before any of my household. I gave orders that the fowls should be sold, and that the money which they brought in should be expended in buying fruit for the table.

Since coming to this country, I have made inquiries concerning the condition of animals that are killed for the market, and I have learned that whole herds are slaughtered when not more than one in twenty were without disease. Pulmonary diseases, cancers, and tumors, are startlingly common among animals. It is true that the inspectors rejected many of the cattle that were thus diseased, but many were passed on to the market that ought to have been refused. Inspectors and herdsmen, I am told, have entered into confederacy in this matter. Some inspectors say, "This herd or this flock will pass. Leave me this or that sheep, or this or that steer." Thus unwholesome flesh has gone on to the markets for human consumption. In many localities even fish is unwholesome, and ought not to be used. This is especially so where fish come in contact with the sewerage of large cities. We seldom have any fish upon our table. The fish that partake of the filthy sewerage of the drains may pass into waters far distant from the sewerage, and be caught in localities where the water is pure and fresh, but because of the unwholesome drainage in which they have been feeding, they are not safe to eat.

[1378]

We have a large family, and besides have many guests, but neither meat nor butter is placed upon our table. We use the cream from the milk of the cows which we feed ourselves. We purchase butter for cooking purposes from dairies where the cows are in healthful condition and have good pasture.

## Chapter 164—To F. E. Belden

**Norfolk Villa, Prospect St., Granville, N.S.W.**

**June 8, 1895.**

**Mr. Frank Belden, Chicago, Ill. 4331 Indiana Ave.:**

**B-15-1895**

*Dear Nephew,*

I received your letter, also the favor of your music book, and songs in leaflets, from the hand of Ella May White, and I thank you for them. As soon as the Vancouver mail closes, I shall be pleased to examine your song book.

You seem unreconciled to the statement you understand me to have made in a letter to Elder Olsen, that you were selfish in leaving the Review Office. You have mistaken my meaning. It was not the act of leaving the Office, but your spirit and course while connected with the Office that was presented to me as selfish. What I wrote to Bro. Olsen was not based on reports received from any one, but on what the Lord had presented before me. The course pursued in regard to wages, at the time under consideration, was a purely selfish course, and was contrary to the principles on which the Office was established,—the principles of self-sacrifice and of justice between man and man. Those who exerted an influence to increase the wages of the workers connected with the Office were displeasing God. There was a confederacy for the robbery of God's treasury. One worked to secure higher wages for others, so that the contrast between the wages of the workers might not appear disproportionate. All who acted a part to carry this influence were engaged in a selfish work, which will sooner or later react upon themselves unless they repent. Evil angels exulted, and the Lord said, "Shall I not judge for these things?" "They have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. But they have set their abominations in my house which is called by my name, to defile it."

“The Lord brought me by his Spirit into the very meetings where you were speaking in favor of the wages of one and another being raised. Then I was shown that the result would be separation from the Office because of the wrong course practiced in several lines. As I have said, your act in leaving the Office was not the objectionable point presented to me, but it was the various things enacted in the Office while you were presiding that were contrary to the will of God. In the councils your voice was often heard, and I knew that your only deliverance from Satan’s snares would be for God to allow your own course of action to separate you from the Office. But I was surprised that the result came as soon as it did. The Lord let you have your own way, and Captain Eldridge made his own choice.

When you insisted that you were doing all in your power to bring “Great Controversy,” and “Patriarchs and Prophets” before the people, I knew your statements to be untrue. Captain Eldridge and you confederated together, to uphold, sustain each other and worked according to your blindness of mind in using your influence to control the management of the books’ to make as high a show as possible in gathering means into the Office. The Lord brought me into your council meetings. I was bidden to mark the influences at work to repress “Great Controversy”, that resulted in its falling nearly dead from the press, as was the case also with “Patriarchs and Prophets”.

[1381]

The most solemn promises were made to me by Brother C. H. Jones that if I would reduce the royalty on “Great Controversy” to ten cents, the Pacific Press would push the book with all their power. Yet in spite of these promises “Bible Readings” was brought in, and being sold cheap hindered the sale of the books that God had commanded to be written, that the light of truth might be given to the world, to prepare a people for the great day of God. Every appeal was made that I could make, but without effect.. Stoutly and strangely was the unjust work carried forward. Brother C. H. Jones thought he did not do the right thing by me but he must follow the lead of B.C. At the conference at Minneapolis, in the autumn of 1888, Captain Eldridge faithfully promised me that he would take hold of these works and push them the next spring. Did he do it? No, they were kept back decidedly, determinedly, and your voice did much to accomplish this; you discouraged their sale, and exalted

“Bible Readings”, and the influence of Captain Eldridge was united with yours. I have forgiven you this, and mention this matter that you may understand what the reference to selfishness means.

[1382] Now my dear nephew, these matters were opened to me years ago. I had nothing to do with your leaving the Office, and in regard to the act of leaving, I have made no charge of selfishness. Neither have I questioned your sincerity in casting lots. But I refer to the entire period of your service in the Office, and also that of Captain Eldridge to your course in interposing to shut from the people the warnings given of God, and your exalting and pressing Bible Readings, declaring that only one book must be in the field at a time. You and Captain Eldridge manifested the same spirit and exerted the same influence at Minneapolis. When Captain Eldridge said to me, “Sister White, we shall take up your books in the spring, and push them,” I replied, “I suppose, Captain Eldridge, you will be as strenuous then as now in carrying out what you have maintained was the right way to do, to occupy the field with only one book at a time.” He said, “I suppose a man has a right to change his mind, if he sees differently.”

The very same thing you complain of in C. H. Jones, in reference to your book, was carried out in reference to “Great Controversy” and “Patriarchs and Prophets”. The Pacific Press violated their solemn promise to me that if I would take ten cents royalty, they would give wide sale to the book. They would have reduced the royalty still more, but warnings were given me that I was encouraging a spirit of injustice, and that it was my duty to guard not only my individual rights, but the rights of others. I was to take my stand firmly, and not to be swayed by men, however high their position, for their business transactions were not all directed by the Spirit of God. The Lord will vindicate only the truth, and all who practice injustice and double dealing God will judge.

What excuse did Brother C. H. Jones give for not keeping his word? He told me that it would not answer to push the “Great Controversy,” and “Patriarchs and Prophets” while the men in the Review Office stood in the position they did, in reference to the matter, for they would be jealous of the Pacific Press. I said, “Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth;

and he that departeth from evil maketh himself a prey." I have often [1383] quoted this as representing the course of the false shepherds, but I never expected to make an application of it to the treatment I myself received among our own people." But thus it has been presented to me.

In these matters you, my nephew, were not guided by the Lord, but were walking contrary to him. When I talked with you in my own room at Battle Creek, you stated to me things you may have imagined were true, but they were false. You said you did as much to recommend my books as you did for other publications, but that you dared not make a specialty of my books, lest others should say it was because I was your "Auntie". I was disgusted at this talk. Precious truth and light given to prepare a people for the great day of God had been left in obscurity, and this was the flimsy excuse offered. More than this, you said, "I have not known of one soul being converted through the reading of "Great Controversy," and I have known many souls converted through "Bible Readings." In the same talk you said, "I do as much to sell your books as I do Elder Smith's; you believe they are inspired, do you not?" I said, "You may answer that question. I shall not."

After I had witnessed the confederacy for raising the wages of the workers in the Office, the Lord brought me into the meetings of the auditing committee that settle with the ministers for their labor. Angels of God were there, making a record of everything done. Brother Henry's voice was the controlling power, cutting down wherever he pleased, deciding the wages of the workers according to his ideas and feelings. How little did any one think that the universe [1384] of heaven were noting every transaction. Brother Henry was not a poor man, he accepted large wages for himself, and gave his strong influence of securing large wages for others in the Office. But these other workers, whose circumstances neither he nor other members of the auditing committee took pains to ascertain, were paid according to the impulse of this one man. This work will be met in that great day when every work shall be brought into judgment, with every secret thing, whether it be good or whether it be evil." Jesus says, Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. "The Lord of heaven is not correctly represented by many of those who claim to be representatives of

him. They are transgressors of his commandments. But he declares, "Them that honor me will I honor."

[1385] All who were concerned in the payment of the large wages have been guilty of robbery toward God. "Will a man rob God? Yet ye have robbed me, saith the Lord." And the result has been that God's messengers and workers who are poor in earthly treasure are pressed into hard places. Some have large families, some have a father and mother to support, and it is a difficult matter to make ends meet. Did these men in the Office think of this? They will seek to pacify their conscience by some substitute of their own contrivance; but the books of heaven tell the story. The large wages they accepted for themselves and vindicated the acceptance of for others, they no more earned or needed than did some of those whom by their decisions they were limiting to a certain sum without a word of inquiry as to whether this would cause suffering or not. Is this doing as they would be done by? Is it loving their neighbor as they love themselves?

The law of God is a complete standard of righteousness. Man has not in himself sufficient wisdom to frame a perfect rule of right, and therefore God has given his law as a safe guide. Man is not left to his own fallacious reasoning in regard to his course of action toward his fellow men or his service to God. He is not left to stumble along, following the imagination of his own heart and mind. God calls the attention of men to a comprehensible rule of action, commandments that have God for their Author, the law pronounced by inspiration holy, just, and good. The service that God expects of his servants is not left to question and doubt. Will man love God supremely, and his neighbor as himself?

The Lord will not accept donations to his cause from means gained by the robbing of his treasury. This is not the way to make wrong deeds right. It will not blot out the record from the books of heaven. God requires strict impartiality in deal between man and man. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

The eighth commandment is to barricade the soul, and hedge man in, so that he shall make no injurious encroachment—which his

self love and desire for gain would make—on his neighbor's rights. [1386] It forbids every species of dishonesty, injustice, or fraud, however prevalent, however palliated by plausible pretenses. The ninth commandment requires of us an inviolable regard for exact truth in every declaration by which the character of our fellow men may be affected. The tongue which is kept so little under the control of the human agent, is to be bridled by strong conscientious principles, by the law of love toward God and man. The last commandment condemns covetousness. Every selfish desire, every degree of discontent, every act of over-reaching, every selfish gratification works to the strengthening and developing of a character which will destroy the Christlikeness of the human agent, and close the gates of the city of God against him.

There will be astonishing revelations when the judgment shall sit and the books shall be opened. The Revelator says, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." O, I wish that men who filled responsible positions in the Review and Herald Office would carefully study the history of their works during their connection with the Office, and let their unfeigned prayers come up before God that his Holy Spirit shall quicken their consciences and memories. O that they might see the evil of practices utterly opposed to God's holy law, and repent, and confess their sins before it shall be forever too late. They are transgressors of the law; he who offends in one point is guilty of all. [1387]

There is not a moral precept enjoined in any part of the Bible which is not engraved with the finger of God in his holy law on the two tables of stone. A copy was given to Moses on Mount Sinai. The first four commandments enjoined upon man his duty to serve the Lord our God with all the heart, and with all the soul, and with all the mind, and with all the strength. This takes the whole man,. This requires a love so fervent, so intense, that man can cherish nothing in his mind or affections in rivalry with God; and his works will bear the signature of heaven. Everything is secondary to the glory of God. Our heavenly father is to be ever cherished as the first, the joy and prosperity, the light and sufficiency of our life, and our portion forever.

O if men in exalted positions only knew their weakness and God's strength and sufficiency and fullness, they would pray most earnestly let thy word be my counselor. I tell all who have any connection with our institutions, Take counsel with sanctified reason, surrendered wholly to God. Then you will be guided by the Lord. Many of you have kept the truth far away from the citadel of the soul. A man can not continue in sin, and be a Christian. Christ always separates the contrite soul from sin. Men may labor in connection with the work of God as did Noah's carpenters, and yet resist the divine influences. The spirit of God is beckoning heavenward, to imperishable honors. The love of God pervading the soul possesses a re-created power through the Holy Spirit.

[1388]

God will not hold him guiltless that does not set the Lord ever before him. He will walk contrary to those who walk contrary to him. He will visit "the iniquities of the fathers upon the children, and upon the children's children, unto the third and fourth generation of them that hate him; and will show mercy unto thousands of them that love him and keep his commandments. The heart's inclinations are true when they remain under the restraint of the holy precepts of Jehovah. O that men would fear and tremble before the Lord God of hosts. He has made sufficiently plain his claims upon the human agent. The law speaks condemnation to those who are not doers of his precepts. God will accept no plea that man can offer to obtain acquittal. There is no power in law to save the transgressor of Law. But Christ, who gave himself as the world's sin bearer, becomes the Mediator for man, and the sin pardoner for all who come confessing their sins, and accepting him as their Saviour. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." "And of his fullness have all we received, and grace for grace."

The last six precepts of the law are comprehended in this: Thou shalt love thy neighbor as thyself. The very ones who are in need of your love and sympathy, are to be helped. We are to cry to God daily, "Create in me a clean heart, O God." And what will be the answer? "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my

[1389]

judgments, and do them.”

Then a spirit of kindness will be manifested, not by fits and starts, but continually. There will be a decided change in attitude, in deportment, in words and actions toward all with whom you are in any way connected. You will not magnify their infirmities, you will not place them in an unfavorable light. You will work in Christ's lines, manifesting to others the love that Christ has manifested for you.

Instead of exposing and publishing ones faults to others, you will put forth the most patient efforts to heal and bind up. “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” A harsh spirited man is unrefined, coarse; he is not spiritual, he has not a heart of flesh, but a heart as unimpressible as a stone. His only help is to fall on the Rock, and be broken. The Lord will place all such in the crucible, and try them in fire, as gold is tried. When he can see his image reflected in them he will remove them; but if there proves to be no genuine gold, then they consume like dross.

The Lord has his eye upon every soul. All are the purchase of the precious blood of the Son of God, and in dealing with souls valued at such a price we are to exercise kindness and forbearance, even as we would desire to have exercised toward ourselves. If those in positions of trust fail to exert this kind of influence, which is the keeping of the law of God, then by precept, by example in business lines, they mold the sentiments of those connected with them, and unless they repent, the Lord in his providence will remove them, and the results of their work will react upon themselves. When they were sowing the seed, they did not reflect that a reaping time was coming. We should never forget that whatsoever a man soweth that shall he also reap. The religion of Christ is to take possession of the whole being, and give force and power to all our faculties, renovating, cleansing, and refining. It manifests itself without parade, and high sounding words, but is shown in an upright and unselfish life.

[1390]

Lest a single statement of the precepts of Jehovah shall be evaded or forgotten, lest we should indifferently regard their claims, God declares that to all that transgress that law they are a ministration of death. The heavenly council having arraigned and convicted the

law breaker, pronounces his condemnation; and there is nothing in himself to save him from the sentence and penalty of death. “The sting of death is sin, and the strength of sin is the law.”

I write this especially at this time because the leaven of disobedience and transgression of the precepts of Jehovah has been working in many minds, and the result is, that hearts need to be purified, refined, and sanctified, that they may become vessels unto honor. We need to preserve contrition of heart, and to say with Paul, “Thanks be unto God, which giveth us the victory through our Lord Jesus Christ.” “My beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord; for as much as ye know that your labor is not in vain in the Lord.”

Let the words of the beloved disciple be considered and practiced: “Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.” If all would take heed to these words and obey them, we should see in all our institutions a different state of things. The souls of the workers would be surrounded by an atmosphere that is healthful, like a precious odor, a savor of life unto life. “By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world even our faith. “If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have from him, That he who loveth God will love his brother also.”

I have been called to hear the loud voices in the determination of decisions against one and another who are chosen of God and precious. Some things in these persons did not please the men in authority, and their case was not dealt with according to the law of God, in kindness, but according to human prejudices. O so much of this work has been done by men who have not the spirit of God, but are really agents through whom Satan can perform his work.

## Chapter 165—To F. E. Belden

[1392]

Dear Nephew,- I am very glad that the Lord is meeting you where you are, but I was sorry to read your words denying any selfishness connected with your leaving the Office, and charging me with saying that the Lord had shown me things when some one had reported them to me. All that have referred to the matter have had too much respect for me, considering your relation to me, to say much in regard to them. But I have told you the truth. If you deny it, that will not prove you to be correct. My words had no influence upon you when we were at Minneapolis, and they may have no more effect now. But I have explained my meaning.

The spirit that leavened you at Minneapolis was with you during your service in the Office at Battle Creek; it was the confederacy formed with the very men you now condemn which led you to do many things contrary to the principles of the commandments of God. Selfishness was inwrought in your course of action, and this is why you are not connected with the Office today. The Lord's hand was in the whole matter.

That you have not been treated fairly, and in an unselfish manner, Christlike manner, I know. The same spirit that your confederacy exercised toward others, has been exercised toward you, and it will continue to be manifest until the cleansing, refining influence of the Holy Spirit shall make a decided change in the characters of men now connected with the work of God. The management of the work will bring its own results. The spirit of God did not control you or Captain Eldridge when in the Office at Battle Creek. You would at times yield to its influence, and would do right things, but again would do things that were wrong, which I hope the Holy Spirit will bring to your remembrance, and give you true repentance for.

[1393]

As for what you have caused me to suffer, I have no feeling in regard to myself. The distress brought upon my soul was due to the fact that you and Captain Eldridge with others were hedging up the way, so that God's message could not come to the people. These

things you have not seen in their true bearing. What you have done is not against me, but against my Saviour, who has given me my work to do. You have the matter to settle with God. But when you write me such sentences as those to which I have referred, I can but think you see things in a perverted light.

God help you, my dear nephew, to make deep and thorough work, that you may have a living connection with God, and then you can have a safe connection with men who are only fallible like yourself. In regard to infallibility, I never claimed it; God alone is infallible. His word is true, and in him is no variableness, or shadow of turning.

Love to Hattie and to yourself. I enclose copies of letters in which you may see that the testimonies has for years been in a straight line in regard to the injustice practiced by men in positions of trust toward those whom they supposed have erred. God pity their blindness.

## Chapter 166—To O. A. Olsen

[1394]

**Norfolk Villa, Prospect St., Granville,  
June 19, 1895.**

**O-65-95**

*Dear Bro. Olsen,*

I wish to speak to you in confidence, as a mother would speak with her son. I fear and tremble for you; I know that in your councils you are in danger of acquiescing in the schemes that come from mistaken judgment. If the Lord is in the midst of your councils, beholding your order and love and fear, and your trembling at his word, then you are prepared to do his work unselfishly; but he will not be in partnership with any unjust transaction.

After I gave you that matter in regard to the workings of the Office, (just before I left Battle Creek) how long was it before the men whom it reproved and warned were called together to become acquainted with the message God had given them? Months after I had committed to your trust these words which God had given, you wrote to me that you had not yet called the parties together to read to them these important reproofs, cautions, and warnings. If I had then had a thought that the matter would be thus neglected, under any consideration would have placed it before them myself. How much of the after working of selfishness, how much of the working out of wrong principles, might have been saved, the Lord alone will reveal at the right time.

My brother, whom I love in the Lord, it is not safe for you to link up so closely with men who you know are not in living connection with God. When I learned of these men, especially Capt. Eldridge and A.R. Henry, being depended on and called to go to California and other localities, I knew that blindness in part had happened unto Israel. And now since Capt. Eldridge and Frank Belden are disconnected from the Office, the situation in many respects is not relieved. In your councils in connection with men who you know are not standing in the clear light, how can you feel safe to enter into

[1395]

the confederation of the publishing work? - You must know that this means the placing of more power in the hands of these men, and bringing every other institution into subordination, to be moulded by the principles which control at Battle Creek.

[1396] When you are fully awake to these things, you will see and know that the reproof of God has for years been upon these responsible men, yet they have not humbled their hearts neither have they been converted, nor have they confessed where they have resisted the messages God has been giving his people. They have shown contempt for both the messenger and the message, from the time Eld. Jones and Waggoner were given a special work to do for these last days. Have you heard any confession from the lips of A.R. Henry? Have you heard any acknowledgement of his wrong course in resisting light and the messages God sends? Capt. Eldridge and Frank Belden have both confessed their wrongs. D. T. Jones, when separated from the influence of these men, who have resisted the light, confessed his wrong in resisting the Spirit of God, Have you any real evidence of repentance and conversion on the part of A.R. Henry, and yet you place upon him great responsibilities.

The responsibilities and the important business management that means so much to the integrity, purity, and upbuilding of the cause of God, demand that there be a wise selection of working agencies. Just as long as you hold men in office, entrusting them with the very weightiest responsibilities, and yet they are not especially led and disciplined by the Holy Spirit, you give no chance for God to work to supply the vacancies that ought to have been made long ago.

Your dealing with Elder Littlejohn stands in the books of heaven, "Weighed in the balances of the sanctuary, and found wanting," Your dealing with Frank Belden, whatever his position or merits, is all alike written in the books of heaven as, "Weighed in the balances of the sanctuary and found wanting," by the Watcher who marked the course of the king of Babylon.

When Belshazzar's period of probation closed, the Lord no longer protected him from the sure result of his own course of action. If a man puts his hand into the fire, it will be burned: the Lord does not work a miracle to save him. To reason as many will, that God ought to have prevented certain men from doing certain things, is fallacious reasoning. God sends warnings, entreaties, and reproofs,

to correct that which is wrong, to justify that which is righteous: God could in a most marked manner have prevented men from doing as they have done in your council meetings; for he can destroy and make alive. But he leaves men free to choose their own course of action. A man may throw himself over a precipice or into the dark waters of the sea, and God does not work a miracle to prevent it. God did not draw back the arm of Adam, and by physical restraint make it impossible for him to take the forbidden fruit. The Lord says, Thou shalt not do this wrong: if man chooses to give his will to Satan to do that wrong, the sin and its result lie at his own door. [1397]

The working of matters in Battle Creek is in some things out of God's order, and if left to continue, will result in making all things spotted, stained, and unacceptable to God. The Lord said to Adam, If you eat of the fruit of the tree of knowledge, you bring death and woe into the world. If you are obedient to my word, you will be happy and live forever. If you disobey, you will die. God did not originate sin, but he permitted it. According to the beneficence of his own nature he made man as a free moral agent, to set forth the wisdom, the love and the holiness of God, and the justice of all his doings. God proposed to take man into partnership with himself. But if, like the inhabitants of the antediluvian world, men follow their own imagination and devising, as capable of all wisdom, they will receive the result, as did the king of Babylon. They have reckoned without God, and will reap the consequences of their folly. To place in positions of responsibility men who are of a masterly, arbitrary disposition, is always wrong; for their management brings the sure result.

Both Elder Littlejohn and Frank Belden,—whom I mention not as the only cases, but as representative cases, have not been treated right: they have not been treated as man should treat his fellow-man. Men have been permitted to rule whose minds are no superior naturally to the minds of these men, and their hearts were not right with God. God was not glorified by their course of action. Wrong principles were the foundation of their wrong course. [1398]

God has made men responsible beings, and placed them in circumstances favorable to obedience to his will. In the dignity of their God-given manhood, they are to be governed and controlled by God himself, not by any human intelligence in our world. Man

is ever to acknowledge that God lives and reigns; men are never to become lords over God's heritage. They are to consider that "all ye are brethren." In the very fact that men are free moral agents, God teaches us not to be forced or compelled into any course of action, also that as responsible beings in co-partnership with God we are to represent God in character. We are to have an interest in our brother, in our neighbor, in all around.

[1399] The wellbeing of our child demands that we reveal the attributes of God in our own character. The child is God's by creation and by redemption. No evil course of action must be sanctioned in that little one; no evil example, in spirit, in word, in action, should be seen in the parents, to be reproduced in the child. So it is on a larger scale with men in sacred trust; they are not to bring their own spirit into their life, they are not to walk by the sparks of their own kindling, and act out the peevish disposition of a child because they do not possess self-control. A man in stature should be a man in the development of his God-given talents and ability to be used in the service of God. He should consider that he is not working for himself, but for the benefit of human beings around him. If man is careless and disconnects from Jesus Christ, the source of his strength and efficiency, he works always in Satan's lines in some way. He yields to temptation in accordance with his perverted ideas, and his course of action will be reproduced in his children, and through them in future generations. Then should not men feel the responsibility resting upon them to deal with human minds after the manner that God deals with them? The facts that God has presented in his word should make men afraid of imparting to their offspring their own unsanctified attributes of character. It is for the interest of the children under their guardianship that they live soberly, righteously, and godly in this present evil world.

That which in God's dealing with us may seem to be hardship, is really mercy at every step, arousing the higher nature, and causing an abhorrence of sin and injustice, and leading us to guard against selfish practices, against artifice and injustice, against every defective trait of character. If men would practice the attributes of God, they would not have the painful consciousness of transmitting wrong tendencies and traits of character to their children, to be reproduced in their children, thus communicating the evils that might have been

repressed. I merely touch upon these points now, but hope to write more fully at another time.

[1400]

Did the Lord counsel you to devise the various means to work and control human minds? No, I tell you, no. The case of Eld. Littlejohn has been strangely mismanaged. He has appealed to me to set things right, but I have done nothing about it; it was not the time. Your course in the treatment of him was all wrong. It bears the signature of the adversary of souls. Your treatment of Frank Belden in his work was not right; it is strange fire, not the fire of God's kindling. This kind of management must come to an end, else God will work in a way that will not be pleasing to those who have done this work. These men have not been right, they needed judicious management, but those who tried to manage them needed themselves to be managed.

Did your devising in regard to the Gospel Primer meet the approval of God? No; the principle upon which you acted was wrong. Individual service is to be rendered to God, not to be controlled by men or by any set of men. Movements have been made which mean much in their outworking. An example has been given by men who are serving where they should not be, which is leavening your conferences. The Presidents of Conferences are being imbued with a spirit to rule, to require men to bow to their judgment, if any refuse, the course pursued toward them is such as to fill heaven with indignation.

How can God move upon the churches to contribute their hard-earned means to be handled by men who are self-sufficient, selfish, and so arrogant and over-bearing that the frown of God is upon them? Our institutions need cleansing as did the temple when Christ was upon the earth. Man lords it over men's consciences', man dictates to his fellow-men as God. Everywhere throughout the field this spirit is leavening hearts with the same narrow and selfish purposes. Reaction must come, and who shall then set things in order? Jesus says, "He that will come after me, let him deny himself, and take up his cross daily, and follow me."

[1401]

The pure principles of the publishing institution have not been stoutly maintained. "Hath a nation changed their gods, which are yet no gods? but my people hath changed their glory for that which doth not profit." (Read [Jeremiah 2:11-14, 21, 22, 34.](#))

The principles manifest in dealing with individuals, in restricting and repressing them, are not according to the mind of the spirit of God. The Lord will not countenance this kind of work from your hands. He will not have his work and his cause bear the mark of any man's injustice. I repeat the warnings. Be sure that you display the religion of love, not of bigotry. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." If you continue to advance in the same course you have pursued in dealing with God's heritage, such a condition of things will soon be produced that God will manifest the folly and unrighteousness of men.

[1402] Men in sacred office ought not to be sanctioned and upheld while they are going down to the world's level, and dragging the banner of truth after them. In the name of Jesus Christ of Nazareth I urge that the world's spirit and maxims, their likings, their principles, shall not leaven the churches. Shall the principles of heaven be discarded as in the days of Noah? Shall he that departeth from evil make himself a prey to sharp, critical, designing men? In the last work, the last influence, and the last warnings of the world, shall we give the trumpet an uncertain sound? There is a broad, clear, deep line drawn by the eternal God between worldly policy and the unselfish, undeviating principles of justice, and righteousness, and equity.

God's servants are not to be treated as the servants of the Conference, to be bound and released at their pleasure. God is dishonored, and it is time you called a halt. The men who live out Christ's lessons in practical life are his co-workers. The man who acts upon worldly principles is serving another master. The two classes do not blend into one another imperceptibly like the colors of a rainbow; Christ's likeness and Satanic attributes stand out as distinct as midnight in contrast with midday. The Christian differs from the worldling in nature, in taste, in pursuits. The words of the prophet Malachi need to be read, the warnings heeded, and the instructions practiced. From the first word to the last this book should be our lesson sheet, in the home life, in the church, and before the world. God calls upon you, "Why halt ye between two opinions? If the Lord God serve him, if Baal, then serve him." God will not approve or bless the authorities at Battle Creek in turning things upside down, departing from the faith once delivered to the saints. Read [Malachi 3:3](#). The whole

[1403]

chapter should be studied. Please read also [1 Samuel 2:12-17](#). If the extortion practiced by the sons of Eli was a sin before God, how does the sin of selfish men who have accepted \$30 a week for their labor stand in the sight of a holy God. Where is seen the practice of the self-denial and self-sacrifice of Christ? What example has been given at the very heart of the work at Battle Creek? Is it an example of devotion and self-sacrifice that may be safely followed by other institutions just as worthy?

God has tested men, tested their devotion, their principles. Those who have eagerly grasped all they could get, have revealed the true state of their hearts. Some have been very zealous that others who engage in the work just as earnestly as themselves shall have scarcely a chance to work in freedom with their God-given ability; all must come under the management of parties who have evidenced their willingness to have all they can possibly grasp to advantage themselves. The Lord sees all this. Does he serve with such a spirit? No, verily no. I tell you, my brethren, blindness in part has happened unto Israel. I have chapters concerning this wrong management, but I forbear.

Bro. Olsen, you told me you read to the Board that which I wrote in reference to your sitting and listening to resolutions that meant oppression to others, which you said not a word in remonstrance, thus making yourself accountable for them, sanctioning them by your silence. How can you feel that you are doing God's service in sending unconsecrated men long journeys to do business in connection with the cause, thus virtually saying, "This is my reliable force, men I can trust, whose integrity is firm: they are just the same in principles as myself." These men only advance the more boldly, as there are none who dare to say, "Why do ye so?" What reason have you for putting so much dependence on A.R. Henry, Leroy Nicola, and others I might name, who in a crisis will be on the wrong side? What reason have you to think that the Lord is imparting divine wisdom to men who have revealed that they have no spiritual connection with him.

[1404]

How much confidence have such men that you believe the light that God has been giving his people, when you make of none affect all the warnings given? Why was it that David clung to Joab, knowing that he was not a man that loved or feared God? Because

Joab bound himself up with David as a man of unswerving fidelity, ready to do just what David said. But was he the man approved of God? No. David left Solomon to do a work that he should have done himself in condemning wrongs. David said concerning Joab, He must not come with peace to the grave: and yet apparently his own life was bound up with that of Joab.

[1405] The Lord has presented these things before me in many ways. Do not, I beg of you, pursue a course that will weaken the confidence of the people in your judgment and righteousness, and your fair square dealings with the weakest saint upon the earth.

The Lord permitted the men in the Review Office to have an opportunity of manifesting what character they would develop, they have shown that they could not resist the temptation to commit robbery of God, if they had the chance, confederating to take from his treasury all they could grasp; some were ready to receive more than they did. They knew that this was unjust and dishonest: are they as willing that others should have what is only their due because God has given them ability, tact, mental capacity, equal to, and in advance of, them?—No, no; they would bring under contribution to the treasury every available talent of ability to acquire means to be employed in the advancement of the work! Their tact in this line of robbery is great. They felt authorized to accept of large remuneration of their own work, while restricting others, denying them the opportunities and means Providence had offered them to labor as his instrumentalities, to carry on his work. God says, “I hate robbery for burnt offering.” The men who value their own souls will, by the grace of God guard against the first tinge of unfairness in deal, the first approach to the ungodly practices of the world, the practices that prevailed in the days of Noah and Lot. The poison has been at work for a long time, and others are drinking of the cup. Wake up, Bro. Olsen, wake up.

[1406] I have had this matter presented before me: If one is moved by the Spirit of God to publish a book which is adapted to supply a need, to advance the truth, and the selfish spirit which has been manifested for years by responsible men in the publishing house shall work until the book is brought under their control, and they manage to absorb all the profits themselves, the one who prepares the book is deprived of the very thing the Lord designed he should

have in order to do a certain work in his vineyard. This will not be the last of such devising. The beginning is not the end. That God who gave his life for the world had instrumentalities which he will use, that you and your co-laborers little suspect. When the Lord puts his hand to the work, let men keep their hands off from the ark. I have been made to suffer keenly in more ways than one from the spirit that prevailed during my stay in Battle Creek. Night after night the Lord presented before me what would be. The council meetings were not of a character to inspire confidence in some of the leading men; they seemed to be so determined and so zealous. The Lord Jesus was looking upon some of these meetings with grieved disapproval.

The same spirit that led to the course of action which was pursued toward myself, has lived, and has been revealed to-ward others we know that God is not pleased with your taking so great liberties to bring individuals to the terms you have decided upon in your councils. God is not working with the men who are laying their plans to gain control of everything. The Lord would have his institutions in different parts of the world stand in union with other institutions. But one is not to swallow up the others. Each is to maintain its own individuality, and the weakest are to receive help from the institutions that have the largest revenue. The men who conduct matters in Battle Creek have much to learn on this point. God says, "I will have mercy, and not sacrifice."

[1407]

There is a disposition to grasp everything, and to destroy individuality and ignore individual accountability; yet no confirmation has thus far been aroused. A state of things is coming in after the mould of men, and not after the Lord's order. When the truth becomes an abiding principle in the soul then we shall see the words of the prophet fulfilled; instead of the thorn, the fir tree will spring up, instead of the briar the myrtle, and life's desert will blossom as the rose.

We have had an experience in the work of God. There were times when the enemy came in great power to destroy: from hour to hour the men of faith had to depend on the blessings that came from God. The great topic of interest was, how to save the souls of those that were ready to perish. The great plan of salvation drew men close together in unity and love. The social intercourse was

profitable. The love of the Redeemer, and the ways and means of saving perishing souls was the burden of our hearts. Holiness, and the author and finisher of our faith were the interesting subjects. Read [Malachi 3:16, 17](#).

## Chapter 167—To C. H. Jones

[1408]

**J 35a, 1895**

**Cooranbong, N. S.**

**July 8, 1895**

*Dear Brother Jones,*

I have here a letter sent to Edson, all I am able to send to America in this mail. I would very much like to see and talk with you, but this cannot be. Will you see that this letter is copied and sent to Brother Olsen, Sister Ings, Brother Lockwood, Brother Harper and one to me; and send the original to Edson.

We are so pleased to tell you that the prospect is good here. I know of no place anywhere that we have examined that has so many favorable accommodations and advantages as this location at Cooranbong. The enclosed ground is just what the students need for physical soundness. Those who came upon the ground weak and pale are now ruddy and strong, and have keen appetites. No meat is used, and yet all work hard, and make, Brother B says, just as much advancement as when they gave all their time to study. The land has been falsified. It will produce crops. Some of the land is poor, and thus we found it at other places we visited; and there is good land here as well as the poor. The light has not been acted upon in regard to our schools having manual labor connected with them. The Lord knew He could better educate Adam in giving him employment, and the Lord can better impress human minds in giving them something to do.

I have just returned from the second morning meeting at six o'clock. There were twenty-six present yesterday morning and twenty-four today. Heavy frost last night, and the ground was white this morning. The Lord bestowed His blessing upon me in giving me power in prayer, and the Holy Spirit rested upon us. We were all encouraged and blessed. Fourteen good testimonies were borne after I had spoken to them clearly and pointedly in showing them what they might be and what they might do for the Lord in co-

[1409]

operating with Him in the great work of unselfish labor in seeking to save the souls perishing out of Christ. The Lord gave me words to speak, I praise the Lord for His Holy Spirit to convict, to convert, to comfort and to bless. I then had the privilege of listening to fourteen testimonies. The Lord will do His part if the human agent will submit to the control of the Holy Spirit. If we consecrate to God body, soul and spirit, He will do just as He said; He will be found of all those who seek Him diligently. With the presence and blessing of God we shall certainly improve our talents. I sought to impress upon the young that every provision, God had made. That they should individually be found in Christ, wanting in nothing. A stammering, humble prayer, if offered in faith, and an appeal made to the sinner, if full of love, if not positively and critically correct in language, if it carry with it the spirit of Jesus Christ, is wholly acceptable to God. Individually we may, if we will, be a power for God, if our hearts are contrite, meek and lowly. We cannot have light and truth to increase with us unless we let it shine.

Dear Brother Jones, there is need for the Pacific Press to stand in God, subject to no human power of control in their action. You are not to hold yourself to seek permission of the authorities of Battle Creek whether you shall or shall not pursue a line of work that seems impressed upon you to do. The Lord is the one to whom you are to be amenable. All the light heretofore given me of God is that these institutions out of Battle Creek should not be absorbed by Battle Creek. It would be an injury to both parties. Each is to stand in harmony one with the other, yet preserve their individuality of action, responsible to God and Him alone. If one pursues a course of selfish action, or of absorbing everything by just or unjust means, my voice cannot be silent. I shall be heard, for God has given me His word. I look upon consolidation in unity, and helpfulness of one another, as sound principle; but I do not and cannot give my influence to consolidation in blending the institutions in one great whole, and that be Battle Creek, the moving power, the voice to dictate and direct. [In this] I see danger. I am sure from the light given me of God, the men, some of them who are the main movers in Battle Creek in councils, first need to confess to God their rejection of the messengers and the message He hath sent; then we shall see everything established after the fashion of the Holy Spirit, and

not after the mind of imperfect men who are not under control to God. I send you warning not to follow in their wake; for God has a controversy with them and He will not serve with their selfish plans, neither will He accept robbery for a burnt offering. That which they unjustly require for themselves they are very jealous to accord to others. God hates covetousness, which is idolatry. I tell you in the fear of God, stand in God to do His will, to keep the ways of the Lord, to do justice and judgment. Let there be no betrayal of sacred trusts on your part, because this is the work some in responsible positions pursue at Battle Creek. Walk humbly and softly before God. If God sees the least injustice done to one of His children He will punish for these things. They have not done in dealing with some as they should; they have grasped greedily every dollar possible (acquired by talents God has given), saying, "It is for the cause of God." This principle of dealing God abominates; for He is misrepresented, dishonored, and souls are imperiled if not ruined through their natural and cultivated grasping spirit, to make a showing for themselves. They need new hearts and new characters before their plans and designs can be safely adopted. The Lord God is ruler of the world, ruler of His own subjects.

God would have had the Pacific Press Publishing House stand free and clear, and untrammelled by any power. God would have every one of His institutions rise above the frosty atmosphere in which the human agent will be if left to himself. Inclined to live and breathe, he must live and breathe in the holy, pure, life-giving atmosphere of heaven, else sentiments and plans and resolutions will clog and impede our heavenly advance movements. I cannot write more; but a word to the wise is sufficient. (Send me a copy of this letter.) With much love to yourself and family from

[1411]

Ellen G. White.

## Chapter 168—To J. H. Kellogg

**Cooranbong, N.S.W.,**

**July 15, 1895.**

**K - 45 - 1895**

**Dr. J. H. Kellogg:**

*Dear Brother,*

I received your letters July 14, and read them with great interest. I am always glad to hear from you concerning your family and the institution in which you are bearing responsibilities of no ordinary character. Your only safety is in obeying the word of God, is in walking in the light of his countenance. The enemy is continually devising methods by which he may steal a march upon us, and we need to take strict heed to every caution given of God. If the servants of God who in the past have been standard bearers, had walked in the lines which the Lord marked out, they would have better honored the Lord, and would have had increased usefulness. Some whose voices have been silent from death, might have lived to warn, to entreat, and to counsel. If Elder Butler had heeded the warning, the entreaties of the Spirit of God, if he had walked in the counsel given him of God, he would now have been walking in strength and efficiency. When men educate others to rely upon men, to look to and to trust in men, when they dictate to others what they shall do, by pen or voice, and what they shall not do, they are educating their brethren to make flesh their arm, to trust in men, and to give glory to humanity rather than to God. But the Lord would have us have an eye single to his glory. We are safe only as we lift up Jesus, and speak in full praise of his excellency. Isaiah says, “Unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish

it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this.

There is danger that men will receive the counsel of men, when by so doing they will discard the counsel of God. O what lessons all must learn before they will understand that God seeth not as man seeth. The Lord says, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." There will be a decided reformation among the people of God, or else he will turn his face away from them.

Dr. Kellogg, there is need of continual watchfulness, lest building shall be piled upon building, and advantages shall be heaped upon advantages in Battle Creek. The means that is thus expended will testify against them. You should put wise calculation into exercise and scatter the influence that is centering in Battle Creek, and diffuse the light that God has given you. Blessed are those that sow beside all waters. The more means you invest in Battle Creek, the greater will be the demand for investing more; but this is not in the order of God, and before a great period of time shall pass the mistake of centering interests in Battle Creek, will be made evident. Advantages in Battle Creek mean destitution in other places: for other localities are robbed of the means that is expended in Battle Creek. The money should be invested in enterprises elsewhere, in establishing souls in the truth and in providing houses of worship for them. In adding building to building are we not encouraging neglect to other fields? God has pointed out the fact that it is the duty of those in Battle Creek to help institutions in other places, As a wise steward of means, you should scatter your forces, and diffuse the power of your influence to help people who know not God as he is. How many cities and towns are left in utter neglect? You are doing your own selves an injury in thus crowding together. When trees in a nursery are crowded thickly together, they cannot grow healthfully and sturdily. Give room, put your plants in many places, and work to a purpose. Make known the precious light to those that are in darkness. We are not half awake to the worth of souls for whom Christ has died. The means expended in enlarging your advantages in Battle Creek, that are already over-grown, and

[1414]

have passed beyond reasonable limits, should be used in establishing missionary stations in other places. You should broaden your plans and widen the field of your operations. You should transplant your trees and give them room to grow. The Lord demands this of you. You have a superabundance of facilities, and should send wise men into cities and towns, who which have not yet had a chance to hear the gospel. Pick out the very best men you can possibly spare, and give them a chance to become care-takers and bearers of burdens. [1415] Let them have an opportunity to develop the talents which they have not been encouraged to use in the past. Furnish them with a place in which they can use their God-given abilities in calling sinners to repentance both by precept and example. Let men who make it manifest that they love God have a chance to do something for him. All the preaching in the world will not make men feel deeply for the perishing souls around them. Nothing will so stir up a missionary, self-sacrificing zeal as to go into the field, and seek to reach those who are in darkness. Prepare workers to go into the highways and hedges, and do not use your facilities to call men and women to the great center, and encourage them to leave churches that need their aid. Men must learn to bear responsibilities. Not one in a hundred among us are doing anything outside of engaging in common, temporal, worldly enterprises.

Let forces be set at work to clear new ground, to establish new living interests wherever an opening can be found. Let men learn how to pray earnestly, short, and right to the point. Let them learn to speak of the world's Redeemer, how to lift up the man of Calvary higher and still higher. Transplant trees out of your thickly planted nursery. God is not glorified in centering such immense advantages in one place. We need wise nurserymen who will transplant trees to different localities, and give them advantages whereby they may grow. It is a positive duty to go into regions beyond. Rally workers who possess true missionary zeal, and let them go forth to diffuse light and knowledge far and near. Let them take the living principles into health reform into communities that to a large degree [1416] are ignorant of what they should do. Let men and women teach these principles to classes that cannot have the advantages of the large Sanitarium at Battle Creek. It is a fact that the truth of heaven has come to the notice of thousands through the influence of the

Sanitarium, yet there is a work to be done that has been neglected. Money has been expended in enlarging facilities at Battle Creek, when the Lord would have you introduce the leaven into the mass of meal that the whole may be leavened. Instead of adding building to building to the Sanitarium, you should have at this time many institutions fully equipped and in working order at other places.

There are men who have been long connected with the Sanitarium, who always will be shadows of somebody else, if they are retained there, when, if they were permitted to rely upon their own judgment, they would become self-reliant, deep thinkers, capable of giving wise counsel. Let these men have a chance to learn to bear responsibilities in the strength of God. They will gain an experience, develop capability to reach the higher classes, and to meet the people where they are. But instead of sending forth men and women from Battle Creek as God has directed in the pointed testimonies that have been given, you have devoted thousands of dollars to the enlarging of your facilities. In building up the work in Battle Creek, you call for more conveniences and more workers, but there must be an arousing. Men and women must be more evenly balanced. We are not to be onesided, but wholesided workers. [1417]

We are encouraged as we see the work that is being done in Chicago, and in a few other places. But years ago the large responsibility that centered in Battle Creek should have been distributed. You may look with great satisfaction at the wide-spreading growth of the Sanitarium in Battle Creek, but God does not look with the same approval upon this as you do. If institutions had been built up in other localities, if men had been authorized in carrying responsibilities, there would have been far more strength, far more accuracy in the work, and we should have moved more in accordance with the mind and will of God than we have moved. As it is, a few men are carrying heavy responsibilities. A few wield an influence that has a controlling power on the management of the work far and near, yet some of these men need to be converted. Christ says to them as he said to Nicodemus, "Ye must be born again." "Except a man be born again, he cannot see the kingdom of God." He asked the question, "Art thou ruler in Israel, and knowest not these things?" Many are controlled by a spirit that is not Christlike, They have not yet learned in the school of Christ the lesson of meekness and

lowliness of heart. Their lives are not fashioned after the divine similitude. Year after year they carry responsibilities of a sacred order, yet prove themselves incapable of distinguishing between the sacred and the common. How long shall such men continue to yield a controlling influence? How long shall their word be permitted to exalt or to cast down, to condemn, or to lift up? How long shall they hold such power that no one dare to make a change in their methods?

[1418] The people are encouraged to center in Battle Creek, and they pay their tithe and give their influence to the building up of a modern Jerusalem that is not after God's order. In this work other places are cut off from facilities which they should have. Enlarge ye, spread, yes: but not in one place. Go out and establish centers of influence in places where nothing or next to nothing has been done. Break up your consolidated mass; diffuse the saving beams of light, and shed beams into the darkened corners of the earth. A work needs to be done something like that which is described as an eagle stirring up her nest. "Moab hath been at ease from his youth, and he is settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed." This is true of many Christians who are coming into Battle Creek. Many have a spasmodic zeal in battle, but it is like a meteor that flashes across the heavens, and goes out. Let God's own workmen, who have his cause at heart, do something for the southern field. Let not God's stewards be content with just touching it with their fingers edge. Let those at the heart of the work plan for the field in earnest. You have talked about it; but what are you doing as the stewards of God's means? Why do you feel at liberty to bind God's capital about, and hold it at Battle Creek? Why do you do the very things that God has warned you not to do? The case is becoming serious; for warnings and entreaties have been given in vain. You are extending the mere arms of power at Battle Creek more and more widely, seeking to control the whole work far and near, and crush out that which you cannot control. I lift my voice in protest. The spirit that now controls is not the spirit of the Lord.

[1419] The Lord has blessed Battle Creek again and again by pouring out his Holy Spirit upon the Church and the workers, but how few have cherished its influence? How few have expended money as he

has directed? Means has been used in educating those who know the truth, while fields have been neglected where souls are wholly unenlightened. Had ministers gone out, and used the gifts God has given them in carrying the burden of the work in preaching to souls ready to perish, they would have had far greater knowledge of God and of Jesus Christ than they have attained by seeking the education of the schools. They should have done their very best in the strength of God, as did the disciples after the Holy Spirit came upon them, when they went everywhere preaching the word, and when the power of God attended their message. Has God given us a work to do? Has God bidden us go amid opposing influences and convert men from error to truth? Why have not the men and women who have so frequently gathered to the large assemblies in Battle Creek not put into practice the truth which they have heard? If they had imparted the light which they had received, what a transformation of character we would have seen. For every grace imparted God would have given grace. The work that has been done for them has not been prized as it should have been, or they would have gone forth into the darkened places of the earth, and shed abroad the light which God has shed upon them. They would have given to the world the message of the righteousness of Christ through, faith and their own light would have become clearer and clearer, for God would have worked with them. Many have gone into the grave in error, simply because those who professed the truth have failed to communicate the precious knowledge they have received. If the light that has shone in super abundance in Battle Creek had been diffused, we would have seen many raised up to become laborers together with God.

[1420]

O that our brethren and sisters might appreciate the value of truth, and become purified through the truth. O that they might realize their duty to communicate the truth to others. But they do not feel the importance of living the truth, of being doers of the words of Christ. They are self-sufficient, and cannot carry out in practice the missionary spirit that should animate the disciples of Christ. If they knew what it was to have travail of soul for others, angels of God would work through them to communicate the knowledge of truth to others, and to make them channels of blessings to others. They would know the truth, and the truth would make them free.

Spiritual truth is needed to penetrate the masses everywhere. Then money would no longer be expended in adding building to building, but would be used in opening up new fields, in planting the standard of truth in cities that have not yet been worked. The elevating, purifying, ennobling principles would be introduced, and would work like leaven in society. But O how little do many know who are bearing responsibilities, and who think they know much of the practical truth as it is in Jesus.

## Chapter 169—To O. A. Olsen

[1421]

**O-53-1895**

**Norfolk Villa, Granville,**

**Sept. 10, 1895.**

**Eld. O. A. Olsen:**

*Dear Brother,*

For years I have carried a consuming burden for the cause of God in Battle Creek. I am now deeply troubled over the shape which matters are taking there, and the influence which is being exerted on the work everywhere. I ask you, my brother, how can you entrust A. R. Henry and Harmon Lindsay with so much responsibility in the work, and sent them hither and thither to all parts of the field? They are not by precept and example giving the third angel's message. The atmosphere which surrounds their souls, and which is revealed in spirit and influence, shows that they have lost the spirit of God out of their hearts and their experience. They are made responsible for many, many things, while they do not feel their accountability to God.

Brother J. N. Nelson who is in the office cannot be regarded as in exactly the same position as those men, but he needs a different mould of character. He has not that kind, Christian courtesy that will have a saving, fragrant influence upon the minds of those who associate with him or do business with him. Though he may hold to right principles, his manner of representing these principles is such as to make a disagreeable impression upon the minds of those associated with him. His words, his manner of expression, creates thoughts and feelings that are very objectionable. A good man is to manifest his principles, but he can do this in a way that will not make such a disagreeable impression upon those with whom he does business. God requires brother Nelson to learn his lessons more perfectly in the school of Christ. His principles should be kept more vividly before his own mind, that they may bring forth in him the peaceable fruits of righteousness. His unfortunate manner of

[1422]

expression, and his spirit of criticism destroy his influence, that, if sanctified, might be of real value.

The Lord wants brother Nelson to clothe himself with the garments of righteousness, and to bring into his practical life the sweetness and fragrance of the character of Christ. This brother possesses qualifications of mind and character that if sanctified daily for the Master's use would enable him to become a vessel unto honor. But he needs the moulding and fashioning of Jesus. "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

[1423] I would say to brother Nelson. Let your heart be joined to the heart of infinite love, let your life be knit by hidden links to the life of Jesus. Let your life be hid with Christ in God; then because Christ liveth, you will live also. God wants you to let him manage you that you may be a lovable Christian. The Lord would have the natural and hereditary traits of character come under the pruning knife. Look steadfastly unto Jesus, that you may catch his spirit, and cherish the qualities of Christlike character. Then it will be recognized by all who have any connection with you, that you have learned of Christ his meekness, his affection, his tenderness, his sympathy. Never rest satisfied until you possess a loving and lovable spirit. Your words may come from the good treasure of the heart, to strengthen, help, bless, and win all around you. True conscientiousness will make the religious life attractive. But your religion has altogether too much acidity to be palatable. You sour your influence by a stubborn, set determination; your critical censoriousness sets the teeth on edge. God help you, my brother, for you need melting.

Others catch your spirit. The seeds we sow will bear harvest in goodness, patience, kindness, and love, or exactly the opposite. It is not your purpose to do wrong acts, but you do not see the necessity of doing pleasant acts, so that from you men receive a better impression of the Christian character. More of the spirit of the beloved disciple John would make you more fragrant and lovable, and a far better example of what constitutes a true Christian life.

Many, many, need melting over. Be sound in principle, true to God, but do not manifest one stern, ungenial phase of character. God does not want you to incur contempt by manifesting a disposition like a ball of putty, but he does want you to be in principle as sound as a rock, yet with a healthful mellowness. Like the Master, be full of grace and truth. Jesus was incorruptible, undefiled, yet in his life were mingled gentleness, meekness, benignity, sympathy, and love. The poorest were not afraid to approach him; they did not fear a rebuff. What Christ was every Christian should strive to be. In holiness and winsomeness of character He is our model.

[1424]

“Learn of me,” says Jesus; “for I am meek and lowly in heart, and ye shall find rest unto your souls.” We should all learn of Christ what it means to be a Christian. Let us learn of him how to combine firmness, justice, purity, and integrity with unselfish courtesy and kindly sympathy. Thus the character becomes lovable and attractive. The beauty of holiness will disarm scoffers.

The workers at the Review and Herald office will not enter into the kingdom of heaven, unless their character reflects the character of Christ. The heart must receive the divine current, and let it flow out in rich streams of mercy and grace to other hearts. All who would win souls to Christ must be winsome. A word to the wise is sufficient.

*Ellen G. White*

## Chapter 170—To O. A. Olsen

**Norfolk Villa, Prospect St., Granville**

**September 19, 1895.**

**O-55-1895**

**Elder O. A. Olsen:**

**Battle Creek, Michigan, U.S.A.**

*Dear Brother,*

With this letter I send you other important mss. You will see that I have written largely, but as the dates show, not all has been written recently. For three mails some of these writings have been ready, but were not sent. Sr. Bolton has not been able to do this work. Again and again I thought that I would send the mss without copying, and had had them enveloped, but I was dissuaded from doing this. Well, I thought, next mail they will be ready, but there was no more prospect of having them prepared. This mail I am separated from Fannie; she is at Cooranbong, and I here; but Marian is giving the matter such preparation as is possible under the circumstances, and reading it for the typewriter.

I do not find rest in spirit. Scene after scene is presented in symbols before me, and I find no rest until I begin to write out the matter. I have not slept since two o'clock. I think we will institute at least once each day a season of prayer for the Lord to set things in order at the center of the work, matters there are being shaped so that every other institution is following in the same course. And the General Conference is itself becoming corrupted with wrong sentiments and principles. In the working up of plans the same principles are manifest that have controlled matters at Battle Creek for quite a length of time.

I have been shown that the Jewish nation were not brought suddenly into their condition of thought and practice. From generation to generation they were working on false theories, carrying out principles that were opposed to the truth, and combining with their religion thoughts and plans that were the product of human minds;

human inventions were made supreme. The holy principles that God has given are represented by the sacred fire; but common fire has been used in place of the sacred. Plans contrary to truth and righteousness, are introduced in a subtle manner on the plea that this must be done, and that must be done because it is for the advancement of the cause of God. But it is the devising of men that leads to oppression, injustice, and wickedness. The cause of God is to be free from every taint of injustice. It can gain no advantage by robbing the members of the family of God of their individuality or of their rights. All such practices are abhorrent to God. He inspires no such practices as have been entered into by your councils in regard to the publication of books.

The case of Frank Belden has been presented to me. The office of publication has treated him unjustly, as it has also Edson White. The plea which some are so ready to urge, "the cause of God", working in behalf of the cause of God, to justify themselves in presenting robbery for burnt offering, is an offense to God. He accepts no such transactions; prosperity will not attend these movements. The Lord of heaven does not accept the strange fire offered to him. Men connected with his work have been dealing unjustly, and it is time to call a halt. Let men deal with men upon the principles of the ten commandments, and not ignore these principles in business transactions. False propositions are assumed as truth and righteousness, and then everything is worked in such a way as to carry out these propositions, which are not in accordance with the will of God, but are a misrepresentation of his character. [1427]

The great and holy and merciful God will never be in league with dishonest practices; not a single touch of injustice will he vindicate. Men have taken unfair advantage of those whom they supposed to be under their jurisdiction. They were determined to bring the individuals to their terms; they would rule or ruin. There will be no material change until a decided movement is made to bring in a different order of things.

Cannot men who have the history of the fall, the workings of the wily foe since Adam's day see how the same principles are still at work, and what will be the end thereof? He who has created men, and has given them talent and intellect, seeks to bring these minds into association with the divine; then goodness, love for their

[1428] fellow-men, will be their natural instinct. Infinite wisdom is revealed in Christ, and he suffered in our stead, that men should have another test and trial, to prove whether they would be safe subjects of his kingdom. Christ has risen from the dead and ascended on high to intercede for the fallen race. This is now his work before the throne of God. He would have men to love God supremely, and their fellow-men impartially. It is his purpose that we should be closely attached to God, and tenderly attached to one another.

Such was the condition that existed in heaven before the disaffection of Satan. The heavenly current flowed through the universe of God without one cloud of evil to cast a shadow upon its bright waters. Everywhere spotless purity was reflected as in a mirror. And God was over all. But Satan fell. The human race were created. Adam and Eve fell. And now the Lord Jesus has himself bridged the gulf that sin has made, and the whole scheme of redemption has been put in operation to restore the moral image of God in man.

[1429] We are all on trial during probationary time, and those who consent to receive the moral image of God become like him in character. But if they refuse the character of Christ, heaven is lost to them. And when we have so gracious an opportunity of working out our own victory through our choice of the character we form, why will we not lay hold of the Saviour, and by faith receive his merits, and perfect a character like his? Satan is playing the game of life for every soul; Christ is at work for every soul. “As many as received him, to them gave he power to become the sons of God, even to them which believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

“And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.” These words are written of Christ. He is our representative before the Father. Whatsoever was given to Christ—the “all things” to supply every need of fallen man—was given to him as the head and representative of humanity. Who will be the receivers of eternal life? All who before the universe of heaven are adjudged to have in Christ endured the penalty of the law, and in him fulfilled its righteousness. We are to be one in character with Christ. He said, “The glory (character) 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." Mark these words.

There is a heaven of bliss, free from all dissension, free from all selfishness, free from poverty, sickness, oppression. Then I entreat you who have a heaven to gain and a hell to shun, do not be presumptuous. Link up in the closest relationship with Christ, and depart from every species of iniquity. That character which expresses the glory, the character of Christ, will be received into the Paradise of God. A renovated race will walk with Christ in white, for they are worthy. The likeness of Christ's character is revealed in every soul. There is a new heaven, and a new earth, wherein dwelleth righteousness. O shall we not here form characters after the divine similitude? Shall we not become transformed into the likeness of God? If Christ died to destroy the work of the devil, it is essential for us to understand what these works are.

[1430]

The divine decrees are to be vindicated; it will be demonstrated that they are not accessory to sin. There was no withdrawal of divine influences from Lucifer. There was not in the slightest particular a deficiency in God's government that would afford a cause for disaffection in heaven. So in the administration of affairs in connection with God's work on earth, he requires that those who bear the responsibility of the work give no cause for disaffection. Those principles must be maintained that are according to heaven's order.

It was a wonderful thing for God to create man, to make mind. The glory of God is to be revealed in the creation of man in God's image, and in his redemption. One soul is of more value than a world. God created man that every faculty might be the faculty of the divine mind. The Lord Jesus Christ is the author of our being, and he is also the author of our redemption, and everyone who will enter the kingdom of God will develop a character that is the counterpart of the character of God. None can dwell with God in the holy heaven but those who bear his likeness. Those who are to be redeemed are to be overcomers; they are to be elevated, pure, one with Christ.

Christ's blood was our ransom, his death brings life and immortality to light. In and through Christ we are complete in every grace. We share his throne. O that God would give to us the divine perception to comprehend the breadth, and length, the depth and

[1431]

height, and to know the love of Christ that passeth knowledge, that we might be filled with the fulness of God! Then would man look upon his fellow-man as God's own purchased possession.

Christ said of the Jews, "In them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxen gross, and their ears are dull of hearing, and their eyes they have closed." Thus it is with some men who are connected with the great and important interests in our institutions.

Let all bear in mind that the Lord's eye is upon all their works, and that he expects fidelity from his servants. When the four Hebrew youth were receiving an education for the king's court in Babylon they did not feel that the blessing of the Lord was a substitute for the taxing effort required of them. They were diligent in study, for they discerned that through the grace of God their destiny depended upon their own will and action. They were to bring all their ability to the work; and by close, severe taxation of their powers, they were to make the most of their opportunities for study and labor.

[1432]

Sept. 24. Everything in our world is in agitation. "Coming events cast their shadows before." The signs of the time are ominous indeed. There is assurance in nothing that is human or earthly. The winds are held by the four angels, a moment of respite has been graciously given us of God. Every power lent us of God, whether physical, mental, or moral, is to be sacredly cherished to do the work assigned us for our fellow-men who are perishing in their ignorance. The warning is to go forth to all parts of the world. There must be no delay. Rapidly are men ranging themselves under the banner they have chosen, restlessly waiting and watching the movements of their leaders. There are those who are watching and waiting and working for our Lord's appearing, while the other party are rapidly falling into line under the generalship of the first great apostate. They look for a God in humanity, and Satan personifies the one they seek. Multitudes will be so deluded through their rejection of truth, that they will accept the counterfeit. Humanity is hailed as God.

One has come from the heavenly courts to represent God in human form. The Son of God was made man, and dwelt among us. "In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not.... That

was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God.”

There are but two parties, Satan works with his crooked, deceiving power, and through strong delusions he catches all who do not abide in the truth, who have turned away their ears from the truth, and have turned unto fables. Satan himself abode not in the truth, he is the mystery of iniquity. Through his subtlety he gives to his soul-destroying errors the appearance of truth. Herein is their power to deceive. It is because they are a counterfeit of the truth that Spiritualism, Theosophy, and the like deceptions gain such power over the minds of men. Herein is the masterly working of Satan. He pretends to be the Saviour of man, the benefactor of the human race, and thus he more readily lures his victims to destruction.

[1433]

We are warned in the word of God that sleepless vigilance is the price of safety. Only in the straight path of truth and righteousness can we escape the tempter’s power. But the world is ensnared. Satan’s skill is exercised in devising plans and methods without number to accomplish his purposes. Dissimulation has become a fine art with him, and he works in the guise of an angel of light. God’s eye alone discerns his schemes to contaminate the world with false and ruinous principles bearing on their face the appearance of genuine goodness. He works to restrict religious liberty, and to bring into the religious world a species of slavery. Organizations, institutions, unless kept by the power of God, will work under Satan’s dictation to bring men under the control of men: and fraud and guile will bear the semblance of zeal for truth, and for the advancement of the kingdom of God. Whatever in our practice is not as open as the day, belongs to the methods of the prince of evil. His methods are practiced even among Seventh Day Adventists, who claim to have advanced truth.

If men resist the warnings the Lord sends them, they become even leaders in evil practices; such men assume to exercise the prerogatives of God—they presume to do that which God himself will not do in seeking to control the minds of men. They introduce their own methods and plans, and through their misconceptions

[1434]

of God, they weaken the faith of others in the truth, and bring in false principles that will work like leaven to taint and corrupt our institutions and churches. Anything that lowers man's conception of righteousness, and equity, and impartial judgment, any device or precept that brings God's human agents under the control of human minds, impairs their faith in God; it separates the soul from God, for it leads away from the path of strict integrity and righteousness.

God will not vindicate any device whereby man shall in the slightest degree rule or oppress his fellow-man. The only hope for fallen man is to look to Jesus, and receive him as the only Saviour. As soon as man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind, he dishonors God, and imperils his own soul, and the souls of his brethren. Sinful man can find hope and righteousness only in God; and no human being is righteous any longer than he has faith in God, and maintains the vital connection with him. A flower of the field must have its root in the soil; it must have air, dew, showers, and sunshine. It will flourish only as it receives these advantages, and all are from God. So with men. We receive from God that which ministers to the life of the soul. We are warned not to trust in man, nor to make flesh our arm. A curse is pronounced upon all who do this.

Let no plans or methods be brought into any of our institution that will bind minds or talents under the control of human judgment, for this is not in God's order. God has given to men talents of influence which belong to him alone, and no greater dishonor can to be done to God than for one finite agent to purchase from men their God-given talent, or the product of such talent, to be absolutely under his control, even though the benefits of the same be used to the advantage of the cause. In such arrangements one man's mind is ruled by another man's mind, and the human agency is separated from God, and exposed to temptation. Satan's methods tend to one end, to make men the slaves of men. And when this is done, confusion and distrust, jealousies and evil surmisings, are the result. Such a course destroys man's faith in God, and in the principles which are to control, to purge from guile and from every species of selfishness and hypocrisy.

The goodness, mercy, and love of God was proclaimed by Christ to Moses. This was God's character. When men who profess to serve God ignore his parental character, and depart from honor and righteousness in dealing with their fellow-men, Satan exults, for he has inspired them with his attributes. They are following in the track of Romanism. Those who are enjoined to represent the attributes of the Lord's character, step from the simple platform, and in their own human judgment devise rules and resolutions to force the will of others. The devisings for forcing men to follow the prescriptions of other men are instituting an order of things that overrides sympathy and tender compassion, that blinds the eyes to mercy, justice, and the love of God. Moral influence and personal responsibility are trodden under foot.

[1436]

The righteousness of Christ by faith has been ignored by some for it is contrary to their spirit, and their whole life experience. Rule, rule, has been their course of action. Satan has had an opportunity of representing himself. When one who professes to be a representative of Christ engages in sharp dealing, and pressing men into hard places, those who are thus oppressed will either break every fetter of restraint, or they will be led to regard God as a hard master. They cherish hard feelings against God, and the soul is alienated from him, just as Satan planned it should be. This hard-heartedness on the part of men who claim to believe the truth, Satan charges to the influence of the truth itself, and thus men become disgusted, and turn from the truth. For this reason no man should have a responsible connection with our institutions who thinks it no important matter whether he has a heart of flesh or a heart of steel. Men think they are representing the justice of God, and they do not represent his tenderness and the great love wherewith he has loved us. Their human inventions, originating with the specious devices of Satan, appears fair enough to the blinded eyes of men, because it is inherent in their nature. A lie, believed, practiced, becomes as truth to them. Thus the purpose of the Satanic agencies is accomplished, that men should reach these conclusions through the working of their own inventive minds. But how do men fall into such error? By starting with false premises, and then bringing everything to bear to prove the error true. In some cases the first principles have a measure of truth interwoven with the error, but it does not lead to any just action

[1437]

and this is why men are misled. In order to reign and become a power, they employ Satan's methods to justify their own principles. They exalt themselves as men of superior judgment, and they have stood as representatives of God. These are false gods.

Thus saith the Lord; cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.... O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from thee shall be written in the earth, because they have forsaken the Lord, the fountain of living water.

[1438] Elder Olsen, the present state of things has continued long enough. Your eyesight has become imperfect. You link up with men whom God is not leading. You accept as sound the prepositions of men, who in some things start you on a wrong track; for you sanction these prepositions, and give them authority and power. I am not sorry that these things, which have been so long brewing in unsanctified minds, have become more pronounced, that you may the better discern their true character before some other agent shall come in to preside over the Conference in your place. I now beg of you to arise in the name of the Lord, and he will help you to retrieve the errors of the past, that are leading to serious results.

The lack of consecration and self-denial on the part of leading men, their spurious devotion, has been made manifest in the grasping of the high wages, and in their resistance to the messages that God has sent. They have continually and persistently turned from these warnings, and yet you have given them influence, you have linked up and together, and sent them to different localities to transact business, giving the impression that they were the reliable men upon whom you depended. How could you do this, when it is too apparent that

they need to be born again before they can see the kingdom of God. They need the work of the truth upon the heart to make them men of opportunity.

While they have been very ready to accept benefit for themselves, they seek to wrest every advantage from their brethren, and say, it is for the cause. What is the cause? God demands an altogether different record. He expects his workers to be tender-hearted. How merciful are the ways of God. (See [Deuteronomy 10:17-20](#); [2 Chronicles 20:5-7, 9](#); [1 Peter 1:17](#).) The rules that God has given have been disregarded, and strange fire has been offered before the Lord. [1439]

I have borne abundant testimony, setting forth the fact that the ability to write a book is like every other talent, a gift from God, for which the possessor is accountable to him. This talent no man can buy or sell without incurring great and dangerous responsibility. Those who labor to bring about changes in the publication of books, to place the books wholly under the control of the publishing house, or the conference know not what they are talking about. Their eyes are blinded, and they work from a wrong standpoint. Selfishness is a root of bitterness whereby many are defiled.

The Lord God of heaven, who made our world, and who created man, guards the interest of every soul. To every man he has given his work. We are laborers together with God. There are diversities of gifts, and every man should appreciate the moral and spiritual capital which God has entrusted to him. No one should treat these entrusted talents with indifference. No one is accountable for talents he has never had: none should complain of the smallness of their gifts. Every one is to trade on that which God has entrusted to him, working where he can, doing the best possible service for the Master. One talent well used, will gain other talents, and these still others. The man with a few pence can serve God with his pence; if he does this, he is in God's sight judged as faithful as the one who has improved five talents. [1440]

But all are to realize their individual responsibility to employ their talents to the glory of God according to their ability. Let no man or council of men assume the responsibility of making as little of these talents as possible, according to their human estimate of God's entrusted qualifications. No man is to weigh in the balances

of human judgment the talents God has given to other men. Let every man appreciate God's gifts to himself, and faithfully trade upon them. No man is to merge his individuality in that of any other man. There are diversities of gifts, and a large work to be done in our world in the use of God's entrusted goods, and the efforts that have been made to turn all the profits from the talents of writers into the hands of the conference or the publishing house will not prove a success; for the plan is not just and equal.

[1441] From the light given me of God, the efforts made in this direction by those at the heart of the work, are not heaven-inspired. It is a very narrow, conceited arrangement, devised by human minds, and it does not bear the marks of God. Every man's special work is appointed him of God, and he is individually responsible to God. When men connected with the publishing business makes decisions and transact business, as they have done and propose to do at Battle Creek, they give evidence that changes should be made as soon as possible, for God is not in any such plan.

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](#). The whole chapter is an eye-opener, if men wish to open their eyes.

Those who write books are not to be left under the control of men who have no experimental knowledge of authorship. These men have a high appreciation of their own ability, but they have shown how little they appreciate the human agent, to whom God has given a certain work to do. They belittle men to whom God has given talents to use to his glory. He never designed that any man should sell his stewardship, as though he was not capable of managing the talents God has given him. The idea which prevails that in order to give to the cause of God, a writer must place all the profits of his work, beyond a mere pittance, where other men shall control it for him, or invest as shall suit their ideas, is an error.

Long ago, when such ideas were first advanced, they should have been treated as they deserved. Men were taking into their own hands responsibilities which they were not capable of treating justly or

managing successfully. They have given evidence of this in the past in the fact that they would resort to unfair means in order to wring from men God's entrusted talents for themselves to appropriate. But the very persons whom God has entrusted with his goods, are held responsible to trade upon them, and thus develop character. Can any more striking demonstration be required to open the eyes of men and councils to this matter than the history of the past few years? [1442]

Every soul who has become the servant of God through the grace of Christ has his own peculiar sphere of labor. He is not to be bought or sold, but to understand that "ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." Who have greater need to be doers of this inspired injunction than have those who are living in the very close of this earth's history?

It is not our own property that is entrusted to us for investment. If it had been, we might claim discretionary power; we might shift the responsibility upon others, and leave our stewardship with others, but this cannot be, because the Lord is testing us individually. If we act wisely in trading upon our Lord's goods and multiplying the talents, we shall invest this gain for the master, praying for wisdom from God that we may be divested of all selfishness, and laboring most earnestly to advance the precious truth in our world. Some men or councils may say, that is just what we wish you to do. The Conference Committee will take your capital and will appropriate it for this very object. But the Lord has made us individually his stewards. We each hold a solemn responsibility to invest this means ourselves. A portion it is right to place in the treasury to advance the general interests of the work; but the steward of means will not be guiltless before God, unless, so far as he is able to do this, he shall use that means as circumstances shall reveal the necessity. We should be ready to help the suffering, and to set in operation [1443]

plans to advance the truth in various ways. It is not in the province of the Conference or any other organization to relieve us of this stewardship. If you lack wisdom, go to God, ask him for yourself, and then work with an eye single to his glory.

[1444] By exercising your own judgment, giving where you see there is need in any line of the work, you are putting out your money to the exchangers. If you see in any locality that the truth is gaining a foothold, and there is no place of worship, then do something to meet the necessity. By your own action encourage others to act, in building a humble house for the worship of God. Have an interest in the work in all parts of the field.

While it is not your property that you are handling, yet you are made responsible for its wise investment, for its use or abuse. God does not lay upon you the burden of asking the conference or any council if you shall use means entrusted to you by God as you shall see fit, to advance the work of God in destitute towns and cities, and impoverished localities. If the right plan had been followed, there would not have been so much means used in some localities and so little in other places where the banner of truth has not been raised. We are not to merge our individuality in any institution in our world. The high-handed power that has been developed, as though positions had made men gods, makes me afraid, and ought to cause fear. It is a curse wherever, and by whomsoever it is exercised. This lording it over God's heritage will create such a disgust of man's jurisdiction that a state of insubordination will result. The people are learning that men in high positions of responsibility cannot be trusted to mould and fashion other men's minds and characters. The result will be a loss of confidence even in the management of faithful men. But the Lord will raise up laborers who realize their own nothingness without special help from God.

[1445] Age after age Jesus has been delivering his goods to his church. At the time of the first advent of Christ to our world the men who composed the Sanhedrim exercise their authority in controlling men according to their will. Thus the souls whom Christ had given his life to free from the bondage of Satan, were brought under bondage to him in another form.

Do we individually realize our true position, that as God's hired servants we are not to bargain away our stewardship? We have an

individual accountability before the heavenly universe to administer the trust committed us of God. Our own hearts are to be stirred, our hands are to have something to impart of the income that God entrusts to us. The humblest of us may be an agent for God, using our gifts for his name's glory. He who improves his talent is to the best of his ability may present to God his offering as a consecrated gift, that shall be as fragrant incense before him. It is the duty of every one to see that his talents are turned to advantage as a gift that he must return, having done his best to improve it.

The spirit of domination is extending to the presidents of our conferences. If a man is sanguine of his own powers and seeks to exercise dominion over his brethren, feeling that he is invested with authority to make his will the ruling power, the best and only safe course is to remove him, lest great harm be done, and he lose his own soul, and imperil the souls of others. All ye are brethren. This disposition to lord it over God's heritage, will cause a reaction unless these men change their course. Those in authority should manifest the spirit of Christ. They should deal as he would deal with every case that requires attention. They should go weighted with the Holy Spirit. A man's position does not make him one jot or tittle greater in the sight of God; it is character alone that God values.

[1446]

Nicodemus sought an interview with Jesus at night saying, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." All this was true, as far as it went, but what said Jesus? He "answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Here was a man in high position of trust, a man who was looked up to as one educated in Jewish customs, one whose mind was stored with wisdom. He was indeed in possession of talents of no ordinary character. He would not go to Jesus by day, for this would make him the subject of remark: It would be too humiliating for a ruler of the Jews to acknowledge himself in sympathy with the despised Nazarene. Nicodemus thinks, I will ascertain for myself the mission and claims of this teacher, whether he is in deed the light to lighten the Gentiles, and the glory of Israel. Jesus virtually says to Nicodemus, it is not controversy that will help your case, it is not arguments that will bring light to the soul. You must have a new heart, or you cannot

discern the kingdom of heaven. It is not greater evidence that will bring you into a right position, but new purposes, new springs of action; you must be born again. Until this change takes place, making all things new, the strongest evidences that could be presented would be useless. The want is in your own heart; everything must be changed, or you cannot see the kingdom of God.

[1447] This was a very humiliating statement to Nicodemus, and with a feeling of irritation he takes up the words of Christ saying, "How can a man be born when he is old?" He was not spiritual minded enough to discern the meaning of the words of Christ. But the Saviour did not meet argument with argument. Raising his hand in solemn, quiet dignity, he presses home the truth with greater assurance, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Nicodemus said unto him, "How can these things be?"

Some gleams of the truth were penetrating the ruler's mind. Christ's words filled him with awe, and led to the iniquity, "How can these things be?" With deep earnestness Jesus answered, "Art thou a master of Israel, and knowest not these things?" His words convey to Nicodemus the lesson that instead of feeling irritated over the plain words of truth, and indulging in irony, he should have a far more humble opinion of himself, because of his spiritual ignorance. Yet the words of Christ were spoken with such solemn dignity, and both look and tone expressed such earnest love to him, that he was not offended as he realized his humiliating position. Surely one entrusted with the religious interests of the people should not be ignorant of truth so important for them to understand as the condition of entrance into the kingdom of heaven. "Verily, verily, I say unto thee," continued Jesus, "We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?"

[1448]

This lesson to Nicodemus I present as highly applicable to those who are today in responsible positions as rulers in Israel, and whose voices are often heard in council giving evidence of the same spirit that Nicodemus possessed. Will the lesson given to the chief ruler have the same influence upon their heart and life? Nicodemus was converted as the result of this interview. The words of Christ are spoken just as verily to presidents of conferences, elders of churches, and those occupying official positions in our institutions, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." "A new heart also will I give you."

If you have the holy spirit moulding and fashioning your heart daily, then you will have divine insight to perceive the character of the kingdom of God. Nicodemus received the lesson of Christ and became a true believer. His voice was heard in the Sanhedrim council in opposition to their measures for compassing the death of Christ. "Doth our law judge any man before it hear him?" he said. The scornful answer was returned, "Art thou also of Galilee? Search, and look; for out of Galilee ariseth no prophet."

Jesus had a disciple in Nicodemus. In that night conference with Jesus the convicted man stood before the Saviour under the softening, subduing influences of truth which was shining into the chambers of his mind, and impressing his heart. Jesus said, If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven but he that came down from heaven, even the son of man which is in heaven Jesus not only tells Nicodemus that he must have a new heart in order to see the kingdom of heaven, but tells him how to obtain a new heart. He reads the inquiring mind of a true seeker after truth, and presents before him the representation of himself: "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." Good news, good news, ring throughout the world: "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." This lesson is of the greatest importance to every soul that lives, for the terms of salvation are here laid out in distinct lines; if one had no other text in the Bible, this alone would be a guide for the soul.

[1449]

Especially to every man who accepts responsibilities as a counsellor, every one who is dealing with human souls, is this grand, beautiful truth to be a bright and shining light. It is no credit to one who has the word of God in his possession to say, I have no experience. I do not understand these things. He will never be wiser until he becomes of much less consequence in his own estimation. [1450] He must learn his lesson as a little child. He must make it his first duty to understand the work of God in the regeneration of the soul. This change should take place in every man before he accepts a position as leader or ruler in connection with the sacred work of God. If one has not a vital connection with God, his own spirit and sentiments will prevail. These may well be represented as the strange fire offered in place of the sacred. Man has woven into the work of God his own defects of character, devices that are human and earthly, delusions ensnaring to himself and to all who accept them.

Consider the incident that Christ presents before Nicodemus in referring to the uplifted serpent. The Lord Jesus had protected the children of Israel from the venomous serpents in the wilderness, but this part of their history they did not know. Angels from heaven had accompanied them, and in the pillar of cloud by day and the pillar of fire by night Christ had been their protection through all their journeyings. But they became selfish and discontented, and in order that they might not forget his great care over them, the Lord gave them a bitter lesson. He permitted them to be bitten by the fiery serpents, yet in his great mercy he did not leave them to perish. Moses was bidden to lift the brazen serpent on the pole, and make the proclamation that whosoever should look upon it should live. And all who looked, did live. They recovered health at once. [1451] Suppose ye that this life-giving message, the invitation to look upon the representation of Christ, was given in whispered tones? Suppose ye there were meetings for discussion as to how that symbol of the brazen serpent could have any efficacy? Some hesitated, desiring a scientific explanation of the representation, but no light was given. They must accept the word given of Christ to Moses. It was proclaimed with the trumpet, and by the voices of the leading men of every tribe throughout the encampment. The word obeyed, would bring life and healing.

Nicodemus caught the meaning of Christ's words. He received his lesson, and carried it with him. He searched the Scriptures in a new way; he could say, Old things have passed away, and behold, all things have become new. He did begin to see the kingdom of heaven, because he submitted himself to the leading of the Holy Spirit.

What a strange symbol of Christ was that likeness of the serpents which stung them. This symbol was lifted on a pole, and they were to look to it and be healed. So Jesus was made in the likeness of sinful flesh. He came as the sin-bearer. Under the symbol of the uplifted serpent he was presented before the vast congregation of those who were entrusted with sacred truth. It was God's purpose that when Christ should appear in person men might recognize his mission, and co-operate with him in the saving of humanity. Christ was to be lifted on the cross, and this cross is to call the attention of all people. He was crucified, at one of the yearly gatherings of the Jews, when representatives from all nations were present at Jerusalem. The knowledge of the cruel work done to Jesus was to go to the remotest regions of the inhabited world. The message, Look and live, had been given in a most decided manner, and it meant hope, courage, faith, pardon, and life. [1452]

The same healing, life-giving message is now sounding. It points to the uplifted Saviour upon the shameful tree. Those who have been bitten by that old serpent, the devil, are bidden to look and live.

Through the Saviour's lesson, Nicodemus was brought to see that the ignorant and unbelieving are not to be enlightened by controversy and discussion. They must look and live. Nicodemus hoped that his people would let Christ speak to them as he had spoken to him; then they would no longer remain in unbelief. O that today men would hear the voice of Jesus, "Except a man be born again, he cannot see the kingdom of God." The explanation of the plan of salvation may today be presented to men who act as rulers and counsellors, and yet, having eyes, they see not, and having ears they hear not; they have no experimental knowledge of what it means to believe in Christ as their personal Saviour. Nicodemus was converted. Will these men learn what it means to have a new heart? What it means to cease from sin? What it means to have the righteousness of Christ, to bear the divine similitude?

[1453]

Look alone to Jesus as your righteousness and your sacrifice. As you are justified by faith, the deadly sting of the serpent will be healed. Then there will be no more of self, you will have peace with God through our Lord Jesus Christ. Open the door of your hearts, and let Jesus in. Some of you have become hard-hearted; you have resisted evidence, and have despised the messages of warning, of light and truth, which the Lord has sent to you by the Holy Spirit because he loves you and is loth to give you up. As a look to the brazen serpent brought life to the dying, so the look of faith to the Lamb of God will bring life to the soul dead in trespasses and sins. The men in responsible places need the converting power of God daily. If they would co-operate with God, looking to Christ every moment, believing in him as it is their privilege to do, their eyes would be opened, and their hearts would be made new.

“God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” O, who can measure such love as this? It is not that God loved us because Christ died for us, but while we were yet sinners, rebels against his law, he gave up Jesus to bear our sins, that pardon may come to all who believe on him. The only hope of the world was for One who knew no sin, One equal with God, to come to our earth, and live the law, testifying that in his humanity he could keep the law, and that sinners might become partakers of the divine nature, and thus be obedient children of God. This is the great work that God has done for the fallen race. He was not willing that any should perish, but that whosoever will, should come to him through Christ, and live.

[1454]

Let us never forget that we are here to be fashioned by the hand of God, fitted to do the work he has given us to do. That work is our own, the accountability is our own, and cannot be transferred to another. Let not human agents interpose to take another's work out of the hands of God into their own finite hands.

## Chapter 171—To J. E. White

[1455]

**Norfolk Villa, Prospect St., Granville.**

**September 25, 1895.**

**W-86-1895**

*Dear son Edson,*

I am sending quite a large mail this month. Marian has had to do the work of preparing the MS, but she has not gone into the matter very critically, as for the work of publication. We are glad to have Bro. and Sr. Prescott with us. I have not been as well as usual for several months: I suppose it is because I feel so intensely over the great events that I know are soon to open before us. We see that the professed believers will be represented by the ten virgins, five of whom were wise, and five were foolish. I fear this is the average the Lord saw of those that would be ready and unready. But a small number of those who have had great light and abundant opportunities and continuous privileges have anything more than a theoretical knowledge of the truth. Many think that such a knowledge is all that is required. They are not doers of the word.

Those who, since the Minneapolis meeting, have had the privilege of listening to the words spoken by the messengers of God, Elder A.T. Jones, Prof. Prescott, Brn. E. J. Waggoner, O. A. Olsen, and many others, at the campmeetings and ministerial institutes, have had the invitation, "Come, for all things are now ready. Come to the supper prepared for you." Light, heaven's light, has been shining. The trumpet has given a certain sound. Those who have made their various excuses for neglecting to respond to the call, have lost much. The light has been shining upon justification by faith and the imputed righteousness of Christ. Those who receive and act in the light given, will, in their teachings, give evidence that the message of Christ crucified, a risen Saviour ascended into the heavens to be our advocate, is the wisdom and power of God in the conversion of souls, bringing them back to their loyalty to Christ. These are our themes,—Christ crucified for our sins, Christ risen from the dead,

[1456]

Christ our intercessor before God; and closely connected with these is the office-work of the Holy Spirit, the representative of Christ, sent forth with divine power and gifts for men.

The call is sounding, Come, for all things are now ready. Those who will be worked by the Holy Spirit bear the living testimony, and have not only a theory of the truth, but are God's witnesses. These will not continually follow the meetings, that they themselves may be benefited, by hearing more and still more, But in humble trust and living faith they will search the Scriptures, for Christ says, They testify of me. They will walk in the light they receive, and will communicate to others the precious truth. As they endeavor to impart that which they have received, more light will certainly shine upon them. In holding forth the word of life to others, they co-operate with the heavenly agencies, who are sent to impart the power of the truth.

[1457] Not all whom God has called to be witnesses for him may expect to present as large a treasure of truth as those do who for years have been searching for truth as for hid treasure; as they have communicated the heaven-sent message, light has been flashing upon the word. The human agent cannot, at the outset, take in the whole of the experience that others have been years in gaining. They cannot expect to do this. But let them begin as others began, let them search the Scriptures, and expect to receive light as they appropriate and communicate the light given. Let them have that faith which works, how? By love for other souls, seeking to bring them to the marriage supper. As they try to draw others, they will become fitted for the work, and for the trial; they will purify their souls by obeying the truth. The mind, the soul, and the body will be brought into subjection to Christ; even the thoughts are brought into harmony with the thoughts of Christ. Their will is brought into conformity with the will of God, and they understand what it means to bear the cross of Christ, to endure shame and degradation for his dear sake. These servants must learn to trade before they can accumulate. The Master who has entrusted them with his goods sees that it is not profitable to bestow and bestow upon them the most precious material, while they wait, and do not use that which he commits to their trust. He expects his servants to begin to trade upon the very first endowment; they are to put out his goods to the exchangers. Thus the Lord educates

his workers, and develops executive ability. If the one entrusted with his Lord's goods begins his work at once by calling the attention of others to their value, presenting the sacred truth by precept and example, seeking wisdom from God daily, searching the Scriptures diligently, realizing that he is in co-partnership with God, the gospel is to him the power and wisdom of God. [1458]

Its ministry in his own life and character makes him a living epistle, known and read of all men. The transformation is constantly going forward, conforming his character to the character of Christ. The Holy Spirit is his efficiency. The human agent who works most effectually has the deepest sense of his own weakness and his unworthiness, and he casts his helpless soul upon Christ. This is the character that God calls contrite. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Here is our source of power. In the human soul the Holy Spirit gives evidence of the fulfilment of these words, bringing life and hope and joy to all who believe.

Those who are supposed to require so great and constant help and nursing, who have had opportunities and privileges crowded one upon another, do not receive lasting impressions, but seem to be ever learning, and never able to come to a knowledge of the truth. They will make no real advancement until they see that they must go to work to trade on the goods they already have. In doing this work they become channels of light to others. God will give increased light as they diffuse light. In thus meeting with opposition and unbelief and error, they are driven to the word of God and to earnest wrestling prayer for the victory, and their prayers will be heard. [1459]

The Lord Jesus understands all about the trials they must meet. He says, "These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you. If they have kept my saying, they

will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me."

We have here the plainest statement that those who manifest the spirit of persecution toward such as love and fear God, are in a Satanic delusion. Christ says, "They know not him that sent me." When you work as a servant of Christ, and your message is rejected, always remember Jesus, and keep at your work, still sowing the seeds of truth.

[1460] The reason why, in the parable, so many of the virgins are represented as foolish is that those that have a knowledge of the truth are not sanctified through the truth. If they had realized their accountability, they would have borne in mind that there is a day of trust and a day of reckoning. To every one are committed talents, and each has a sacred responsibility to bless others by opening the precious truth to those in error.

When John the Baptist pointed to Jesus saying, Behold the Lamb of God," the disciples heard him speak, and they followed Jesus. The Saviour "turned, and saw them following, and saith unto them, What seek ye? They said unto him. Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother." After hearing the gracious words that proceeded from the lips of Jesus, words that flashed light into their minds, the hearts of the disciples were aglow with faith and assurance that this was indeed the Messiah. With inexpressible love their hearts went out to Jesus, and they did not sit down in happy contemplation, to hear more and more of the gracious words. They wanted others to have the same knowledge they had received. Andrew went in search of some one to whom he might tell the wonderful story, that seemed almost too good to be true. He first found his brother Simon, and said to him, "We have found the Messiah;" and he brought him to Jesus. And when Jesus beheld him, he said, "Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation a stone."

The day following Jesus found Philip, and said to him, "Follow me." As Philip came in contact with Christ, he believed that this was

indeed the Messiah. He could not keep the glad tidings, and enjoy alone the privilege of following Jesus. He knew that his companion Nathanael was searching the prophecies; they had prayed most earnestly to understand the Scriptures; but where was Nathanael? He was then praying to God under a fig-tree. Philip discovered his retreat, for they had often prayed together in this secluded spot, hidden by the foliage. As soon as Philip found his friend, he declared, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." But Nathanael had heard what a wicked place Nazareth was, and this statement aroused his prejudice. He queried, "Can there any good thing come out of Nazareth?" Philip entered into no controversy, but said, "Come and see." Thus the truth came to Nathanael. As he listened to the words of Christ, faith, simple, full, and complete, was expressed. Jesus said of him, "Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man."

[1461]

September 27. Dear Edson, I see by your letter that you are again in Battle Creek. God grant that every hour of your life may be spent to his own name's glory. May you be God's chosen instrument for the advancement of his work. May you rise to an appreciation of your high calling. I have written many things, Edson, in regard to the manner in which the work has been prosecuted in Battle Creek; but although the matter is prepared for the mail, I defer sending it. I feel deep sympathy with Bro. Olsen. His associates do little to hold up his hands, but much to make them feeble.

[1462]

Ponder well the paths of your feet. Be swift to hear, slow to speak. You may indeed feel that you are on holy ground. The Lord has a controversy with his people. If you look to God and trust to him, you will make no miscarriage of your life; for our precious Saviour is full of grace and truth. You may be looked upon with

suspicion and distrust, but I fully believe that in the providence of God your stay at Battle Creek will be a precious school for you. At all times reveal the meekness and lowliness of Christ. “Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” Let your fruit be unto righteousness and true holiness.

[1463] A great work is to be done in our world, and God alone can fit up the human agents to do this work. There is at this time an extensive and pressing demand for literary qualifications, and as we search for those who have entrusted talents, the revelation is made, “weighed in the balances, and found wanting.” Many broad fields of usefulness are opened before us; in every direction are fields white for the harvest. But while we would rejoice to find workers with literary ability, we rejoice to see some souls ministering who have had fewer advantages than others to obtain an education. Some are devoting themselves to the work in humility, and with an unreserved consecration to God. They may have only ordinary ability, yet under the discipline of the Holy Spirit, they may yoke up with Christ, and the record concerning them in heaven is, “Laborers together with God: ye are God’s husbandry, ye are God’s building.” There will be manifest in their work a consecrated energy of character that will provoke others to zeal and good works.

If you can do so in an unobtrusive way, try to help Bro. Olsen, and stay up his hands. He needs sympathy, and words of hopefulness and courage. But please do not cast reflection upon the men who have not a living connection with God. If you are considerate, you may do good to A.R. Henry, and Harmon Lindsay. Show by your attitude that you hold no bitterness toward them. Whatever their attitude toward you, let it not discourage you or embitter your experience. Hold fast to Jesus. He has helped you, and he will help you every hour. But do not be off your guard for one moment. Do not indulge in hasty speech. If possible, we want to save these men, who know so little of the Spirit of God. In order to do this, while you should not depend on them as gods, be kind and courteous, treat them as respectfully as though they had been your best friends.

[1464] I have been, and am still speaking very plainly to them, and your attitude must not give them the impression that I have written to you anything detrimental to them. These men have many temptations,

and their souls are precious. If they can be won to see how they can come to Jesus and take him as their counsellor, what a victory will be gained on the Lord's side. Do not live over the past. Do not in any way give occasion for your good to be evil spoken of. You may save souls from death, and hide a multitude of sins, if you walk circumspectly. The Lord bears long with the erring children he has purchased at an infinite cost. These men, A.R. Henry and Harmon Lindsay, are in the greatest peril of losing their souls because they do not discern their situation. Let the melting love of God abide and rule in your heart, controlling every action.

If you put your trust in God, I see great opportunity for you to be a blessing to others, even in Battle Creek. Wisdom is heaven-born, it is a graceful ornament; it possesses infinite power, and when exercised, is a crowning glory to every soul who is doing service for Christ; for it is the evidence of union and co-operation with the Chief Worker.

Whatever may have been the feeling and conduct of others toward you, let not this have a shadow of influence upon you in your contact with them. Not one of us lives to himself. Each has God's entrusted talents to use, and consider well what is demanded of you in order to represent Christ in every place and under every circumstance. Self is to be hid with Christ in God. Without me, said Christ, ye can do nothing. But the Holy Spirit is given to help us in every time of need. Stand in humble dependence upon that power that will be given to all who seek for it and depend on it. Your capabilities will be a success in the service of Christ if you feel your own inefficiency and your dependence upon God.

[1465]

Bear in mind, my son, that success is not the result of chance, of accident, or of destiny, but is the out-working of God's own providence, the award of faith and discretion, of virtue and persevering labor. It is the practice of truth that brings success and strength of moral power. In practicing the teachings of Jesus you will reveal to the angels of heaven and to men that you have learned of the great Teacher. The bright rays of the Sun of Righteousness are to be welcomed as the light of the mind; and the principles of the character of Christ are to be made the principles of our character. The Lord will certainly be with you, and will endue you with his Holy Spirit, if you seek him with all your heart.

[1466]

For weeks I have been in a condition of prostration, but I am now gaining strength. Yet my nervous condition has been such that I do not leave my room to take my meals with the family. For a time I thought seriously that I should never recover. But I am improving. I thank the Lord for his goodness and love and presence. If I could be released from attending the camp-meeting at Melbourne, I should feel very thankful, but there is no hope of this. I shall have to leave Granville in two or at least three weeks. Our family are to be transferred to the little cottage on my own purchased possession, Avondale Cooranbong. May Lacey White goes with me and W. C. to camp-meeting, also one member of the family as typewriter. Daughter May is a treasure, kind, tender, and true, yet having a decided will in the right direction. She will be and is a great blessing to me. She has an ardent love for the truth.

If you desire any articles furnished you of mine to make your room pleasant and comfortable, mention the matter to Sr. Hall, and she will see that you have it.

Edson, I feel very anxious that you should be largely blessed in Battle Creek. Pay no attention to insult or depreciation, but just go forward in the discharge of your duty. Let your heart be full of generous sympathy for all who have made and are still making mistakes, and be very careful to make straight paths for your own feet. Bear in mind that the attributes most appreciated by the heavenly Father and by the crucified, risen, and ascended Saviour are love and purity.

[1467]

“Every one that loveth is born of God, and knoweth God.... If we love one another God dwelleth in us, and his love is perfected in us.” “God is love; and he that dwelleth in love dwelleth in God, and God in him.” The entire law is fulfilled in him who loves God with all his heart, and his neighbor as himself. This is “glory to God in the highest, and on earth peace, goodwill toward men.” O, it is not weakness to have a tender, humble, sympathetic, pitying heart. Of this no one should be ashamed as if it were a weakness. It is strength derived from Christ.

You will have trials, for Satan is not dead; but if you have on the whole armor of God, Satan’s thrusts will prove harmless. We have vast resources from which to draw; you may receive moral power to do righteousness under all circumstances. We shall be in every way gainers, becoming better and abler workers through every

encounter with difficulties, and every blast of adversity. For this is God's chosen means to test and discipline us. Trial is one of his appointed conditions of success.

Please make the acquaintance of Bro. Tenney; it may be for the benefit of you both. Bro. Tait also is a man with whom you should be acquainted; and Edson, remember that all who are in responsible positions have many and great temptations. May the Lord help you to be a blessing to them by living out the principles of our faith.

Edson, you are at liberty to select from my writings the matter that is needed for the proposed simple tracts and booklets for the southern field. We send you some articles on the child life of Jesus that may be a help to you. As you will see, they are in two styles. My copyist has little time for the preparation of the simple form, and you may be able, yourself, to simplify in a way that will suit you better. You are the one who can best prepare the matter you need; for you are acquainted with the southern field. You will know how simple to make the truth so as to be understood, and what portions to select. From the light God has given me, many of the white people in that field need the very simplest style. All that can be done, should be done for the southern field. As far as you can, obtain the co-operation of those at the head of the work, that they may not be tempted to think you are starting out on independent schemes.

[1468]

Marian has prepared the correspondence for this mail.

Please send me a copy of the matter you compile, as fast as you prepare it.

## Chapter 172—To F. E. Belden

**Armadale, Melbourne, Australia**

**/Nov/.13, 1895.**

**B-13-1895**

*Frank Belden,*

Dear Nephew,—Your letter came to me last evening. I read it and I am thankful that you view things in a clear light. I have felt deeply in reference to your case, and I feel sincerely to sympathize with all your sorrows and disappointments. With this I send you copies of letters written in regard to Byron's death. We counted much upon Byron and Sarah. They have been true believers in the truth, ready to be anything or do anything that the Lord would have them do. Byron won the esteem of all who were acquainted with him, and his death has pained me sore, for I loved him as I loved my own son, and I loved Sarah as a daughter. Well, faithful, true hands are folded over his breast, and his eyes are closed to see and grieve over the painful view of wickedness no more. When these eyes shall again open it will be to behold the King in his beauty.

I greatly desired that Byron and Sarah should live with me in Cooranbong. They could both have been a great help to me. He was a good financier. He possessed excellent business capabilities, and for this reason every camp-meeting they held they urged Byron and Sarah to take charge of the restaurant. In business matters of buying supplies for camp-meetings and the school he could not be excelled. But I felt that both Byron and Sarah must have opportunities to fit them for missionary work. He has excelled in being superintendent of Sabbath schools, conducting the reviews, and has exhibited a clearness of thought and adaptability that I thought would prove of great service. Conversing with him I drew him out. He wished to attend the school in Melbourne and I told him I would set to his service to accomplish this, two hundred dollars. But they both said, Aunt Ellen we cannot take means from you; you are investing in the cause of God constantly; let your money be used to help along

the work in educating students, in building meeting houses and in different lines of work that you may be called to do, but Sarah and I will get along by the help of God, and practicing strictest economy. I learned he desired to engage in the work with other workers in Sidney and suburbs. I asked him how much he would require. He said, One pound per week. I said, That is not enough. He said, Yes it would keep him and Sarah. I was already paying 19.00 per week to keep several workers in the field. The great last burden of Byron was that the workers should not become discouraged and faint-hearted. He made every effort in his power to encourage perseverance and faith. He will not fail nor be discouraged, Seemed to be inwrought in his being.

Well, the dear one sleeps. His work is ended; but he died beloved and esteemed by all who knew him. Sarah, dear child, was with him heart and soul, eagerly doing all she could. Both laid themselves on the altar a living, consuming sacrifice and they will have their reward. Soon our Saviour will come and he will call the dead from their prison houses to a glorious immortality. "Then shall we meet again, meet n'er to sever, then shall love wreath her chain round us forever.

Frank, our earnest work is to be true to God and abide in Jesus and with Christ in God. One with God; what a privilege is this. Nov. 17, Dear Nephew, I am much relieved to receive your letter. I will send you copies of letters I have already written to several in Battle Creek. I send you these copies because I have labored hard here and under many perplexities and am not able to write you as largely as my heart is inclined to do.

[1471]

I feel very deeply in regard to many things in Battle Creek, The office of publication needs to be cleansed as verily as the temple needed cleansing in the days of Christ. I know that every soul who believes the truth should now be at his post of duty, wide awake, vigilant, watchful, prayerful; waiting, watching, working.

You have thought that I was severe upon you, but I have felt it urged upon me by the Spirit of God to lay before you that which I knew he had presented to me in unmistakable features. The presentation was that unless yourself and Hattie were awakened and enlightened and should view matters in altogether a different light

you would continue to have wrong ideas and be deceived and deluded by the enemy.

I read the article in the paper and consider that you view things in a correct light. I am thankful, so thankful for I want you to be where the Lord can imbue you with his Holy Spirit and you be where he can use you to his own names' honor and glory. I love you children, but have felt no special union with you for a long time. It ought not to be thus. I have spoken plainly to those in responsible positions telling them that they had not treated you right. Their dealings with you in reference to your books was after the spirit controlling human minds, but not according to the laws of God or righteousness.

[1472] The truth of God in order to regulate the life and form the character must be planted in the heart. A profession is nothing in the sight of a holy God. If the truth does not produce beauty of soul and loveliness of character it is of no benefit to the one who claims to believe it.

I am writing to Harmon Lindsay. I have had a testimony for him for some time but have been unable to let it go out of my hands. I send some in this mail. I no longer connect with Fannie in my work; she has made me much sorrow, and I have no one now to edit my articles, so I may not get off much this month.

Harmon Lindsay will either be converted to the truth or be disconnected from the work, A.R. Henry and Harmon Lindsay believe not the Third Angel's Message. They are not only saying in their hearts, 'My Lord delayeth his coming', but in spirit, in words and actions wherever they go. It pains me to see these two bodies of death sent from place to place upon important business in connection with the cause of God, when they are imbued with the spirit of Satan working in secret. They have not the Spirit of God. They are separated from God, and have been ever since the Minneapolis meeting, walking in the imaginations of their own hearts. [Isaiah 50:10, 11](#).

[1473] When these men shall be converted or else removed from the work, then there will be disclosures that will reveal a state of things in the General Conference financial standing that will be an astonishment to many. This is as far as I have liberty to go. There are two parties, one imbued with the Spirit of the Lord, receiving from the Lord and communicating to others. The Lord will, as is stated in

Revelation work for, the enlightening of his people. "I Jesus have sent mine angel to testify these things unto you in the churches. I am the root and offspring of David and the bright and morning star." Thus is the work. The visible angel is not seen, but the messenger of God through whom that angel is communicating is seen and he voices the message of the angel who stands by his side. The Lord has a decided message for this time and the trumpet must give a certain sound.

Revelation is a book demanding study. [Revelation 1:1, 3](#). The solemn scenes which Jesus revealed to John are weighty and full of interest to every soul. We should know more of these solemn, weighty testing messages. We should not only know, but with earnest zeal let those with whom we come in contact see and understand that we believe as well as read the prophecy of this book and that they are a revelation to us, a living reality.

I have no smooth words of peace and safety to speak to the hypocrites in Zion, whose business it is to turn the truth of God into a lie, Words and works are on Satan's side of the question. Men who have had evidence piled upon evidence that the Lord has been at work among his people and yet these men have hated the messenger and the messages God has given him to proclaim. There is no excuse for the course which they have pursued and still planning to pursue. And these very men that are counterworking the cause of God, these selfish men are the ones with whom you labored to receive from the treasury means. I knew that your voice did more than any other voice to rob the treasury of God and to put means into selfish hands, into the hands of men that were not sanctified through the truth. This was why, Frank, I could not sustain you. Time will shortly reveal things to you. It may be asked, Who told Sr. White? I do not suppose anyone, not even they themselves understand the true inwardness of things as they are. There is a net drawing about the souls of some. But I may have said too much. Of one thing I am thankful, and that is that you left the Review and Herald office when you did, that you should not be farther corrupted. God will work for you if you walk humbly with him. I entreat of you cling close to Jesus, if you could be a savor of life unto life. Lay your hand in the hand of Jesus Christ and say, Lead me, Guide me. If you would pray with more fervor, unction and power, seek humility, meekness,

[1474]

lowliness of heart and be not deceived. Your soul is precious; you know not how long your life may be spared. None of us thought that Byron was in any way diseased, but he fell. What a consolation to Sarah, his wife, and what a consolation to me that we have the evidence that he was consecrated soul, body and spirit to God.

I appeal to you, Frank, by all that is dear and precious and holy to make thorough work and stand in your Saviour a free man. O that all who stepped in false paths at that notable meeting at Minneapolis, and have felt the same spirit enfolding them about, would let heaven's light into their souls, which would give them a true sense of their course of action, and their manner of spirit since that time! O that they would, before it is too late for wrongs to be righted, make confession in secret to God who seeth in secret the plans and imperfections and the sins of those things which have made Jesus ashamed to call them brethren! Hating Jesus Christ in the form of his saints! O how will God reveal this whole business in a place where they have never looked upon it? But I will close.

Thank God, my dear nephew that you are coming to the light.

God Bless you,

## Chapter 173—To Brethren Who Occupy Responsible Positions in the Work

[1476]

Avondale, Cooranbong, N.S.W.,

Jan. 16, '96.,

Jan. 16, '96.

B - 6 - 1896

*Dear Brethren who occupy Responsible Positions in the Work,*

The Lord has a controversy with you. I have no need to specify the reason; you have had them laid open before you again and again. The clean hands, the pure, unselfish, holy purposes have not been brought into your practice, and the benediction of God has not come upon many of those who handle sacred things. The lifting up of the soul and speaking vanity, and the lifting up of men to manage their fellow-men, body and soul, is all open before God, with whom we have to do. There is no man or set of men that can manage men. "All ye are brethren." The Holy spirit of God alone can do this. When you, because of your position, supposed you could say the word, and it would be done just after your idea, you made a mistake. Truth, honor, and integrity have been compromised to gain certain advantages. Justice hath fallen in the street, and equity cannot enter.

Religious principles have been corrupted. We will either make more pure, noble, and holy the principles held by God's heritage, or else we will mislead by false proposition, unholy schemes, saying, "The temple of the Lord, the temple of the Lord are we." The work and cause of the Lord is sacred. There is to be no mingling of human, common, unholy fire with God's offering. This has been and is still being done. But men are blind, and see not the result of their zealous efforts. The question is, Shall those who are called from place to place act a part in the sacred work of God, use the fire of God's own kindling, or shall they use the common fire, of which not one spark should be used, to kindle the incense upon the censors which are offered to God?

[1477]

The spirit which was manifested to the believers by those who established the work in Battle Creek, led them to understand that there was no hidden closet. All was open and clear as the light of day. But the Lord's holy purpose has been grieved. Heaven has manifested its purpose to impart power to those who believe; and the Holy Spirit has been revealed. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered, and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."

[1478]

Obedience is the first price of eternal life. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." This is the work of the Holy Spirit. The Comforter is to reveal himself, not in any specified, precise way that man may mark out, but in the order of God; in unexpected times and ways that will honor his own name. Those who are unbelieving do not receive the richest endowment of grace, which would make them wise unto salvation, patient, forbearing, quick of perception to appreciate heavenly ministrations, quick to discern Satan's devices, and strong to resist him. God cannot do his mighty works for them because of their unbelief.

Now, just now is our day of mercy and salvation. The Lord God who dwelleth in the holy place, sees every soul that shows contempt for the manifestations of his Holy Spirit. God has revealed himself again and again in a most marked manner in Battle Creek. He has given a large measure of his Holy Spirit to the believers there. It has come unexpectedly at times, and there have been deep movings upon hearts and minds; a letting go of selfish purposes, and a bringing into the treasury many things that you were convicted God had forbidden you to have. This blessing extended to large numbers, but why was not this sweet, holy working continued upon hearts and minds? Some felt annoyed at this outpouring, and their own natural dispositions were manifested. They said, This is only

excitement; it is not the Holy Spirit, not showers from heaven of the latter rain. There were hearts full of unbelief, who did not drink in of the Spirit, but who had bitterness in their souls.

On many occasions the Holy Spirit did work, but those who resisted the Spirit of God at Minneapolis were waiting for a chance [1479] to travel over the same ground again, because their spirit was the same. Afterward, when they had evidence heaped upon evidence, some were convicted, but those who were not softened and subdued by the Holy Spirit's working, put their own interpretation upon every manifestation of the grace of God, and they have lost much. They pronounced in their heart and soul and words that this manifestation of the Holy Spirit was fanaticism and delusion. They stood like a rock, the waves of mercy flowing upon and around them, but beaten back by their hard and wicked hearts, which resisted the Holy Spirit's working. Had this been received, it would have made them wise unto salvation; holier men, prepared to do the work of God with sanctified ability. But all the universe of heaven witnessed the disgraceful treatment of Jesus Christ, represented by the Holy Spirit. Had Christ been before them, they would have treated him in a manner similar to that in which the Jews treated Christ.

What moved the people at Battle Creek when they humbled their hearts before God, and cast away their idols? In the days of Christ, when he proclaimed his mission, all bare witness, and wondered at the gracious words that proceeded out of his mouth. But the unbelief whispered by Satan began to work, and they said, "Is not this Joseph's son?" When the Lord Jesus perceived their questioning unbelief, and saw that his gracious words were fading from their minds, he said unto them, "Ye will surely say unto me this proverb, Physician, heal thyself. Whatsoever we have heard done in Capernaum, do also here in thy country." Then Christ stated facts [1480] to them, and said, "Verily, I say unto you, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, [1481] unto a woman which was a widow. And many lepers were in Israel, in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

The Jews considered that this was spoken against them, and that those of a heathen nation should be represented as favored by God before the [Jewish] nation, was a statement that should not be tolerated, “and all they in the synagogue, when they heard these things were filled with wrath, and rose up, and thrust him out of the city, and led him to the brow of the hill whereon their city was built, that they might cast him down headlong.” While they were contending among themselves, Christ passed through the midst of them, and went on his way. Certainly this was one of the places where Christ could not do many mighty works because of their unbelief.

The very same spirit has been manifested in Battle Creek. Those who opened the door of their hearts to temptation at Minneapolis, and carried the same spirit home with them, will realize, if not now, in the near future, that they resisted the Holy Spirit of God, and did despite to the spirit of grace. Will they repent, or will they harden their hearts, and resist evidence?

[1482] There is much that needs to be set in order in every institution that is in operation in our world. Finite men are not to make themselves lords, and seek to govern men’s minds and principles, when their own minds, and their own principles, are very shaky. This uncertainty is being communicated to the churches by men in prominent positions. Unbelief goes in the very atmosphere. Everything is to be shaken that can be shaken, that those things that cannot be shaken may remain. All who truly love Jesus Christ will now stand enlisted under his banner, eager to magnify his name and accomplish his will. Every opportunity is given in an open field for the manifestation of love and loyalty. There is nothing that Christ hungers and thirsts for so much as whole-hearted disciples, possessing his love and gentleness. Who, I ask, will in these days of approaching peril, when the faith of everyone is to be severely tested, comprehend through the Holy Spirit’s teaching, the design of God to win all the ability, all the God-entrusted endowments of Christ, to the service of the Prince of Peace? Who will extend the work of God to all places where they are ignorant of the light? In the cities of America, as well as in foreign countries, a great work is to be done. God calls for cheerful co-workers, and they are not to be repressed, discouraged, and disheartened by counter-working agencies, who themselves

refuse to be worked by the Holy Spirit of God. God's ministers are in service to God.

There are large numbers willing to devote their time to home missionary work if they see that it is pleasant and agreeable to them. They wait for something to do and work to be brought to them, but they lose physical, mental, and moral efficiency in so doing. In every neighborhood, consecrated ability will do much in personal effort. But let not men prescribe for their brethren according to their ideas. Let the oppression of human minds forever cease, and let the Holy Spirit have a chance to work. Let all who can read and discern the signs of the times, know that Christ is nigh, even at the door. Let love for God and Christ grow daily, and let love for your brethren be without dissimulation. Let faith be in constant use. Believe God because he is God. Put your human, world loving spirit under the moulding of the Spirit of God. The question is asked, "When the Lord cometh will he find faith on the earth?" Faith, then, has become almost extinct. [1483]

One of the dangers to which God's people will be exposed is this, The delusions that are coming upon a world that has turned from the truth. Those will be of such deceptive power, that the apostle under the inspiration of the Spirit of God, declares. "If it were possible, they shall deceive the very elect." Our work now is to confirm our souls in the faith,—that faith which is a working faith, which works by love and purifies the soul. Faith, living, active, working faith, we must have. Christ demands this of us. Verily Christ hath need of us now to represent him, not the cold, harsh, denunciatory, overbearing and ruling power of the prince of darkness. Those who are Christ's friends will now do whatsoever he commands them. Stand, therefore, having on the whole armor, and having done all, to stand. Let the soul temple be cleansed of prejudice, of that root of bitterness, and hatred, whereby many are being defiled. Cling to the mighty one. Communicate to others light, with cheerful words, and with courage in the Lord. Labor to diffuse that faith and confidence that has been your own consolation. Let it be heard from every lip and voice, "Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus." "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." "Let us be glad and rejoice, [1484]

and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: “for the fine linen is the righteousness of saints.”

Some have been and are still, refusing to put on the wedding garment. They still wear their citizen’s dress, and despise the garment woven in the loom of heaven, which is, “Christ our Righteousness.” “And he saith unto me, write, Blessed are they which are called unto the marriage supper of the Lamb.” Who are friends of Christ today? Do you feel an intense desire for the robe of Christ’s righteousness? Are you sensible of the filthy rags of your own righteousness? Then let the truth come into your practical life. If you are friends of Christ, show it in words, in spirit; manifest love to Jesus, and love for the souls for whom Christ hath died. The sentiments of truth are the elements that constitute a symmetrical Christian character. We are far, far from being Christians, which is to be Christlike. We need the Holy Spirit’s efficiency. God lives and reigns. The very reason that the Holy Spirit’s manifestations were not accepted as precious tokens from God, is that there was not a receiving of the grace of God. The Spirit of the Lord has been upon His messengers whom He hath sent with light, precious light; but there were so many who had turned their face away from the Sun of Righteousness that they saw not its bright beams. The Lord says of them, They have turned their backs to Me, and not the face. There is need of seeking the Lord most earnestly.

[1485]

I tell you, my brethren, the American Sentinel should not have become what it has. Scathing remarks are made with pen and voice that cannot reach hearts. The bitterest opponents of truth have not had the light we have had; and after years professing to know God and Jesus Christ whom He hath sent, there are many who are not in 1895, wise as serpents and harmless as doves. They are so ready to put on the war dress and show themselves. They do not know what the voice of invitation means, “Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.”

Crowd the Sentinel with straightforward truth. Keep out your thrusts; for you dishonor God in making this showing. Let there be a humiliation of soul before God. This lording over God’s heritage as though the endowment of the talents of the mind, the soul, the

principles of men, are to be under the jurisdiction of men, is permeating our churches with a spirit after the same order. There are many getting where the Lord can do nothing for them. They will not recognize the spirit or voice of God, but treat His words as idle tales. Many have breathed the atmosphere that has surrounded the souls of men in positions of trust, who have not only thought in their hearts but expressed with their lips, "My Lord delayeth His coming" and their acts reveal the sentiment.

Who will now understand these things that I write. There are men who have known the truth, who have feasted upon the truth, who are now divided between infidel sentiments. There is only a step between them and the precipice of eternal ruin. The Lord is coming, but those who ventured to resist the light that God gave in rich measure at Minneapolis, who have not humbled their hearts before God, will follow on in the path of resistance, saying, "Who is the Lord that I should obey His voice?" The banner all will bear who voice the message of the third angel, is being covered with another color that virtually kills it. This is being done. Will our people now hold fast to the truth. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." This is our standard. Hold it aloft; for it is truth.

[1486]

## Chapter 174—To J. H. Kellogg

**Avondale, Cooranbong, N.S.W.,**

**Jan. 19, 1896.**

**K - 56 - 1896**

**Dr. J. H. Kellogg, Sanitarium, Battle Creek, Mich., U.S.A.:**

*Dear Brother,*

I want to say that the Third Angel's Message is the gospel, and that health reform is the wedge by which the truth may enter. There are to be no abrupt declarations of any phase of our truth, but the truth as it is in Jesus is to be preached, and all the brightness and special radiance of the Sun of righteousness brought into the gospel. If those who shall speak of practical godliness to those assembled in your church building would do this, they will dwell upon the lessons of Christ. You want the Holy Spirit's guidance; do not be satisfied without it. Let your words express your confidence and love for God, The most simple testimonies, borne in a humble manner, and expressing love for God, will touch hearts. They will see that the doctors and nurses and workers are all combined to represent the truth in character.

God has spared your life; he has wrought that you should give honor to his name as did Daniel in Babylon. Most determined effort will need to be made by all who believe they have the truth, to create an atmosphere of purity, stability, and devotion that will magnify the truth, and show its power upon the mind. The Lord has made you steadfast. He has been giving you an experience that is of value; he [1488] has given you light and aptitude and knowledge, not to add to your glory, but that you should glorify his name and exalt him.

There are earnest, prudent, warm-hearted, God-fearing, loving workers in the Sanitarium, but there are many helpers who are not reliable. They are affected by the worldly element that pervades the worldly class who patronize the institution. They thirst for applause; they wish to be flattered; they want to invest their wages in dress. They may claim to be Christians, but they do no honor to Christ.

These lukewarm, covetous ones, who do not consider that they are making their record for eternity, will be no help to worldly visitors. If all who claim to be Christians would be so in heart, many stumbling blocks would be removed out of the pathway of those who make these poor sinners their excuse for the neglect of the great salvation which Christ has brought to light in our world, and given his own precious life to save, that all who believe in him shall do his works and have eternal life.

We are living in most solemn times. The gospel in the old and new Testaments is not to be contemplated from a narrow aspect, as one or two men, or even many men may view it. How large, how broad, how extensive is the gospel. I have been writing upon this subject for years, and have much written that I cannot now place in shape to be handled. I have had but a trifle of editing done for one year. I speak the things and write the things that burden my soul, whether men will hear or whether they will forbear. I must work; I must watch; I must pray; I must consider nothing in a narrow, contracted style.

Truth and error are both in the field, striving for the master. The champions of truth will have a fierce conflict. “We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” The warning comes and the directions are repeated. “Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand.” All that the Lord has told you it devolves on you to do. No one needs to be deceived if they will make the word of God their study. How little is the book of revelation studied. It is a hidden mystery to the religious world; and why? Because the events not pleasant for their consideration, are so faithfully traced by the prophetic pen; and people who are in any way troubled about the matter are soothed with the statement from their shepherds that the Revelation cannot be understood. But it especially concerns us who are living in these last days. “Blessed is he that readeth and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand.” Read the last chapter of Revelation carefully and prayerfully. What significance there is in the statements of this chapter. “I am Alpha and Omega, the

[1489]

[1490] beginning and the end, the first and the last.” “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. “I Jesus have sent mine angels to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.”

This is the most effectual teaching that can be given in the church built for the Sanitarium, and should be given in all the churches. Whenever there is an opportunity to reach the people, the attention should be called from the earthly to the heavenly. “And the Spirit and the Bride say, Come. And let him that heareth say, Come and let him that is a thirst come. And whosoever will let him take the water of life freely.

We are not to drift into worldly channels. Consider the cleansing of the temple at the beginning of Christ’s ministry. He found the Jews intent on gain. They had made the court of the temple a scene of sacrilegious traffic, and had turned the ancient and sacred institution of the passover into a means of vile profit. They bartered deeply, turning the service instituted by Christ himself into the worship of mammon. But Christ came suddenly into the temple courts, divinity flashed through humanity, and raising a whip of small cords in his hand, with a voice that they will hear again in the execution of the judgment, he said, “Take these things hence. It is written, My Father’s house shall be called a house of prayer, but ye have made it a den of thieves.” The priests and rulers saw as it were an avenging Angel, such as guarded the way to the tree of life.

[1491] Today this sacrilegious work is being more than repeated. There will be messages borne, and those who have rejected the messages God has sent, will hear most startling declarations. The Holy Spirit will invest the announcement with a sanctity and solemnity which will appear terrible in the ears of those who would not hear the pleadings of Infinite Love, and who have not responded to the offers of pardon and forgiveness. Injured and insulted Deity will speak, proclaiming the sins that have been hidden. As the priests and rulers, full of indignation and terror, sought refuge in flight at the cleansing of the temple, so will it be in the work for these last days. The woes that will be pronounced upon those who had light from heaven, and did not heed it, they will feel, but they will have no power to act. This is represented in the parable of the wise and foolish virgins.

They cannot obtain a character from the wise virgins, and they have no oil of grace to discern the clear light, or to accept it, that they may join the procession going into the marriage supper of the Lamb.

I cannot write more; I must close. I will have some things sent by next mail. Study revelation in connection with Daniel; for history will be repeated. We must be true and faithful amid the abounding iniquity that abounds. At no period of time are we in so much danger as when prosperity seems to crown our efforts. Self must be hidden in God. We are living amid the perils of the last days, and many of us are insensible to the perils that threaten our world. We, with all our religious advantages, ought to know far more today than we do know. “Watch therefore, “said Jesus, “for ye know not when the time is. Be ye also ready; for in such an hour as ye think not the Son of man cometh. “Except ye repent ye shall all likewise perish.” The right hand is to be cut off; the right eye is to be plucked out. There is hidden depravity that needs to be carefully considered and uprooted. God help us individually to purify our souls by obeying the truth.  
**(M. H. Jan. 20, 1896.)**

[1492]

## Chapter 175—To My Brethren in America

**B-8-1896**

**“Sunnyside,” Cooranbong,**

**Feb. 6, 1896.**

**To my brethren in America:**

The great office work of the Holy Spirit is thus distinctly specified by our Saviour, “And when He is come, He will reprove the world of sin.” Christ knew that this announcement was a wonderful truth. He was nearing the close of His ministry upon this earth, and was standing in view of the cross, with a full realization of the load of guilt that must be placed upon Him as the sin-bearer. Yet His greatest anxiety was for His disciples. He was seeking to find solace for them, and He told them, “Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.” ([John 16:7](#))

Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of the Holy Spirit, the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. Another spirit must be met; for the essence of evil was working in all ways, and the submission of man to this Satanic captivity was amazing.

[1494] Today, as in Christ’s day, Satan rules the minds of many. O that his terrible, fearful work could be discerned and resisted. Selfishness has perverted principles, selfishness has confused the senses and clouded the judgment. It seems so strange that notwithstanding all the light that is shining from God’s blessed word, there should be such strange ideas held, such a departure from the spirit and practice of the truth. The desire to grasp large wages, with a determination to deprive others of their God-given rights, has its origin in Satan’s mind; and by their obedience to his will and way men place themselves under his banner. Little dependence can be placed in these that have been taken in this snare, unless they are thoroughly

converted and renovated; for they have been leavened by wrong principles, which they could not perceive were deleterious in their effect.

O if those in the various fields, in America and all over the world, were working according to the Bible rule, and were striving to uproot selfishness, what a work would be accomplished for the church. But sins which have from time to time been pointed out, are lying at the door of many, sins which the Lord regards as of no light character. If men would only give up their spirit of resistance to the Holy Spirit, the spirit which has long been leavening their religious experience, God's Spirit would address itself to their hearts. It would convince of sin. What a work! But the Holy Spirit has been insulted and light has been rejected. Is it possible for those who for years have been so blind to see? Is it possible that in this late stage of their resistance their eyes will be anointed? Will the voice of the Spirit of God be distinguished from the deceiving voice of the enemy?

There are men who will soon evidence which banner they are standing under, the banner of the Prince of life, or the banner of the prince of darkness. If they could only see these matters as they are presented to me, if they could only see that, as far as their souls are concerned, they are as men standing on the brink of a precipice, ready to slide over to the depths below, I do not think they would stand trembling on the brink another instant, if they had any regard for their salvation.

[1495]

It is not the will of God that any shall perish, but that all shall have everlasting life. O could I be assured that in the coming Conference my brethren would feel a sense of what pure principles mean to them and to all with whom they are associated, my heart would leap with joy. If those that have wandered so far from God and true righteousness would show that the Holy Spirit was striving with them, that they were conscious of their guiltiness in departing from the word of God, and acting as blind leaders of the blind, I should have hope. When these do awake from their paralysis, they will be overwhelmed with a sense of lost time, lost opportunities, which were given to them that they might show their appreciation of the infinite compassion of God for fallen man.

Every soul that will accept Jesus as his personal Saviour will pant for the privilege of serving God, and will eagerly seize the

opportunity to signalize his gratitude by devoting his abilities to God's service. He will long to show his love for Jesus and for his purchased possession. He will covet toil, hardship, sacrifice. He will think it a privilege to deny self, lift the cross, and follow in Christ's footsteps, thus showing his loyalty and love. His holy and beneficent works will testify to his conversion, and will give to the world the evidence that he is not a spurious but a true, devoted Christian.

[1496] Men are now earnestly plying every art and trade in order to satisfy their desire for more gain. If they would use this tact and zeal and careful thoughtfulness in an effort to gain something for the Lord's treasury, how much would be accomplished. When men who are thoroughly selfish accept Christ, they will show that they have a new heart, and instead of grasping all that they can possibly obtain to benefit themselves, instead of making bitter, stunted sacrifices for the Lord, they will cheerfully do all that they can to advance His work. The spirit of grasping, which has been so largely developed, will die, and they will heed the words of Christ, "Sell that ye have, and give alms." They will work as laboriously, with zeal and energy and earnestness, to build up the kingdom of God, as they have worked to obtain riches for themselves.

I tell you the truth. We are far behind our holy religion in our conception of duty. Oh if those who have been blessed with such grand and solemn truth would arise and shake off the spell that has benumbed their senses and caused them to withhold from their God their true service, what would not their well-organized efforts accomplish for the salvation of souls. What a change would be seen in the principles carried out. The world, the flesh, and the devil, would not blind men and women as to what constitute pure, sacred, loyal principles.

[1497] The word of God appropriated is the preparation for eternal life. But men have placed such an interpretation upon this word that it has been made meaningless. Heart and conscience have been hardened and corrupted. Brethren, in the name of Jesus I ask, Do you believe the word of God? Are you sons and daughters of God? If you are, it is because you have been converted, and have received Christ into your soul-temple, and your minds have been brought under a new law, even the royal law of liberty. O if I could have the joyful news that the will and mind of those in Battle Creek who have stood

professedly as leaders, were emancipated from the teachings and slavery of Satan, whose captives they have been for so long, I would be willing to cross the broad Pacific to see your faces once more. But I am not anxious to see you with enfeebled perceptions and clouded minds because you have chosen darkness rather than light.

The divine Spirit reveals its working on the human heart. When the Holy Spirit operates upon the mind, the human agent will understand the statement made by Christ, "He shall receive of mine, and shall show it unto you. "Subjection to the word of God means restoration of one's self. Let Christ work by His Holy Spirit, and awaken you as from the dead, and carry your mind along with His. Let Him employ your faculties. He has created your every capability, that you may better honor and glorify His name. Consecrate yourself to Him, and all associated with you will see that your energies are inspired of God, that your noblest powers are called into exercise to do God's service. The faculties once used to serve self and advance unworthy principles, once serving as members of unrighteous purposes, will be brought into captivity to Jesus Christ, and become one with the will of God.

There is a work to be done in the churches. Young men and women must be trained and educated, and then places will be found for them in the work. You are worried and perplexed because Dr. Kellogg is gathering in disproportionately in the medical missionary work, because his work far exceeds the work being done in the churches by the General Conference. What is the matter? It is plain that the light given by God has not been acted upon. Men have supplanted God's plans by their own plans. The prosperity of the medical missionary work is in God's order. This work must be done, the truth must be carried to the highways and the hedges.

[1498]

But the heart of the work, the great center, has been enfeebled by the mismanagement of men who have not kept peace with their leader. Satan has diverted their money and their capabilities into wrong channels. Their precious time has been passing into eternity. The earnest work, that is now being done, the aggressive warfare that is being carried on might long ago have been just as vigorously carried forward in obedience to the light of God. The whole body is sick because of mismanagement and miscalculation. The people to whom God has entrusted eternal interests, the depositaries of truth

pregnant with eternal results, the keepers of light that is to illuminate the whole world, have lost their bearings. Has God made a mistake? Are those at the heart of the work chosen vessels that can receive the golden oil, which the heavenly messengers, represented as two olive trees, empty into the golden tubes to replenish the lamps? Are those in Battle Creek, the men and women that God has appointed to do the most solemn work ever given to mortals, in partnership with Jesus Christ in His great firm? Are those whom He has bidden to communicate light from the burning lamps to others, that the regions of darkness may hear the saving message, doing their duty?

[1499] What are we doing? Do you believe that this is the period in which we are to labor as never before for the salvation of sinners? How much better you would have been employed in doing this class of work than in taking up lines of work which the Lord never set you to do. Who, I ask, in your councils, in your Foreign Missionary Board, are Christians, in heart and soul? O that every one of you could serve for a time in foreign countries. Then you would know, much better than you now do, what self-denial and self-sacrifice mean. And if you were permitted to return, you would work much more diligently, intelligently. Your nay and your yea would be spoken with a much graver burden, and with a sense of the responsibility involved. But as yet, you have not touched even the border. The indifference with which decisions are made in regard to these things, is an offense to God.

Where you are, you have every facility for work, and you know nothing about the hardship of starting the work in new fields, among a people that have scarcely any knowledge of missionary work. Workers are appointed as missionaries to these foreign fields, and then they are left to get along as best they can, while those at the heart of the work think it is very important to do something that had better be left undone. O if you could only once have a sense of how the Lord looks upon your course for several years past, you would hide your heads for shame. You would labor, you would deny self, that you might send all you could possibly gather, to foreign fields. If you only knew what you should know, the calls of missionaries would stir every fibre of your being. How intensely you would labor; how self-denying you would be, that you might send facilities to those who must have them. Missionaries must have facilities, or else

it is their duty to leave the field; for they consume their God-given strength in doing very little.

[1500]

O if those who profess to know the truth had the Spirit of Christ, the self-sacrificing Redeemer, who gave up his riches, His splendor, His high command, and did all that a God could do to save souls, they would deny self, lift the cross, and follow Jesus. How will you who love worldly treasure answer to God in the great day of judgment for your feeble and sleepy efforts to send the truth to regions beyond? The money expended in bicycles and other needless things must be accounted for. As God's people you should represent Jesus; but Christ is ashamed of you. My heart is pained, I can scarcely restrain my feelings when I think how easily our people are led away from practical Christian principles to self-pleasing. As yet many of you only partially believe the truth. The Lord Jesus says, "Ye can not serve God and mammon," and we are to live by every word that proceedeth out of His mouth. How many believe His word?

The Lord abhors your selfish practices, and yet his hand is stretched out still. I urge you for your soul's sake to hear my plea for those who are missionaries in foreign countries, whose hands are tied by your Nays. Satan has been working with all his powers of deception to bring matters to that pass where the way will be hedged up for the want of means in the treasury.

Do you realize that every year thousands and thousands and ten times ten thousand souls are perishing, dying in their sins? The plagues and judgments of God are already doing their work, and souls are going to ruin because the light of truth has not been flashed upon their pathway. Do we fully believe that we are to carry the word of God to all the world? Who believes this? "How then can they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" Who has faith, faith that will enable them to practice this word? Who believes it in the light which God has given?

[1501]

The Lord calls for united action. Well-organized efforts must be made to secure laborers. There are poor, honest, humble souls whom the Lord will put in your places, who have never had the opportunities you have had, and could not, because you were not worked by the Holy Spirit. We may be sure that when the Holy Spirit

is poured out, those who did not receive and appreciate the early rain will not see or understand the value of the latter rain. When we are truly consecrated to God, His love will abide in our hearts by faith, and we will cheerfully do our duty, in accordance with the will of God.

But the little interest that has been manifested in the work of God by our churches alarms me. I would ask all who have means to remember that God has entrusted this means to them to be used in the advancement of the work which Christ came to our world to do. The Lord tells every man that in the sight of God he is not the owner of what he possesses, but only a trustee. Not thine, but Mine, saith the Lord. God will call you to account for your stewardship. Whether you have one talent, or two, or five, not a farthing is to be squandered on your own selfish indulgence. Your accountability to heaven should cause you to fear and tremble. The decisions of the last day turn upon our practical benevolence. Christ acknowledges every act of beneficence as done to Himself.

## Chapter 176—To H. Lindsay

[1502]

**“Sunnyside, Cooranbong, N.S.W.,**

**April 20, 1896.**

**Harmon Lindsay, Battle Creek, Mich.:**

*Dear Brother,*

I am constrained to say to you, The Judgment is to sit the books are to be opened, and every man is to be judged according to the deeds done in the body. You look upon things seen as of value, but he who is a citizen of the heavenly kingdom will be constantly looking at things not seen. The power of earth over the mind and character is broken. He has the abiding presence of the heavenly Guest according to the Saviour's promise, "I will love him, and will manifest myself to him." He walks with God, as did Enoch, in continual communion. Only he who walks with the Lord Jesus in this life will be translated or come forth from the grave changed from mortal to immortality, to dwell with Christ in the heavenly courts through eternal ages. There must now be manifest in us the Holy Spirit's working, a power that will enable us to withstand temptation.

The end of all things is close upon us, but for some of us the end of our probation may be yet nearer. As you look upon your substantial, convenient establishment, as you see the good things of this life with which you are surrounded, I ask you to consider that these must all pass away. You yourself may soon be an inhabitant of the very narrow house to remain till called forth by the trump of God. As you, your wife, and your children, devote your thoughts to earthly things, your characters are receiving a worldly mould. As they are at death, such they will be in the morning of the resurrection. No conversion, no transformation of character, will be made then. How would you and your wife and children appear before the redeemed, holy throng, with your present tastes, habits, dress, thoughts, and words. Let every one of your poor, deceived family remember that the reaping time will be as the sowing time has been. None can sow tares and reap wheat.

[1503]

How can you appear in the last great day without the robe of the righteousness of Christ? The word is spoken; Why are they here without the wedding garment, which I gave my life to purchase for them? Take them out of my presence. It is not possible for them to love and enjoy my presence here. They have not educated themselves to be at home in heaven. It would be no place of joy to them. It does not harmonize with their habits and their tastes. Nothing here can harmonize with the characters they have formed. They have loved, admired, and glorified themselves. They did not choose to heed my invitation to come out from the world and be separate. They did not learn of me to take my yoke, to bear my burdens; they cannot appreciate the rest that I have purchased for all who are labourers together with me.

[1504]

“If Harmon Lindsay had been true to the word of God, he would have been true to his family, true to the church, true to his neighbor, and true to his fellow men. He would have made his calling and election sure. But he thought his own wisdom all sufficient. I sent my Holy Spirit to testify unto him the truth, and to move upon his soul; for there was hidden in its depths that which needed to be brought to the surface. Messenger after messenger was sent to entreat his attention. Many times I called. Often I presented my grace before him. Often he was moved by the story of the self-sacrificing Redeemer. He felt the heart touch of the messenger of peace, and tenderness and love awakened to respond to the call. Often he turned to listen, as the voice was heard. But in the home there was vanity, self-indulgence, a very cheap religious influence; the wife was frivolous, trifling, vain, and superficial. He might have led her to receive an altogether different mould had he strenuously set his own heart above the world, and turned to me for help and strength. But he failed to do this, and the heavenly was eclipsed by the earthly.

“Temporal blessings were given him, but vanity and love of show absorbed that which should have been used to lay up a treasure in heaven. Selfishness always grows by exercise and at last he ceased to appreciate the gift of the grace of Christ. His efforts to gratify the frivolous minds about him absorbed the intrusted talents, and he drifted back into his own natural element. He separated from God, and when the Holy Spirit’s voice was heard to call him

to repentance, he did not appreciate the voice: he treated it with neglect, then resistance then disdain, then refused to have anything to do with the message of warning. He received encouragement from others who were in positions of holy trust, men whom God had used to be faithful watchmen, but who became untrue to their trust. Every favour that God bestowed upon him to turn him from his course, he refused. The manifestation of the gifts of God seemed to make him more defiant, until there was written in the books of heaven, Unfaithful steward of talents, of means, unfaithful steward of talents of influence, unfaithful steward, in that he is saying in his heart, My Lord delayeth his coming. [1505]

“He could not be happy; yet he tried to rest in self-complacency, to be at peace with his back-sliding heart, and to believe that he was right, that God did not require him to be true to principle. Thus he continued to sow seed of the same kind that had filled his life with evil. The truth was no longer truth to him. To depart from God is to open the heart to infidelity. Inward forces, inspired by the devil, have been weaving about his soul thread after thread of deception and delusion, and his influence has been against the message of the third angel. He cannot see what he is. He cannot see that he has taken up with falsehoods of Satan’s framing. He cannot now see the light of the Holy Spirit which he has quenched in his soul. He is left as blind as were the Jews, who closed their eyes lest they should see, and their hearts lest they should feel. He has called the manifestations of the spirit fanaticism. His finite lips have expressed sentiments that revealed the working of the power within him. His perception is so perverted that he calls light darkness, and darkness light. The danger is great that he will never again be able to distinguish between light and darkness, truth and error; for he has educated himself in skepticism, deceiving and being deceived. In the work which ought to have been sacred in his eyes, he has mingled the common fire with the holy. He needed to humble his heart before God, and change his entire course of action.” [1506]

Eternity, eternity,—my brother, how will you meet it? What would be your position should death end your career now? I ask you to consider that you cannot carry the world with you into heaven. Have you supposed that God has accepted your life of deception, that he has been glorified by your course of action? All who enter

the city of God, enter there through the strait gate, through agonizing effort. You and some others who have been depended on as trustworthy men, to do the work of God, have been surrounded by an atmosphere that is not divine, but as deleterious to the soul as a poisonous malaria. Could you have the past years of your religious experience opened up to your view, you would have no more false peace, no more self-complacency. Every fibre of your being would be agonized. If you continue to do as you have done, bear in mind that when the Judgment shall sit, and the books shall be opened, things that have been hidden from human eyes will appear just as they are. Then the forces that have been at work under a pretence of advancing the cause of God will be revealed in an altogether different light from that in which they are now seen.

[1507]

It is through misconception on the part of your brethren that you have held a position which gives you so much influence. What the outcome will be, God alone can discern. He will judge you by your works Oh how sad, how sad will be the future revelation! All the evil seed that you have sown will yield its harvest. By God's own appointment you must reap the sure result of your own course of action. The selfishness and injustice toward brethren, in thought, word, and deed, will return upon yourself. You may endeavour to justify your course, to yourself and to others, but God rejects that vindication. The only reason for what you have done is that found in a perverse heart and a perverse will. You may say, "I did not originate this or that plan;" but just so far as you sanctioned it, you were responsible, and the evil will react upon yourself. In your dealing with your brethren you have acted like a blind man, and have oppressed souls. Others have been of the same spirit with you, and have been even stronger in the wrong than you have been, but I will not now speak of them; it is your individual case that I am dealing with.

Much that has occurred since the Minneapolis meeting gives evidence of the working of things that lie deeper than human reason can fathom. You and others have planned according to your own will, and have been determined to carry out your plans; but God has not planned with you. Much that has appeared on the surface as merely the design of men has had its origin in the schemes of the great Master worker of evil. Whenever you try to carry out a policy

contrary to that which God has specified, you will, in the outcome, be compelled to acknowledge that, whatever you or those connected with you may do, a power is at work that is not under the control of men, and that, once set in operation, will continue to act and re-act. [1508]

The two great powers in controversy are working, one from beneath, the other from above. Every man is under the secret influence of the one or the other, and his acts will reveal the character of the inspiration from which they proceed. Those who are united with Christ will work always in Christ's lines. Those who are in union with Satan will work under the inspiration of their leader, opposed to the Holy Spirit's power and action. The will of man is left free to act, and by action is revealed what spirit is moving upon the heart. "By their fruits ye shall know them."

Man may become a fellow laborer with God in carrying out the great work of redemption. God allows each man his own sphere of action while he has given his word as the guide of life, he has also given the Holy Spirit as a sufficient power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character on the human agent, and, through him, upon all who shall come within the sphere of his influence. The human agent is urged to co-operate with God, to work out his mercy, his goodness, and his love, thus impressing other minds. Every man is to become an instrumentality through which the Holy Spirit can work. He can become this only by yielding all his capabilities to the control of the Spirit. God gave his Spirit upon the day of Pentecost, and through its working upon receptive hearts he could impress all with whom the believers come in contact.

Through our relation of friendship and familiarity with human beings like ourselves, we may exert an uplifting influence. Those who are united in a common hope and faith in Christ Jesus can be a blessing to one another. Jesus says, "Love one another as I have loved you." Love is not simply an impulse, a transitory emotion, dependent upon circumstances; it is a living principle, a permanent power. The soul is fed by the streams of pure love that flow from the heart of Christ, as a well-spring that never fails. O, how is the heart quickened, how are its motives ennobled, its affections deepened, by this communion! Under the education and discipline of the Holy Spirit, the children of God love one another, truly, sincerely, [1509]

unaffectedly,—“without partiality, and without hypocrisy.” And this because the heart is in love with Jesus. Our affection for one another springs from our common relation to God. We are one family, we love one another as he loved us. When compared with this true, sanctified, disciplined affection, the shallow courtesy of the world, the meaningless expressions of effusive friendship, are as chaff to the wheat.

[1510] Every man, woman, and youth has an influence upon others. This influence we have from God. It flows from God to the human agent, and we are responsible for its use. “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another; if any man have a quarrel against any; even as Christ forgave you so also do ye. And above all these things put on charity (love), which is the bond of perfectness.” Will we consider that this pure, unselfish love, one toward another, is the bond of perfectness in character? “And let the peace of God rule in your hearts, to the which ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly, in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him.

“Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor and evil speaking be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”

This is the instruction of the word. How has it been obeyed? Oh, if this had been brought into the character of all the workers, what a change would there be in our institution! How different now would be the mould upon the work of God in Battle Creek! The strange developments that have been revealed in the decisions of your councils would not have seen the light of day. Bitter jealousies would not have been thriving in the hearts of those who profess to be followers of Christ. Advice or decisions that would involve a

brother in distress or perplexity, or bind him in poverty, would be shunned as you would shun the leprosy. It is a fearful thing for a man to lose his own soul, yet every day men are taking steps that will result in the loss of their souls. The question came from the lips of Christ, "What shall it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Solemn, fearfully solemn question! and yet how many are, like Esau, selling their souls for a mess of pottage. And for a man to lose his own soul means more even than this. His words, his example, his evil-spun theories lead others into perplexities and difficulties. He calls men away from Christ to rank under the black banner of the prince of darkness. He is, in short, a soul-slayer; he is doing his best to destroy the principles which God has commanded to live. How terrible the thought of destroying the souls of men whom Christ came to our world to save. The result of our lives day by day should be to heal, not bruise; to save, not destroy.

[1511]

Cannot you see that eternal interests are involved in your life practice? Every one is deciding his own destiny. He who reigns in heaven allows every man to take his position to hasten or retard his Lord's appearing. All who consent to be freed from their natural selfishness, and to [be] charged with the Holy Spirit of God, are taking part with God; as the human channel they are pouring forth the currents of a divine influence. Their work has God's blessing within it. They are building upon the foundation, gold, silver, precious stones. When the day of judgment shall try every man's work, of what sort it is, the gold, silver, precious stones, are imperishable; the wood, hay, stubble, are consumed, and the life work of the builder is lost. Just in proportion to man's consecration to God in this life, will be his advancement in the future life. According to its character, his work is rewarded, and determines his place in the temple of God.

[1512]

Each human being is responsible for the salvation of his own soul, and is under the most solemn responsibility for the salvation of the souls of others. He is to exert a saving influence, he is to watch for souls as they who must give an account. Each man, woman, and youth is passing his time here as a probationer. In that great day when the accounts of all are opened, it will be known who is the foolish builder on the sand, and who the builder on the eternal Rock. Then it will be known who have dishonored God's sacred work by

bringing in their own principles and practices. It will be seen who have woven their own spirit into methods and plans, to be passed on to the churches to mould their work. All the pettishness, the envy, the jealousies, the want of self-sacrifice, the stubborn resistance to the Holy Spirit's working,-all this the day will declare. Every work will be judged according to its character.

My brother, I leave these words with you, saying "Turn ye, turn ye; for why will ye die?"

## Chapter 177—To O. A. Olsen

[1513]

**“Sunnyside,” Cooranbong, N. S. W.**

**April 24, 1896.**

*Dear Brother Olsen,*

I cannot sleep after twelve p.m., and after presenting my case to the Lord, pleading for light and to understand what the will of God is concerning me, I will rest the matter wholly in the hands of God. He careth for me and we are His servants, having our will wholly submerged in the will of God.

We, Willie and his mother, can see at present no light to leave this country for America. We cannot see any light in leaving the work unfinished. It cannot ever be finished so that there is no more work to be done, but it can be so prepared as to go forward in healthy growth. We must see the school buildings erected—buildings plain, substantial, economical, appropriate for the place. We shall work to this end until the Lord calls us to another location.

Our meetings are closed. We have been engaged in these meetings of the Institute for one month and this has been the most profitable series of meetings we have ever witnessed because the meetings were mostly educational, teaching the best manner of studying the Word, and interesting all in the class to be on hand with their answers. This has been an occasion long to be remembered, where there was an inculcation of ideas. This has been a season of educating that has been represented to me for many years as the proper manner to teach Bible truth.

There have been discourses given evenings and Sabbaths and Sundays for the benefit of the outsiders. There has been a decided interest awakened, similar to that which has attended camp meetings. It has been awakening the minds of those who have never had an opportunity to hear and understand the reasons for our faith. We are so glad for this opportunity to represent our faith in presenting Bible doctrines, that the people may know what we do believe. There are precious souls scattered all through this vicinity. They have humble

[1514]

houses and they love the Lord and some are walking in the light as far as they have light and truth presented to them. We expect to see some souls even in Cooranbong take their position accepting the truth. There are several investigating and under deep conviction. There are quite a number of men, poor but intelligent.

We see by faith the stamp of divinity upon the human children of God. We see those who have noble intellectual and moral powers. The Lord has need of them. "Go work today in my vineyard." The Lord wants them to know themselves and to know God and Jesus Christ whom He hath sent, and to find out the character of his fellow men, that they may do them good. The most are poor in this world's goods and some are having a struggle with poverty. We think of Jesus the Creator of all the worlds, and how He came into the world as a poor man. He had not where to lay His head. So poverty is no disgrace. Sin is a disgrace.

[Portion missing?]

This confederacy not to let the true defects of things that Captain Eldridge had not done, which he was paid for doing, was not just nor right. These things, the selfishness that led to them, was the result of his leaving the office. Had he taken the position which the Lord had given light upon as far back as Minneapolis, and acted in accordance with the light God had given and come out clear from the malarious influence that there prevailed, he would not have become so clouded and confused upon the subject of the principles God has given to control matters in the office from its very first establishment. I did not separate myself from Frank, but he separated himself from me and from his God and the result was worked out in his leaving the office. This course of selfishness was brought in through discarding the word of the Lord for human propositions, which had their origin in selfishness and duplicity. This matter is not as it should be now and as it will appear before the universe of heaven, as entirely contrary to the example and character of the work of Christ. There needs to be a cleansing of the soul temple that has been and still is defiled.

[1515] God will not trifled with. A spirit is and has been at work to make of none effect the voice of reproof and warnings. Those whom we would suppose would not enter into this kind of working to evade the truth, and not to work the line in correct principles, are sowing seeds of doubt and will reap the harvest.

Facts are facts, and will appear thus in the judgment. The Old Testament contains the very principles specified by the voice of "I AM" in His education and discipline of the children of Israel. He was the invisible leader of the host of Israel. He gave principles which should govern the dealings of man with his fellow man. Every principle which is ignored by our institutions, by the church, in their dealing with one another will be presented before them, when every man shall be judged according to the deeds done in the body.

## Chapter 178—To Sr. Lindsay

**“Sunnyside,” Cooranbong,  
May 8, 1896.**

*Dear Sister Lindsay,*

Please read Christ’s instruction to the lawyer, recorded in [Luke 10:25-28](#). “A certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.” This lesson outlines the duty of all.

By this mail I am writing to Bro. C. H. Jones, and if possible will send you a copy of his letter.

[1517]

Again and again, at different times and in different places, decided warnings have been given me. I could not define the import of these warnings; for they were presented to me in figures and symbols. I have been very much puzzled over this matter, which was introduced before my husband’s death. Since that time I have been shown that efforts would be made to bind up the publishing house in Oakland with the publishing house in Battle Creek, in order that the publishing house at Battle Creek might have control. These warnings I did not fully understand, because many times the message had been given me that these two institutions should not be at strife one with another, or manifest anything savoring of jealousy or envy; but that they should stand as sister institutions, each doing their appointed work as God’s instrumentalities. “Ephraim shall not envy Judah, and Judah shall not vex Ephraim.” Each institution was established of God to do its respective work.

Before my husband’s death this matter in regard to the publishing house at Battle Creek and the publishing house at Oakland was presented to me under the figure of the vine, and since that time

it has been presented to me under the same figure. The Lord has shown me that these two institutions are to be kept as separate as two branches which, though distinct, both center in the parent vine. They are not to be merged into one, but are to be kept distinct, yet each is to derive its nourishment from the same source. Said Christ, "I am the true vine, and my Father is the husbandman." "I am the true vine, ye are the branches." Every branch in me that beareth not fruit, he purgeth it, that it may bring forth more fruit." "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." "He that abideth in me, and I in him, the same bringeth forth much fruit." "If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned." "And now also the axe is laid at the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.." "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples.

[1518]

Under different figures this matter has been presented to me, and I know that it is not the Lord's will that these two publishing houses shall be united. I fear that those at Battle Creek have also made a mistake in taking over the schools and the Health Retreat at St. Helena. The publishing house at Battle Creek has been under the reproof of God for years, especially since the time of the Minneapolis meeting, when some acted the part of Korah, Dathan, and Abiram. If its managers were not swelled with self-importance and self-sufficiency, they would not feel that they could carry every crippled institution. The showing of their own institution is anything but favorable. Edson White was unsparingly condemned because he was to blame in his financial management, but those who condemned him knew that their own financial embarrassment was not after God's order. This has been represented to me like a man trying to pull a mote out of the eye of his brother, while a beam was in his own

[1519] eye. “Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasureth up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: them who by patient continuance in well doing seek for glory, and honor, and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath.”

## Chapter 179—To O. A. Olsen

[1520]

May 22, 1896

6 - 83 - 1896

**Elder O. A. Olsen, Battle Creek, Michigan:**

Dear Bro.,

We feel deeply in regard to your case. We know that you have been placed in a very trying position; but we know also that you have signally failed in some things. You have, my brother, said much about the importance of prayer, and have felt desirous that our people should observe the customary week of prayer; this is well, we should have seasons of earnest, persevering prayer; for God is the strength of his people, their front guard and their rearward. But it is possible to make these seasons of prayer a substitute for the decided action that is necessary to set things in order. There is a class of work which it is the duty of the human agent to do in the name of the Lord God of Israel.

After the defeat of the Israelites at Ai, Joshua was lying upon his face before the ark, praying, when the Lord said unto him, "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have stolen, and dissembled, and they have put it even among their own stuff.... neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against tomorrow; for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thy enemies, until ye take away the accursed thing from among you." [1521]

Even prayer is not to be placed where duty should be. God will not be dishonored among the people and keep silence. His watchmen are to be wide awake.

The very first neglect on your part to stand for right principles when matters were considered in council and committee meetings,

brought a mist before your eyes. Your discernment was impaired by your failure to walk in the light. And surely your eyes must have been blinded, else you could not possibly have done as you have done. Your words and actions have encouraged men of a strong, determined purpose to carry things; you let them plan, and carried out their devisings, as did Aaron with the leaders of Israel. You have tried to make yourself believe that this was the only thing you could do. But you have not in all places taken up your God-given work, to be firm and decided for the right. Aaron, yielding to the guidance of the people, whom he knew to be in error, greatly dishonored God. He should have stood firm as a rock, with unwavering integrity, before the great men of that vast, undisciplined host of Israel. You should have known what the wisdom of God required of his people; but you were lead to view things as men viewed them who had resisted the Holy Spirit, and who were not led and taught of God.

[1522] The souls of these men are marred with wrong-doing. They have blinded their eyes, so that they cannot distinguish righteousness from unrighteousness. They call evil good, and good evil. Yet these are the men you have chosen to accompany you from place to place. This is the atmosphere with which you have surrounded your soul.

These men, whom you have made your companions in your visits to different points, have taken occasion to instill their own sentiments into the minds of the people. Being in connection with the Lord's work, and in high positions of trust, of course they have been believed, and thus have been able to exert a strong influence. Having dropped a suggestion, and seen it take root in the mind, they have adroitly drawn it from the individual as the expression of his own thought. The next time they make a tour over the ground, they carry the work a little farther; and thus in secret the seeds of unbelief have been sown, that in some cases have taken years of labor to uproot; in other cases they have flourished and brought forth their evil fruit. Those who have done this mischief—men who have had no connection with God—are supposed by our people to be your right-hand men, your staff. Could you not discern their character and the work they were doing?

Your journeys in company with these men, whom the angels of God did not attend, could not be a strength to a work that is under the supervision of the Holy Spirit. It would have been better, far

better, if many of these long journeys had never been taken, better that the workers at different points should have been deprived of your personal presence rather than to have these men accompany you, and diffuse their malarious influence far and wide. [1523]

The Lord has presented to me that there has been a manifest-distrusting of God. Has the Lord no mental or moral power in the men who abide where large interests have been established? Shall God's money be used in transporting from place to place those who show that they have no connection with him? The Lord says, "Them that honor me I will honor." But in pleasing and glorifying the men whom God does not honor, you have dishonored God. Far better go single-handed, and trust in the arm of Jehovah, in the ministering angels whom he sends forth, than have those with you who have closed their hearts against the admonitions and warnings of the spirit of God, and thus against the Spirit itself. In every place where important interests have been established, there are men who love God, and have a measure of ability. These men need to be instructed how to use their talents. Let them carry the responsibilities that they can bear. Teach them to put their trust in God, and not in finite men, to become workers who can be depended upon. Do not lead them to think that they must in every emergency depend on men at a great distance. Let them seek the Lord for themselves.

There is great need for men of wisdom in every place; but it is an error to depend upon those who do not love the Lord, and seek unto him for wisdom, sanctification, and righteousness. God has not given his work to be moulded by those upon whom his mould has not been placed because they did not want the divine credentials. Through your connection with them, your own ideas have become perverted, and they need purifying. You view things very much as these men view them. You see little the extent and the necessity for the change which the Lord calls for. You have strengthened these men in their belief that they are right, and have deepened their deception. These things the Lord will not long tolerate; for you have had light; you have not been left in ignorance and darkness. [1524]

The Holy Spirit of God manifested among his people has by some been treated as an intruder. You, yourself have not made the Holy Spirit your dependence as in your earlier experience. Had you been following the Spirit's guidance, you would have known that

you could not unite with these men, listen to their suggestions, and give them influence. This was not the work which God had given you to do. He has promised you efficiency through the power of the Holy Spirit, which will be with you in every act, if you will hold fast the beginning of your confidence firm unto the end. If you had depended less on the men who, as you had every reason to know, had not a vital connection with God, and had depended more on the presence and aid of the Holy Spirit in answer to prayer, the cause would today be in a far more healthful condition.

[1525] It has not been wise to take so many responsibilities in regard to the work at a distance, when there were such important interests demanding attention at Battle Creek. Very much needed to be done that the heart of the work might be kept pure. Much care was necessary to keep the machinery oiled, by the grace of God, so as to run without friction. God is grieved with some of your movements in matters involving principles which he himself established in our publishing work.

Much that has been revealed to me crowds upon my mind, which I hardly know how to express. Yet I cannot hold my peace. The Lord is indignant at men who set themselves up to rule their fellow-men, and to carry out plans which the Holy Spirit has condemned. I am more surprised than I can express at your failure to discern that God has not set up these men. The new order of things ought to alarm you, for it had not the sanction of heaven.

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 came 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. [1526]

It is an offense to God that his work should be restricted by human beings. The word of the living God, appealing to sanctified reason, will never give to the work such an impress as is now revealed. There has been deceit, falsehood, artifice, selfishness. Schemes have been set on foot to rob God and to rob man, in order to make up to the work for what selfish devices have abstracted. The very position you have taken with these men in concocting plans to relieve the financial embarrassment, has made you in some respects a weak man. It has warped your judgment. You have been led to subvert justice, to depart from honesty in business dealing with your brethren. A wrong against the weakest or most erring of his flock is even more offensive to God than if it were against the strongest one among you. Souls are the Lords purchased possession, and every injustice done "unto the least of these my brethren" said Jesus, is done "unto me." The Lord will not suffer injustice or oppression to go unreprieved. [1527]

Every system controlled by the principles of the gospel of Christ is pure, open, clear as the day, and is sound and healthful in all its operations. Everything entered into for the sake of ministering to pride or unsanctified ambition is to be cleared away, before the Lord's institutions shall stand securely upon the eternal rock. We need no crafty inventions to sustain the cause of God. We need no unjust dealing. Let the Lord breathe upon his work the spirit of heavenly principles, and it will live. Nothing that man can manufacture can take the place of God's Holy Spirit! Nothing that man's wisdom can

invent will justify the violation of truth, or a disregard of the rights of humanity. Truth is too pure to set her delicate feet off from the elevated-platform of love to God and love to our fellow-man.

If it were possible, the enemy would clog the wheels of progress, and prevent the truths of the gospel from being circulated everywhere. With this object he leads men to feel that it is their privilege to control the consciences of their fellow-men according to their own perverted ideas. They dismiss the Holy Spirit from their counsels, and then, under the power and name of the General Conference, they invent regulations through which they compel men to be ruled by their own ideas and not by the Holy Spirit.

[1528]

The plans to obtain control of human minds and ability are as strange fire, which is an offense to God. And who are those who dare engage in this work? Men who have revealed that they do not have self-control, that they are not divested of selfishness. Unless these men shall themselves turn unto the Lord, they will die in their sins. There is scarcely a vestige of genuine truth remaining in them. The effort to manage others, which is made by those who cannot manage themselves, is one of the greatest fallacies that could exist. Let those who love to rule, begin the work where it should have begun years ago; let them rule themselves, and show that they are in subordination to God's rule, that they have been converted at heart. Then they will at least not make their fellow-men groan under the galling yoke of their restrictive policy. Then there will be fewer prayers sent up to heaven in anguish of heart because of their selfish oppression.

There is need of an education in regard to the rights and duties of men in authority who have lorded it over God's heritage. When a man is placed in a position of trust, who knows not what kind of spirit he should exercise in dealing with human minds, he needs to learn the very first principles as to his authority over his fellow-men. Right principles must be brought into the heart, and wrought into the warp and woof of character.

[1529]

Men are wanted who feel their need of wisdom from above, men who are converted at heart, who understand that they are but sinful mortals, and must learn their lessons in the school of Christ before they are prepared to mould other minds. When men have learned to depend on God, when they have faith that works by love,

and purifies their own souls, then they will not lay on other men's shoulders burdens that are grievous to be borne. The Lord has been greatly dishonored by those who have exalted themselves and have favored men who were not worthy, not being careful to treat all justly, without partiality and without hypocrisy.

Until the day of trial comes, how little men know of their own weakness. They think themselves wise, and make themselves fools. There is nothing that men may pride themselves in. Even those in most responsible positions do fall into sin, while apparently surrounded by the best religious privileges. Gehazi's case is one that we may consider with profit. This man dwelt in the household of the holy prophet Elisha, saw his godly life, heard his fervent prayers, and his inculcation of correct principles. Yet he was not made better. He deceived Naaman in order to receive a reward. His punishment came from the Lord. The leprosy of Naaman clave unto him.

Judas was numbered among the twelve apostles. He heard the precious lessons that fall from the lips of Christ. He had a perfect example ever before him, and yet his heart was not right. He was ruined by the sin of covetousness. "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

Elisha was true to principle, true to his God. His work bore the divine credentials. And in difficulty and trial God revealed himself to him as an ever-present helper. When the sons of the prophet were enlarging their abode, a miracle was wrought to save one of them from distress. When the king of Syria was preparing an ambush against Israel, his design was revealed by the prophet. The king, learning that it was Elisha that had defeated his armies, sent an armed host to apprehend him, but God delivered his servant. All these lessons are for our admonition, upon whom the ends of the world are come.

[1530]

Bro. Olsen, I have the tenderest feelings toward you; but I must lay before you plainly the danger of losing your spiritual eyesight. I speak decidedly because I must tell you the truth. I dare not forbear, for there is no longer safety in delay. I have not confidence in your book committee. I have written to you before in regard to their manner of dealing with the authors of books. They should treat them impartially, candidly, as a brother would treat a brother; but they have

not done this. The principles and motives of the business dealing in this department are not such as God can sanction. They are not in accordance with strict integrity. Your example has influenced Bro. C. H. Jones in his dealing with authors. In both houses a course has been pursued that is not fair and noble. Such work should be corrected as soon as possible, if you and he desire the Lord to write in regard to your transactions, "Well done, good and faithful servant." You will be ashamed to meet your present record in the books that shall be opened when the judgment shall sit, and every man shall be judged according to his works, whether they be good or whether they be evil. Better, far better that the work be done with love and justice blended.

[1531]

God reads the motives that underlies the work of which I have spoken. These motives have been revealed to me, and I feel a depth of sorrow that is beyond expansion. I cannot vindicate motives or methods, because they are an offense to God. I must take my stand fully. But what need for me to say more? I have written over and over again, but what has been the effort of the testimonies? What reformations have they wrought? What restitutions have been made? Men who have not the love of God in their hearts will prove to be only fallible erring mortals. "Without me," says Christ, "ye can do nothing." Every soul connected with the work needs to be daily converted.

You, my brother, are to put on the whole armor of God. The Lord Jesus, just before his crucifixion, prayed to his Father, "Keep through thine own name those whom thou hast given me, that they may be one as we are." Christ offered this prayer in behalf of his disciples, but when he asks that we may be kept, he does not mean that we are not to co-operate with God in keeping ourselves from evil practices. We must every one of us heed the words of Christ, "Watch unto prayer;" "Watch and pray, that ye enter not into temptation."

Enter not, take not the first step in a wrong course. Let the Lord be our strength and helper. What is there in the world that can change the heart in which Christ abides? The earth may shake, the pillars of the world may tremble under us; but if we put our trust in God, we shall not be afraid. What could change the faith of Daniel and his fellow-captives in Babylon? Who could corrupt their principles?

[1532]

or separate their affections from God? Ask yourselves the question, Have we an intelligent faith?

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ...I am persuaded, that neither death, nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

Plans are constantly made to gather more and more responsibilities into Battle Creek. I ask you seriously to consider the situation there. Is there a school of the prophets in Battle Creek? Are there men through whom the Lord can work and has worked to carry the weighty responsibilities that are to be borne? Are there regenerated men, whose whole hearts are given to God, men whom the mighty cleaver of truth has separated from the corruptions of the world, and whose faith and devotion reveal that the Holy Spirit is fashioning their experience after the divine similitude? The Bible, and the Bible alone, is the rule of faith and practice. Justification by faith in Christ will be made manifest in transformation of character. This is the sign to the world of the truth of the doctrines we profess. The daily evidence that we are a living church is seen in the fact that we are practicing the word. A living testimony goes forth to the world in consistent Christian action.

[1533]

It declares to a world apostatized that there is a people who believe that our safety is in clinging to the Bible. This testimony is in unmistakable distinction from that of the great apostate church, which adopts human wisdom and authority in place of the wisdom and authority of God.

The Lord commands us, “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, we shall receive a crown of glory which fadeth not away.” “Likewise, ye younger, submit yourselves unto the elder; yes 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: casting all your care upon

him; for he careth for you. Be sober, be vigilant,; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”

[1534]

There is perfect harmony between the instruction of the Old Testament and that of the New. The Lord Jesus himself gave to Moses the principles that were to be given to Israel. Lessons of mercy, goodness, generosity, and strict honesty, were given by Christ in the Old Testament, and were repeated by him when he came in human flesh to our world. Shall we not earnestly and prayerfully study these lessons and practice the principles which our Lord has given. Shall we not deal with our fellow-men as becomes those who have been instructed by the Holy Spirit, taught by the wisdom of God, moved by the same influence that inspired the Scriptures?

When our brethren do this, their councils will be honored by the presence of Christ. Their missionary spirit will not be confined to a few places, but will reach out to diffuse the light everywhere. There is a world to be warned. Our great defence against the principles and practices of paganism or the papacy is to be living epistles of Bible religion. Shall we not represent Christ in all things?

My brother Olsen, can you still be so blinded as to unite in the least degree with those who undertake to rule other minds as has been done in Battle Creek? Will you consent to have as your co-laborers those who know not the voice of God in the messages he has sent to his people, men who would manage the work so as either to gain full control of it or to crush it? This has been done in a most decided manner. Should the plans originated by such minds be carried into effect, evangelical religion, the Christianity of the Bible, would, so far as their influence goes, become extinct.

[1535]

The Lord Jesus is needed to cleanse the institution at Battle Creek as verily as he was needed to cleanse the temple when he was on earth. Oh that our institutions might be purified from the buyers and the sellers, and the merchandise, and the principles brought in to turn men from their rights.

Men have come to Battle Creek who have been accompanied by the Holy Spirit; but unless they fought every inch of ground over and over again, in seeking to maintain correct methods, they were at last over borne. Right at the point where our work centres, they have seen corruption, and some have gone away with less confidence in

their brethren and in their Protestant principles, and with the divine light in their souls well nigh extinguished. God would have his temple no longer a den of thieves and moneychangers. He desires his servants to be men of piety and holy endeavour.

In our Publishing Institutions Christianity is sick, and needs a physician. Who shall heal her? There must be a reformation. Sentiments and practice that have been gaining a hold and strengthening must be put away forever. Righteous principles must be revived. Again and again the Holy Spirit has wrought among you, but by many it was dismissed as an unwelcome guest. Christ's work of purification is to begin at the heart, for the improvement of the whole character of the human agent. Amid the moral darkness, there must be a regenerative, reformatory influence at work, in order that sacred things may be kept sacred. The Lord will not be trifled with. He will test and try his people; he will thoroughly purge his floor, and will gather his wheat into his garner.

*Ellen G. White.*

## Chapter 180—To S. N. Haskell

**“Sunnyside,” Cooranbong, N. S. W.**

**May 30, 1896**

**H - 38 - 1896**

**Eld. S. N. Haskell:**

*Dear Brother,*

I write you a few lines to you this morning by lamplight. Before receiving this, you will have met Prof. Prescott. We would gladly have retained him in this country, but we dared not do this, for it would have savoured of selfishness. We hope he will do the brethren much good in South Africa, and that he will be received cordially, in brotherly love. He has the truth in the heart, as well as on the lips. God is with him, and will work by him if our brethren will receive him as one who bears to them a message from God. May it not be true of them as of the people of Nazareth, that Jesus could not do many mighty works because of their unbelief. There is no virtue in refusing to receive the light which God shall send; we need every ray of light from heaven. We should appreciate the love of God which sends the light, and should accept the light joyfully.

Many need to learn that it is one thing to assent to truth, and another thing to receive the truth as the bread of God, of which if a man eat, he shall live forever. Day by day we must feed upon the living bread that we may receive spiritual sustenance, as we partake of temporal food to give us physical strength. What is the bread of life? Jesus said, “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.” He does not leave us to misunderstand him. “He says, “It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life. The words of Christ are to be received with no half-hearted, weak, hesitating faith. The word gives light and assurance to all who educate their souls to believe.

The heart needs the presence of the heavenly Guest,—Christ abiding in the soul. We are to dwell in Christ, and Christ is to dwell in us by faith.

The largest promise that Christ could give to his disciples when he left them was the promise of the Holy Spirit. He was in search of the strongest consolation he could leave them, to do the good after his departure. Of all the subjects that were of the most important to them, he chose that of the Holy Spirit. And what did he predict concerning the Spirit? “He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” Truths had been buried beneath the rubbish of misinterpretation, the maxims of men, the sayings of finite beings that had been exalted as being of more consequence than the word of the living God.

In our day the church has been to a great degree content with the surface truths of revelation, made so plain and easy to be understand that many have thought these supplied all that was essential, and in accepting them they have been content. But the Holy Spirit, working upon the mind, will not allow it to rest in indolence. It awakens an earnest desire for truth uncorrupted with error and false doctrines. Celestial truths will reward the diligent seeker. The mind that is really desirous to know what is truth, cannot be content in indolence.

[1538]

The kingdom of heaven is likened to treasure hid in a field, “the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field; “he buys it that he may work it, plough up every part of it, and take possession of its treasures. It is the Holy Spirit’s office to direct this search and to reward it. The searcher, while digging the field, finds leads of precious ore of which he seeks to estimate the value, and he sinks the shaft deeper, for still more valuable treasure. Thus many a rich lode is discovered. The gold fields of the earth are not so interrelated with veins of precious ore as in the field of revelation with leads that bring to view the unsearchable riches of Christ.

The Lord would have every one of his believing children rich in faith; and this is the fruit of the working of the Holy Spirit upon the heart. From the heart the Spirit works outward, developing a character that God will approve. What a vast field of the treasures of truth did Christ add to the domain of faith to be appropriated by his disciples. We need greater faith if we would have better knowledge

[1539]

of the word. The greatest hindrance to our receiving the divine illumination is that we do not depend on the efficiency of the Holy Spirit. The Spirit is freely given us of God if we will appreciate and accept it. And what is it? The representative of Jesus Christ. It is to be our constant helper. It is through the Spirit that Christ fulfills the promise, "I will never leave thee nor forsake thee." "Verily, verily, I say unto you, He that believeth on me hath everlasting life". (The bell is sounding for morning worship, I must stop here).

I have returned from our season of prayer. The spirit of intercession came upon me, and I was drawn out in most earnest prayer for souls at Battle Creek. I know their peril. The Holy Spirit has in a special manner moved me to send up my petitions in their behalf.

God is not the author of anything sinful. None should fear to be singular if the fulfillment of duty requires it. If it makes us singular to avoid sin, then our singularity is merely the distinction between purity and impurity, righteousness and unrighteousness. Because the multitude prefer the path of transgression, shall we choose the same? We are plainly told by inspiration, "Thou shalt not follow a multitude to do evil." Our position should be clearly stated, "As for me and my house, we will serve the Lord."

[1540]

"In the beginning was the Word, and the Word was with God, and the word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not.... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Would that every one whose name is written in the church books could from the heart utter these words. The church members need to know from experience what the Holy Spirit will do for them. It will bless the receiver, and make him a blessing. It is sad that every soul is not praying for the vital breath of the Spirit, for we are ready to die if it breath not on us.

We are to pray for the impartation of the Spirit as the remedy for sin-sick souls. The church needs to be converted, and why should we not prostrate ourselves at the throne of grace, as representatives of the church, and from a broken heart and contrite spirit make earnest supplication that the Holy Spirit shall be poured out upon us from

on high? Let us pray that when it shall be graciously bestowed, our cold hearts may be revived, and we may have discernment to understand that it is from God, and receive it with joy. Some have treated the Spirit as an unwelcome guest, refusing to receive the rich gift, refusing to acknowledge it, turning from it, and condemning it as fanaticism. When the Holy Spirit works the human agent, it does not ask us in what way it shall operate. Often it moves in unexpected ways. Christ did not come as the Jews expected. He did not come in a manner to glorify them as a nation. His forerunner came to prepare the way for him by calling upon the people to repent of their sins and be converted, and be baptized. Christ's message was, "The kingdom of heaven is at hand; repent ye and believe the gospel." The Jews refused to receive Christ, because he did not come in accordance with their expectations. The ideas of finite men were held as infallible, because hoary with age. This is the danger to which the church is now exposed,—that the inventions of finite men shall mark out the precise way for the Holy Spirit to come. Though they would not care to acknowledge it, some have already done this. And because the Spirit is to come, not to praise men or to build up their erroneous theories, but to reprove the world of sin, and of righteousness, and of judgment, many turn away from it. They are not willing to be deprived of the garments of their own self-righteousness. They are not willing to exchange their own righteousness, which is unrighteousness, for the righteousness of Christ, which is pure, unadulterated truth. The Holy Spirit flatters no man, neither does it work according to the devising of any man. Finite, sinful men are not to work the Holy Spirit. When it shall come as a reprove, through any human agent whom God shall choose, it is man's place to hear and obey its voice. [1541]

Just before he left them, Christ gave his disciples the promise, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." While these words were upon his

[1542] lips, he ascended, a cloud of angels received him, and escorted him to the city of God. The disciples returned to Jerusalem, knowing now for a certainty that Jesus was the Son of God. Their faith was unclouded, and they waited, preparing themselves by prayer and by humbling their hearts before God, until the baptism of the Holy Spirit came.

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” In that assembly there were mockers, who did not recognize the work of the Holy Spirit, and they said, “Those men are full of new wine. But Peter, standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, Be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken of by the prophet Joel.” Read the history. The Lord was at work in his own way; but had there been such a manifestation among us, upon whom the ends of the world are come, would not some have mocked, as on that occasion? Those who did not come under the influence of the Holy Spirit, knew it not. To this class the disciples seemed like drunken men.

[1543] After the outpouring of the Holy Spirit, the disciples, clothed with the divine panoply, went forth as witnesses to tell the wonderful story of the manger and the cross. They were humble men, but they went forth with the truth. After the death of their Lord, they were a helpless, disappointed, discouraged company,—as sheep without a shepherd: but now they go forth as witnesses for the truth, with no weapons but the word and Spirit of God, to triumph over all opposition. Their Saviour had been rejected and condemned and nailed to the ignominious cross. The Jewish priests and rulers had declared in scorn, “He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him.” But that cross, that instrument of shame and torture, brought hope and salvation to the world. The believers

rallied; there hopelessness and conscious helplessness had left them. They were transformed in character, and united in the bonds of Christian love. Although without wealth, though counted by the world as mere ignorant fishermen, they were made by the Holy Spirit witnesses for Christ. Without earthly honor or recognition, they were heroes of faith. From their lips came words of divine eloquence and power that shook the world.

The third, fourth, and fifth chapters of Acts give an account of their witnessing. Those who had rejected and crucified the Saviour, expected to find his disciples discouraged, crest-fallen, and ready to disown their Lord. With amazement they heard the clear, bold testimony given under the power of the Holy Spirit. The words and works of the disciples represented the words and works of their Teacher; and all who heard them said, they have learned of Jesus, they talk as he talked. “And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all.”

[1544]

The chief priests and rulers thought themselves competent to decide what the apostles should do and teach. As they went forth preaching Jesus everywhere, the men who were worked by the Holy Spirit did many things that the Jews did not approve. There was danger that the ideas and doctrines of the rabbis would be brought into disrepute. The apostles were creating a wonderful excitement. The people were bringing their sick folk and those that were vexed with unclean spirits into the streets, crowds were collecting around them, and those that had been healed were shouting the praises of God, and glorifying the name of Jesus, the very one whom the Jews had condemned, scorned, spit upon, crowned with thorns, and caused to be scourged and crucified. This Jesus was extolled above the priests and rulers. The apostles were even declaring that he had risen from the dead. The Jewish rulers decided that this work must and should be stopped, for it was proving them guilty of the blood of Jesus. They saw that converts to the faith were multiplying. “Believers were the more added to the Lord, multitudes both of men and women.”

“Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees),” who held that there would be no resurrection of the dead. The assertions made by the apostles

[1545]

that they had seen Jesus after his resurrection, and that he had ascended to heaven, were overthrowing the fundamental principles of the Sadducean doctrine. This was not to be allowed. The priests and rulers were filled with indignation, and laid their hands on the apostles, and put them in the common prison. The disciples were not intimidated or cast down. The words of Christ in his last lessons to them were brought to mind," He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him." "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness of me, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yes, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them."

[1546]

"The angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life." We see here that the men in authority are not always to be obeyed, even though they may profess to be teachers of Bible doctrines. There are many today who feel indignant and aggrieved that any voice should be raised presenting ideas that differ from their own in regard to points of religious belief. Have they not long advocated their ideas as truth? So the priests and rabbis reasoned in apostolic days. What mean these men who are unlearned, some of them mere fishermen, who are presenting ideas contrary to the doctrines which the learned priests and rulers are teaching the people? They have no right to meddle with the fundamental principles of our faith. But we see that the God of heaven sometimes commissions men to teach that which is regarded as contrary to the established doctrines. Because those who were once the depositaries of truth became unfaithful to their sacred trust, the Lord chose others who would receive the bright beams of the Sun of Righteousness, and would advocate truths that were not in accordance with the ideas of the religious leaders. And then these

leaders, in the blindness of their minds, give full sway to what is supposed to be righteous indignation against the ones who have set aside cherished fables. They act like men that have lost their reason. They do not consider the possibility that they themselves have not rightly understood the word. They will not open their eyes to discern the fact that they have misinterpreted and misapplied the Scriptures, and have built up false theories, calling them fundamental doctrines of the faith.

But the Holy Spirit will from time to time reveal the truth through its own chosen agencies; and no man, not even a priest or ruler, has a right to say, You shall not give publicity to your opinions, because I do not believe them. That wonderful “I” may attempt to put down the Holy Spirit’s teaching. Men may for a time attempt to smother it and kill it; but that will not make error truth or truth error. The inventive minds of men have advanced speculative opinions in various lines, and when the Holy Spirit lets light shine into human minds, it does not respect every point of man’s application of the word. God impressed his servants to speak the truth irrespective of what men had taken for granted as truth. [1547]

Even Seventh-day Adventists are in danger of closing their eyes to truth as it is in Jesus because it contradicts something which they have taken for granted as truth, but which the Holy Spirit teaches is not truth. Let all be very modest, and seek most earnestly to put self out of the question, and to exalt Jesus. In most of the religious controversies, the foundation of the trouble is, that self is striving for the supremacy. About what?—About matters which are not vital points at all, and which are regarded as such only because men have given importance to them. See [Matthew 12:31-37](#); [Mark 14:56](#); [Luke 5:21](#); [Matthew 9:3](#).

But let us follow the history of the men whom the Jewish priests and rulers thought so dangerous, because they were bringing in new and strange teaching on almost every theological subject. The command given by the Holy Spirit, “Go, stand and speak in the temple to the people all the words of this life,” was obeyed by the apostles; “they entered into the temple early in the morning, and taught. But the high priest came and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the [1548]

officers came, and found them not in the prison, they returned, and told, saying, The prison truly found we shut with all safety, and the keepers standing without the doors: but when we had opened, we found no man within. Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.” If the priests and rulers had dared act out their own feelings toward the apostles, there would have been a different record; for the angel of God was a watcher on that occasion, to magnify his name if any violence had been offered to his servants.

[1549] “And when they had brought them, they set them before the council: and the high priest asked them saying, “Did not we straitly command ye that ye should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man’s blood upon us.” See [Matthew 23:34, 35](#). “Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay them.”

Then the Holy Spirit moved upon Gamaliel, a Pharisee, a doctor of the law, had in reputation among all the people. His advice was, “Refrain from these men, and let them alone; for if this counsel and this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. And to him they agreed.”

Yet the attributes of Satan so controlled their minds, that notwithstanding the wonderful miracles that had been wrought in healing the sick and in releasing God’s servants from prison, the priests and rulers were so filled with prejudice and hatred that they could hardly be restrained. “When they had called the apostles, and beaten

them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

We can see what evidence was given the priests and rulers, and how firmly they resisted the spirit of God. Those who claim superior wisdom and piety may make most terrible and (to themselves) fatal mistakes if they allow their minds to be moulded by another power, and pursue a course in resistance to the Holy Spirit. The Lord Jesus, represented by the Holy Spirit, was in the presence of that assembly, but they did not discern him. For a moment they had felt the conviction of the spirit, that Jesus was the son of God, but they stifled conscience, and became blinder and more hardened than before. Even after they had crucified the Saviour, God in his mercy had sent the additional evidence in the works wrought through the apostles. He was giving them another call to repentance, even in the terrible charge brought against them by the apostles, that they had killed the Prince of life.

[1550]

It was not alone the sin of putting to death the son of God, that cut them off from salvation, but their persistence in rejecting light, and the conviction of the Holy Spirit. The spirit that works in the children of disobedience worked in them, leading them to abuse the men through whom God was giving a testimony to them. The malignity of rebellion reappeared and was intensified in every successive act of resistance against God's servants and the message he had given them to declare.

Every act of resistance makes it harder to yield. Being the leaders of the people, the priests and rulers felt it incumbent on them to defend the course they had taken. They must prove that they had been in the right. Having committed themselves in opposition to Christ every act of resistance became an additional incentive to persist in the same path. The events of their past career of opposition are as precious treasures to be jealously guarded. And the hatred and malignity that inspired those acts is concentrated against the apostles.

[1551]

The Spirit of God revealed its presence unto those who, irrespective of the fear or favour of men, declared the truth which had been

committed to them. Under the demonstration of the Holy Spirit's power, the Jews saw their guilt in refusing the evidence that God had sent; but they would not yield their wicked resistance. Their obstinacy become more and more determined, and worked the ruin of their souls. It was not that they could not yield, but they could, and would not. It was not alone that they had been guilty, and deserving of wrath, but that they armed themselves with the attributes of Satan, and determinedly continued to be opposed to God. Every day, in their refusal to repent, they took up their rebellion afresh. They were preparing to reap that which they had sown. The wrath of God is not declared against men merely because of the sins which they have committed, but for choosing to continue in a state of resistance, and, although they have light and knowledge, repeating their sins of the past. If they would submit, they would be pardoned; but they are determined not to yield. They defy God by their obstinacy. These souls have given themselves to Satan, and he controls them according to his will.

[1552] How was it with the rebellious inhabitants of the antediluvian world? After rejecting the message of Noah, they plunged into sin with greater abandon than ever before, and doubled the enormity of their corrupting practices. Those who refuse to reform by accepting Christ, find nothing reformatory in sin; their minds are set to carry their spirit of revolt, and they are not, and never will be, forced to submission. The judgment which God brought upon the antediluvian world, declared it incurable. The destruction of Sodom proclaimed the inhabitants of the most beautiful country in the world incorrigible in sin. The fire and brimstone from heaven consumed everything except Lot, his wife, and two daughters. The wife, looking back in disregard of God's command, became a pillar of salt.

How God bore with the Jewish nation, while they were murmuring, rebellious, breaking the Sabbath and every other precept of the law. He repeatedly declared them worse than the heathen. Each generation surpassed the preceding in guilt. The Lord permitted them to go into captivity, but after their deliverance, his requirements were forgotten. Everything that he committed to that people to be kept sacred was perverted or displaced by the inventions of rebellious men. Christ said to them in his day, "Did not Moses give you the law, and yet none of you keepeth the law?" And these were the men

who set themselves up as judges and censors over those whom the Holy Spirit was moving to declare the word of God to the people. See [John 7:18-23, 27, 28](#); [Luke 11:37-52](#).

Read these Scriptures to the people. Read carefully, solemnly, and the Holy Spirit will be by your side, to impress minds as you read them. But do not fail to read with the true sense of the word in your own heart. If God has ever spoken by me, these scriptures mean very much to those who shall hear them. [1553]

Finite men should beware of seeking to control their fellowmen, taking the place assigned to the Holy Spirit. Let not men feel that it is their prerogative to give to the world what they suppose to be truth, and refuse that anything should be given contrary to their ideas. This is not their work. Many things will appear distinctly as truth, which will not be acceptable to those who think their own interpretation of the scriptures always right. Most decided changes will have to be made in regard to ideas which some have accepted was without a flaw. These men give evidence of fallibility in very many ways; they work upon principles which the word of God condemns. That which makes me feel to the very depths of my being, and makes me know that their works are not the works of God, is that they suppose they have authority to rule their fellow-men. The Lord has given them no more right to rule others than he has given others to rule them. Those who assume the control of their fellow-men, take into their finite hands a work that devolves upon God alone.

That men should keep alive the spirit which ran riot at Minneapolis is an offense to God. All heaven is indignant at the spirit that for years has been revealed in our publishing institution at Battle Creek. Unrighteousness is practiced that God will not tolerate. He will visit for these things. A voice has been heard pointing out the errors, and in the name of the Lord pleading for a decided change. But who have followed the instruction given? Who have humbled their hearts to put from their every vestige of their wicked, oppressive spirit? I have been greatly burdened to set these matters before the people as they are. I know they will see them. I know that those who read this matter will be convicted. [1554]

The church of Christ, enfeebled, defective as she may appear, is the one object on earth upon which he bestows in a special sense his love and his regard. The church is the theatre of his grace, in which

he delights in making experiments of his mercy on human hearts. The Holy Spirit is his representative, and it works to effect transformations so wonderful that angels look upon them with astonishment and joy. Heaven is full of rejoicing when the members of the human family are seen to be full of compassion for one another, loving one another as Christ has loved them. The church is God's fortress, his city of refuge, which he holds in a revolted world. Any betrayal of her sacred trust is treachery to Him who has bought her with the precious blood of his only begotten Son.

[1555] Christ speaks of the church over which Satan presides, as the synagogue of Satan. Its members are the children of disobedience. They are those who love to sin, and choose to sin, always laboring to make void the law of God, which is holy, just, and good. It is Satan's work to mingle evil with good, and to confuse the distinction between good and evil. Christ would have a church that labors to separate the evil from the good, whose members will not knowingly tolerate wrong doing, but will expel it from their own hearts and lives. How careful should we be in passing judgment on the work of others, how careful lest we become guilty of ascribing to evil agencies the manifestation of the Holy Spirit.

## Chapter 181—To O. A. Olsen

[1556]

**O-81-1896**

**Sunnyside, Cooranbong, N.S.W.,**

**May 31, 1896.**

**Eld. O. A. Olsen, Battle Creek, Michigan, U.S.A.:**

*My dear brother,*

I have received your letter of April 24, and have just read it. I feel very deeply for you, my brother. I hardly know just what I ought to send to you. I have communications which have been written for one and two years, but I have thought that for your sake they ought to be withheld until some one could stand by your side who could clearly distinguish Bible principles from principles of human manufacture, who, with sharp discernment could separate the strangely perverted, human imaginations, which have been working for years, from things of divine origin.

I am sorry you have not regarded the warnings and instructions which have been given you as of sufficient value to be heeded, but by disregarding them before men who care naught for them, have made them a common matter, not worthy to have weight in your practice. Your practice has been contrary to these warnings, and this has weakened them in the eyes of men who needed correction, who in their life-practice have separated from God, and who have manifested a selfishness and harshness which should have separated them from the work long ago.

Bro. Olsen, you have lost much from your experience that should have been brought into your character building, by failing to stand firmly and faithfully for right, braving all the consequences. Had you done this, you might have had a very different showing from what you now have. The work of Christ is your work. He came not only as a consolation, but as a restorer and a reprover. [Luke 4:16-27](#).

[1557]

The Lord intends that a great work shall be done by the institutions which have been established by his direction: and he is dishonored when human principles which find no sanction in the

[1558]

word of God, are allowed to rule, when self and pride of opinion press to the front, giving the enemy room to intrude. Thus the enemy tries to hinder the work, but God calls upon his people to co-operate with him. "Thus saith the Lord, Keep ye judgment and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even them will I give in mine house and within my walls a place and a name better than of sons and daughters; I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people. The Lord God, which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him."

In order that the work of the Lord may go forward, our institutions need discreet, pure-minded, righteous managers. But some in positions of trust have been confirmed in a wrong course of action by being tolerated for years, by being allowed to make decisions, to advocate methods, to carry out plans which are not of the Lord's devising. The enemy has been given an opportunity to control men, and to manage the work which God has shown should be kept pure and sacred, that it may be looked upon with reverence by all who claim to believe the truth. When men entrusted with responsibilities, neglect to cherish that which is sacred, and use common fire in God's service, God will despise their offering to him. This has been, and is still being done.

For years a degree of Phariseeism has been springing up amongst us which has separated some from the Bible standard. If the pre-

conceived ideas of those actuated by this spirit are crossed, they immediately assume a controversial, combative attitude, as a man puts on armor when preparing for battle. Much pride and loftiness and a spirit which desires to rule has been manifested, but very little of the spirit which leads men to sit at the feet of Jesus and learn of him, has been shown. Human inventions and human plans are eclipsing sacred things, and excluding divine instruction. Men are taking the place of God by seeking to assume authority over their fellow-men. But they rule within a vestige of the authority of God, which alone can make their ruling a healthful element; and others are becoming leavened by this wrong influence. If the principles of truth had been enthroned in the hearts of these men human passions and human affections would have been guided and controlled by the spirit of Christ. The atmosphere surrounding the soul would not be deleterious and poisonous; for self would be hid in Jesus.

[1559]

Let those who desire to rule their fellow-men, read God's declaration on this subject. He says, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But for as much as he had not to pay, his Lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with

[1560]

me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their Lord all that was done. Then his Lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest thou not also have had compassion on thy fellow-servant, even as I had pity on thee? And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses.”

On one occasion the disciple of John came to Jesus, saying, “Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. Or he that is not against us is on our part.”

[1561] The spirit that has been shown to others by some in positions of trust in our institutions, does not harmonize with these words. The wrong spirit they have manifested has been caught by others, and if zeal and wisdom were shown in setting the heads of our institutions right, so many would not be turned out of the way. “Beware of the leaven of the Pharisees,” said Christ, guard against the influence which they exert.

Christ’s life of humiliation should be a lesson to all who desire to exalt themselves above their fellow-men. Though he had no taint of sin upon his character, yet he condescended, to connect our fallen human nature with his divinity. By thus taking humanity, he honored humanity. Having taken our fallen nature, he showed what it might become, by accepting the ample provision he has made for it, and by becoming partaker of the divine nature.

In humility Christ began his mighty work of lifting the fallen race from the degradation of sin, recovering them by his divine power, which he had linked with humanity. Passing by the grand cities, and the renowned places of learning and supposed wisdom, he made his home in the humble and obscure village of Nazareth. The greater part of his life was passed in this place, from which it was commonly believed that no good thing could come. In the path

which the poor, the neglected, the suffering, and the sorrowing must tread, he walked while on earth, taking upon him all the woes which the afflicted must bear. His home was among the poor. His family was not distinguished by learning, riches, or position. For many years he worked at his trade as a carpenter.

The Jews had proudly boasted that Christ was to come as a king, to conquer his enemies, and tread down the heathen in his wrath. But the humble submissive life our Saviour led, which should have enshrined him in the hearts of his people, and given them confidence in his mission, offended and disappointed the Jews, and we all know of the treatment he received from them. If the angels of God had not been round about him to protect him, the people he came to save would have killed him. [1562]

Christ did not exalt man by ministering to his pride. He humbled himself, and became obedient to death, even the death of the cross: and unless human pride is humbled and subdued, unless the stubborn heart is made tender by the Spirit of Christ, it is not possible for him to impress his divine similitude upon us. He, the humble Nazarene, might have poured contempt upon the world's pride; for he was commander in the heavenly courts, but he came to our world in humility, in order to show that it is not riches, or position, or authority, or honorable titles, that the universe of heaven respects and honors, but those who will follow Christ, making any position of duty honorable by the virtue of their character, through the power of his grace.

No human being is warranted to lift himself up in pride. "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [1563]

#### Council Meetings.

Scenes that were a shame to Christians have been presented to me as taking place in the council meetings held after the Minneapolis meeting. The loud voice of dispute, the hot spirit, the harsh words, resembled a political meeting more than a place where Christians were met for prayer and counsel. These meetings should have been dismissed as an insult to heaven. The Lord was not revered as an honored guest by those assembled in council, and how could they

expect divine light to shine upon them; how could they feel that the presence of Jesus was moulding and fashioning their plans. The place of meeting was not held as sacred, but was looked upon as a common business place. Then how could those assembled receive an inspiration which would lead them to enthrone truth in their hearts, to speak words in the tender, loving spirit of the Master.

In your council meetings and committee meetings, decisions are made, plans devised and matured, which, when put into practice, will leave an impress on the work at large; and no vestige of a spirit of harshness should appear. Loud, impatient words should never be heard. Remember that in all your council meetings there is a heavenly Watcher. Do not allow one word of vanity to be spoken; for you are legislating for God, and he says to you, "Be still, and know that I am God."

[1564] If your committee meetings and council meetings are not under the direct supervision of the Spirit of God, your conclusions will be earth-born, and worthy of no more consideration than are any man's expressions. Christ says, "Without me ye can do nothing." If he is not honored in your assemblies as chief counsellor, your planning comes from no higher source than the human mind. -

Bro. Olsen you speak of my return to America. For three years I stood in Battle Creek as a witness for the truth. Those who then refused to receive the testimony given me by God for them, and rejected the evidences attending these testimonies, would not be benefited should I return.

I shall write to you; but should I return to Battle Creek, and bear my testimony to those who love not the truth, the ever-ready words would rise from unbelieving hearts, "Somebody has told her." Even now unbelief is expressed by the words, "Who has written these things to Sr. White." But I know of no one who knows them as they are, and no one could write that which he does not suppose has an existence. Some one has told me,—He who does not falsify, misjudge, or exaggerate any case. While at Minneapolis He bade me follow him from room to room, that I might hear what was spoken in the bed chamber. The enemy had things very much his own way. I heard no word of prayer, but I heard my name mentioned in a slurring, criticizing way.

[1565] I shall never, I think, be called to stand under the direction of

the Holy Spirit as I stood at Minneapolis. The presence of Jesus was with me. All assembled in that meeting had an opportunity to place themselves on the side of truth by receiving the Holy Spirit, which was sent by God in such a rich current of love and mercy. But in the rooms occupied by some of our people was heard ridicule, criticism, jeering, laughter. The manifestations of the Holy Spirit were attributed to fanaticism. Who searched the Holy Scriptures, as did the noble Bereans, to see if the things they heard were so? Who prayed for divine guidance? The scenes which took place at this meeting made the God of heaven ashamed to call those who took part in them, his brethren. All this the heavenly Watcher noticed, and it is written in the book of God's remembrance.

The Lord will blot out the transgression of those who, since that time, have repented with a sincere repentance; but every time the same spirit wakens in the soul, the deeds done on that occasion are endorsed, and the doers of them are made responsible to God, and must answer for them at his judgment throne. The same spirit that actuated the rejecters of Christ rankles in their hearts, and had they lived in the days of Christ, they would have acted toward him in a manner similar to that of the godless and unbelieving Jews..

God's servants have no tame testimony to bear at this time, whether men will hear or whether they will forbear. He who rejects the light and evidence God has been liberally bestowing upon us, rejects Christ; and for him there is no other Saviour.

[1566]

The Work at Battle Creek.

The Spirit of the Lord has outlined the condition of things at the Review and Herald Office. Speaking through Isaiah God says, "I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth,, and he went on frowardly in the way of his heart."

This is precisely what has been done in the Office of publication at Battle Creek. Covetousness has been woven into nearly all the business transactions of the institution, and has been practiced by individuals. This influence has spread like the leprosy, until it has tainted and corrupted the whole. As the publishing house has become corrupted, the General Conference Association has stepped in, and

proposed to take the diseased child off its hands, and care for it. But it is a snare for the General Conference Association to take the publishing work on its shoulders. This puts no special sanctity upon the work, but upon the G.C.A. a burden which will weigh it down, cripple it, and weaken its efficiency, unless men who have firm principles, mingled with love, shall [conduct] the business lines.

[1567] In this step there has been a change of responsibility, but the wrong principles remain unchanged. The same work that has been done in the past will be carried forward under the guise of the General Conference Association. The sacred character of this association is fast disappearing. What will then be respected as pure, holy, and undefiled? Will there be any voice that God's people can regard as a voice they can respect. There certainly is nothing now that bears the divine credentials. Sacred things are mixed and mingled with earthly business that has no connection with God.

To a large degree the General Conference Association has lost its sacred character because some connected with it have not changed their sentiments in any particular since the conference held at Minneapolis. Some in responsible positions go on "frowardly" in the way of their own hearts. Some who came from South Africa and from other places to receive an education which would qualify them for the work have imbibed this spirit, carried it with them to their homes, and their work has not borne the right kind of fruit. The opinions of men, which were received by them, still cleave to them like the leprosy; and it is a very solemn question whether the souls who became imbued with the spiritual leprosy in Battle Creek will ever be able to distinguish the principles of heaven from the methods and plans of men. The influences and impressions received in Battle Creek have done much to retard the work in South Africa.

[1568] As things now exist in Battle Creek, the work of God cannot be carried forward on a correct basis. How long will these things be? When will the perceptions of men be made clear and sharp by the ministration of the Holy Spirit. Some there do not detect the injurious effects of the plans which for years have been working in an underhanded manner. Some of the managers at the present time are walking in the light that they have received, and are doing the best they can, but their fellow-workers are making things so oppressive for them that they can do but little. The enslaving of the

souls of men by their fellow-men is deepening the darkness which already envelopes them. Who can now feel sure that they are safe in respecting the voice of the General Conference Association? If the people in our churches understood the management of the men who walk in the light of the sparks of their own kindling, would they respect their decisions? I answer, No, not for a moment. I have been shown that the people at large do not know that the heart of the work is being diseased and corrupted at Battle Creek. Many of the people are in a lethargic, listless, apathetic condition, and assent to plans which they do not understand. Where is the voice, from whence will it come, to whom the people may listen, knowing that it comes from the true shepherd. I am called upon by the Spirit of God to present these things before you, and they are correct to the life, according to the practice of the past few years.

“I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips: Peace, peace to him that is afar off, and to him that is near, saith the Lord, and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” “Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness.” “Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb.” “Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation.”

[1569]

I speak this afternoon at three, and I must now go to the mill on the school ground, where our meeting is to be held. I wish we had a place of worship. At the time of the Institute, a tent was pitched, and we have kept this up as long as possible, but on account of wet weather, it has been taken down.

#### Consolidation of the Publishing Work.

The Lord has presented matters before me that cause me to tremble for the institutions at Battle Creek. He has laid these things

[1570] before me, and shall I be consistent if I do not seek to repress the spirit in Battle Creek which reaches out for more power, when for years there have not been sufficient men who were qualified to preside, with Christian faithfulness, over the charge they already have.

The scheme for consolidation is detrimental to the cause of present truth. Battle Creek has all the power she should have. Some in that place have advanced selfish plans, and if any branch of the work promised a measure of success, they have not exercised the spirit which lets well enough alone, but have made an effort to attach these interests to the great whole. They have striven to embrace altogether too much, and yet they are eager to get more. When they can show that they have made these plans under the guidance of the Holy Spirit, then confidence in them may be restored.

Twenty years ago, I was surprised at the cautions and warnings given me in reference to the publishing house on the Pacific Coast,—that it was ever to remain independent of all other Institutions; that it was to be controlled by no other institution, but was to do the Lord's work under his guidance and protection. The Lord says, "All ye are brethren," and the Pacific Press is not to be envied and looked upon with jealousy and suspicion by the stronger publishing house at Battle Creek. It must maintain its own individuality, and be strictly guarded from any corruption. It must not be merged into any other institution. The hand of power and control at Battle Creek must not reach across the continent to manage it.

[1571] At a later date, just prior to my husband's death, the minds of some were agitated in regard to placing these institutions under one presiding power. Again the Holy Spirit brought to my mind what had been stated to me by the Lord. I told my husband to say in answer to this proposition that the Lord had not planned any such action. He who knows the end from the beginning understands these matters better than erring man.

At a still later date the situation of the publishing house at Oakland was again presented to me. I was shown that a work was to be done by this institution which would be to the glory of God if the workers should keep his honor ever in view; but that an error was being committed by taking in a class of work which had a tendency to corrupt the institution. I was also shown that it must stand on

its own independence, working out God's plan under the control of none other but God.

The Lord presented before me that branches of this work would be planted in other places, and carried on under the supervision of the Pacific Press, but that if this proved a success, jealousy, evil surmisings, and covetousness would arise. Efforts would be made to change the order of things, and embrace the work among other interests at Battle Creek. Men are very zealous to change the order of things, but the Lord forbids such a consolidation. Every branch should be allowed to live, and do its own work.

Mistakes will occur in every institution, but if the managers will learn the lesson all must learn,—to move guardedly,—these errors will not be repeated, and God will preside over the work. Every worker in our institutions needs to make the word of God his rule of action. Then the blessing of God will rest on him. “He cannot with safety dispense with the truth of God as his guide and monitor. If man can take one breath without being dependent upon God, then he may lay aside God's pure, holy word as guide book. The truth must take control of the conscience and the understanding in all the work that is done. The Holy Spirit must preside over thought and word and deed. It is to direct in all temporal and spiritual actions.

[1572]

It is well pleasing to God that we have praise and prayer, and religious services, but Bible religion must be brought into all we do, and give sanctity to each daily duty. The Lord's will must become man's will in everything. The Holy One of Israel has given rules of guidance to all, and these rules of guidance are to be strictly followed; for they form the standard of character. No one can swerve from the first principles of righteousness without sinning. But our religion is misinterpreted and despised by believers because so many who profess to hold the truth do not practice its principles in dealing with their fellow-men.

To my brethren at Battle Creek, I would say, You are not in any condition to consolidate. This means nothing less than placing upon the institutions at Battle Creek the management of all the work, far and near. God's work cannot be carried forward successfully by men, who, by their resistance to light, have placed themselves where nothing will influence them to repent or change their course

[1573]

of action. There are men connected with the work in Battle Creek whose hearts are not sanctified and controlled by God.

If those connected with the work of God will not hear his voice and do his will, they should be separated entirely from the work. God does not need the influence of such men. I speak plainly; for it is time that things were called by their right name. Those who love and fear God with all their hearts are the only men that God can trust. But those who have separated their souls from God, should themselves be separated from the work of God, which is so solemn and so important.

*E. G. White*

**(M. H. June 5, 1896.)**

## Chapter 182—To U. Smith

[1574]

**“Sunnyside,” cooranbong, N.S.W.,**

**June 6, 1896.**

**Eld. U. Smith, Battle Creek, Mich.:**

*Dear brother,*

The enclosed pages present a few points which were opened to Sister White last night, and which she wished sent to you. She has for some days been suffering from the effects of cold and overwork, and is today unable to read or write. The matter was written out as she presented it. We sent some copies of articles and letters by the S.F. mail, which Sister White desired you to read; but as we were not certain that you were in Battle Creek, they were addressed to Elder Tenney, with direction that he read and forward to you.

Yours in the work,

M. Davis

“The law was our schoolmaster to bring us unto Christ, that we might be justified by faith.” In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ, and to flee unto him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ.

[1575]

An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord’s message through Brethren Waggoner and Jones. By exciting that opposition, Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the

action of our own brethren has been in a great degree kept away from the world. -

[1576]

The law of ten commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression.

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death.

The law is an expression of God's idea: when we receive it in Christ it becomes our idea; it lifts us above the power of natural desires and tendencies, above temptations that lead to sin. "Great peace have they that love thy law; and nothing shall offend them,"—cause them to stumble.

There is no peace in unrighteousness; the wicked are at war with God. But he who receives the righteousness of the law in Christ is in harmony with heaven. "Mercy and truth are met together; righteousness and peace have kissed each other."

## Chapter 183—To the Men Who Occupy Responsible Positions in the Work

[1577]

“Sunnyside,” Cooranbong, July, 1, ‘96.

### **B-4-1896**

#### **To the Men who occupy Responsible Positions in the Work:**

*Dear Brethren,*

I cannot sleep after twelve o’clock; for matters have been laid open before me during the past night that have been presented to me from time to time since the Conference at Minneapolis. Some things which were then shown me, I could not fully comprehend, but I saw that methods were being devised and planned which could bring in corrupted principles. Some matters have been presented to me several times, in order that I might comprehend them.

The light which God has been pleased to give me upon matters relating to his work, I cannot now fail to understand too distinctly; for the things which I have been shown have become realities. I presented no false vision before the men in Battle Creek when I said that some were handling responsibilities which they were not fitted to undertake. When men like A.R. Henry and Harmon Lindsay refuse to be worked by the Holy Spirit, and yet consent to accept important responsibilities, Satan takes possession of their minds, and plans and devises for them. When these men entered upon this work, they did not foresee the results, but step by step has been taken under the generalship of Satanic agencies, who knew from the beginning what the results would be. Had they kept in touch with the divine character, they would not have done the work they have done, but while at Minneapolis they both closed their eyes to the light, and padlocked their hearts against evidence, in order that the Holy Spirit might not find entrance; and their course has testified to the result.

[1578]

When Elder Olsen linked himself with these men, he perverted his spiritual eyesight, and saw things in a strange light. He knew that they were resisting the Spirit of God, but thought that by uniting with

them, he could convert them. The result has been contrary to this; for to a large degree, they have converted him: his clear discernment between right and wrong has been injured.

From the beginning of his work as president of the General Conference, Eld. Olsen's policy has been a mistake. Instead of upholding that which he knew to be according to the law of God, instead of standing firmly as a faithful guardian for those holy trusts which would keep the great heart of the work pure, at any apparent expense or financial loss, he has tried to occupy a position on both sides. He has not been altogether in harmony with the men I have referred to, but so much so that Satan has stolen a march upon him. Unconsciously he has been ensnared, and his principles of integrity and purity have been corrupted. God has been dishonored, and his Spirit has been grieved.

[1579] Christ taught his disciples that the measure of divine attention bestowed on any of God's work is proportionate to the rank which that object occupies in the scale of creation. The little brown sparrow, apparently the most inferior of birds, is watched over by Providence. Not one falls to the ground without the notice of our heavenly Father. The flowers of the field, the grass which clothes the earth with verdure,—all share the notice and care of our heavenly Father.

“Behold the birds of the air;” Christ said, they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature. And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.” If the lilies of the field are objects upon which the great Master Artist has bestowed care, making them so beautiful that they out-rival the glory of Solomon, the greatest king that ever wielded a sceptre; if the grass of the field is made into a beautiful carpet for the earth, can we form any idea of the regard which God bestows upon man, who was formed in his image?

[1580] God has given man intellect in order that he may comprehend greater things than these beautiful objects in nature. He carries the human agent into a higher department of truth, leading the mind higher and still higher, and opening to him the divine mind. And in

the book of God's providence, the volume of life, each one is given a page. That page contains every particular of his history: even the hairs of his head are numbered. God's children are never absent from his mind.

And though sin existed for ages, seeking to counteract the merciful tide of love flowing from God to the human race, yet the love and care that God bestows upon the beings he has created in his own image, has not ceased to increase in richness and abundance. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He crowned his benevolence by the inestimable gift of Jesus. By this sacrifice, a healing flood of life and heavenly grace was poured upon our world. This was God's gift to man,—a gift that defies all computation. By giving his Son, God made it impossible for man to say that he could have done more: and the mind of man is put to the utmost stretch in the effort to comprehend this wonderful love.

By thus pouring the whole treasury of heaven into this world, by giving us in Christ all heaven itself, God purchased human affection and human ability. By yielding our minds to him, they will be cleansed from all selfishness and covetousness, and filled with unselfish love. The Lord directs every mind that will be captivated by his love, and reveals to it the mystery of godliness. [1581]

But when sin entered the world, it corrupted men, so that every imagination of the thoughts of their hearts was only evil continually. For centuries God looked with patience and forbearance upon the awful presumption of the antediluvian world, and upon his broken law, which a degenerate race was trampling under foot. Then he came forth out of his hiding place, and punished the inhabitants of the earth for their iniquity, sweeping them away by a flood.

But no sooner was the earth re-peopled than men resumed their hostility to God and heaven. They transmitted their enmity to their posterity, as though the art and device of misleading men, and causing them to continue the unnatural warfare, was a sacred legacy.

Christ came to announce to our world that he had brought to men the donation of eternal life. "To as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." But so constantly had Satanic hatred

[1582]

against the law of God been cherished in the heart, and so widely had it spread throughout the entire race, that at the time of Christ's advent, every human agent who showed friendship to God, and advocated the law, was accounted as a traitor to the common cause. A wakeful impiety was exercised by the enemies of God, and those who departed from evil made themselves a prey, and were treated as enemies to the welfare of men. The principles of injustice and fraud were wide spread, and a masterly power was constantly at work, seeking to bring into confederacy the forces of evil. This contemptible confederacy boasted of its power in the very face of heaven.

The Lord of life and glory is coming the second time, without sin unto salvation: and I present the above picture for your consideration, for it has been presented to me as a representation of the state of things which Satan is seeking shall exist at Battle Creek. I might enlarge upon this subject; for it is deep, and broad, and high: but other matters must be presented before you.

[1583]

The men who have been connected with the greatest interests upon this earth have tainted and corrupted the work of God. The instrumentalities which he designs shall be used in advancing his cause, have been used to forward unlawful schemes, which are indirect opposition to the work which God has specified as his and which he cannot vindicate. God has been forsaken by the men who have voiced decisions regarding his work, which has thereby become entangled. Men have seemed determined to place the mould and superscription of their human wisdom upon the work of God. They refused to be worked by the Holy Spirit, and brought in their own wisdom and devising. The result of this has been seen in various ways. The sacred character of the cause of God is no longer realized at the center of the work. The voice from Battle Creek, which has been regarded as authority in counselling how the work should be done, is no longer the voice of God; but it is the voice of—whom? Whence does it come, and where is its vital power? This state of things is maintained by men who should have been disconnected from the work long ago. These men do not scruple to quote the word of God as their authority, but the God who is leading them is a false god.

Men whom we had reason to believe would maintain their integrity against all wrong, have proved to be unreliable, unable to bear the test of trial. Brother H. W. Kellogg was not proof against the representations of Bro. A.R. Henry and some others. Professedly, these men were working for the interests of the publishing institution, and though Bro. Henry Kellogg at first declared that he would not adopt certain resolutions, or act upon certain methods, which he knew were not fair in business lines or in keeping with the way of the Lord, yet he finally accepted these propositions, which meant act after act of complicated robbery,—robbery which was clothed in angel's garments. I say complicated; for everything seemed to have reference to some other line and some other interest. This if you desire you can define; but my guide cautioned me in no case to accept propositions coming from the board of Directors of the publishing house in Battle Creek; for they meant robbery, robbery of those dependent upon the talents and abilities which God had given them; they meant robbery on the right hand and on the left, even more so than the men who advocated them, could discern.

I have been brought where I heard conversations which must not remain a secret much longer. Bro. Kellogg should have stood firm to principle, listening to no flattering representations; for he had a much longer experience than many others. But he sanctioned methods that he should never have approved. Had he stood firm in the love and fear of God, had he borne the test, holy angels would have anointed his eyes with eyesalve; he would have seen the cupidity, selfishness, and oppression, that were robbing God's servants of their rights; he would have realized that the men who proposed these measures to him were actuated by unholy impulses and devisings, that they were men who did not plan with God.

[1584]

It is impossible to designate to what extent the false has taken the place of the true, or how far deceptive principles have been carried in business deal. But the father of deception has been working through men, and has taken possession of one line after another, working in an underhanded manner to gain control of the whole, and conduct the work on principles which would be carried out at the expense of integrity. Satan has spread his net to entangle souls, in order that religious instruction shall not come to the people in God's way, but through men who would misapply, control, tear down, or exalt,

just as they should see best. This deception took with Bro. Henry Kellogg, and his approval gave strength to falsehood; the men who had power in their hands, could then say, It is done.

[1585] They met with similar success when it came to my nephew Frank Belden's turn to be tempted. When he went to the Office, he was not prepared for the temptations which surrounded him, and he, too, sacrificed right principles. Thus the leaven worked. Others, whom I will not name, when brought into connection with the perverting influence, listened to representations that were not founded upon truth, but which were the inventions of human minds. All who adopted these resolutions confederated together to accomplish certain ends. They dismissed the word of God from their counsels in this thing, and consented to be guided by human influence in their high sphere of action. Thus souls were sacrificed on the altar of mammon.

The men who originated these specious inventions, nourished and cherished them until they believed them to be truth, and set aside the simplest, plainest, and most decided injunctions in the word of God.

Again and again I have been taken by my guide to hear words and assertions which were untrue, but which were spoken with great earnestness, in order to captivate the minds of men with reference to authors and their books, and in regard to money and how it should be used. This seemed to be a subject upon which A. R. Henry was crazed, but his enthusiasm was the inspiration of Satan, and by the influence of the tempter, the moral depravity has spread, till there is danger that it will corrupt every right principle in the life of Bro. Henry.

[1586] Harmon Lindsay is no more sure in his integrity than is A. R. Henry. I have seen different ones come from interviews with them, dazed and bewildered, accepting theories concerning the course to be pursued toward their fellow-men, that were in direct contrast to the counsel of God.

Those who have gone to Battle Creek for the purpose of attending the General Conference, have been leavened by this wrong influence. The mind of Philip Wessels was leavened and corrupted by the false representations made to him when there. He has retained the garments of some of the men in responsible positions, and the result is seen in his separation from God and his work. The men who were

supposed to be trustworthy, betrayed their trust, and so corrupted his principles that he can see nothing clearly. I pointed out his danger to him, but he would receive no message from me. The fact that Sr. White received royalties was the stumbling block which was placed before him in Battle Creek.

I speak that which I have seen, and which I know to be true. The speculative spirit has been gaining supremacy in the Battle Creek publishing house, and oppression is seen in a marked degree. I must speak plainly; for a power from beneath, a power that works in the children of disobedience, is working in the men who are acting in opposition to the leading of the Holy Spirit. Speculations for years have been entered into by some in responsible positions for the purpose of erecting large buildings, which would give the idea of great prosperity. The men who have planned this, put forward as their reason that it would give character to the work, but the real reason is pride, selfishness, avarice, and covetousness. These large buildings would not be erected by self-denial and self-sacrifice on the part of the men to whom God has entrusted his work. Some seek to erect large buildings in order to give an impression of the blessing of God, while in their hearts they devise every possible plan to take from their brethren that which is their due. They have not evidenced they have conscientious scruples in regard to receiving all that they can possibly grasp; for Satan gives them the impression that in their cruel business dealing, they are doing God a service. Large buildings can give no Christlike character to the work, be they ever so imposing. Correct principles maintained, a righteous character developed by those in God's service, firm resistance against evil,—these will do more to honor God than the finest building. [1587]

“Thus saith the Lord, Let not the wise man glory in his wisdom neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord.”

Not only have these men corrupted minds in Battle Creek, but they have carried their unChristlike principles with them wherever they went. Elder Olsen made them his staff of honor, and as they accompanied him on his journeys, they tainted and corrupted the minds

[1588]

of the people in various cities. The president of the Conference has no right to burden the Conference with a multitude of cares which will endanger the truth of God in his own heart, and in the hearts of others. He must not spend his time in trying to assist men who have devised plans and methods of dealing which are unfair, and the men that do this should not be paid the highest wages ever paid any one in the Office. 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 pure, 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.

[1589]

“Hear ye now what the Lord saith; arise, contend thou before the mountains, and let the hills hear thy voice.” “Wherewithal shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath showed 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? The Lord’s voice crieth unto the city, and the man of wisdom shall see thy name; hear ye the rod and who hath appointed it. Are there yet treasures of wickedness in the house of the wicked, and the scent measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.”

This Scripture [Micah 6:6-12](#), is applicable to those who, unwilling that any besides themselves shall have a chance, have been devising and planning to make merchandise of their fellow-men.

I have been shown that some men worked with Eld. Smith, in an underhanded manner, in order to lead him to place the lowest possible royalties on his books. Eld. Smith was deceived in the object of these men; he thought that they were really trying to advance the case of God; and they obtained their desire. Then they came to me and to others, telling us that Bro. Smith only received so much for

his books, and urging that the canvassers would rather handle books that would sell rapidly.

But the night after this plea was made, the matter was opened before me. I saw that they had visited Bro. Smith, and obtained his consent to a low royalty in order that they might present this as that which I and others should do. This was obtaining terms of royalty by fraud. I was shown the spirit that prompted these men to action.

In the days of Nehemiah “there was a great cry of the people and of their wives against their brethren the Jews. For there were that said, We, our sons, and our daughters are many; therefore we take up corn for them, that we may eat, and live. Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. Yet now our flesh is as the flesh of our brethren, our children as their children; and lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already; neither is it in our power to redeem them; for other men have our lands and our vineyards. And, “writes Nehemiah, ‘I was very angry when I heard their cry and these words.’”

[1590]

I have heard from many the cry of unjust dealing, and knowing something of the inward working of these matters, I have been stirred with indignation. For years men have been working contrary to God’s word, ignoring judgment and justice. Shall we be compelled to follow the same course pursued by Nehemiah? We read of him, “I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one against his brother. And I set a great assembly against them.” “Also I said, It is not good that ye do: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies? I likewise and my brethren, and my servants might exact of them money and corn: I pray you, let us leave off this usury.” “The former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver, .... but so did not I, because of the fear of God.”

Shall we call a halt? Shall we present the condition of things to the people? The most inconsistent plans have been devised by men whose minds were not moved by the Holy Spirit. Men have striven to bring their fellow-men under their jurisdiction, but we

[1591] cannot endorse their actions; for God regards not those who practice oppression, who make man an offender for a word, and who lift up and cast down at their pleasure, placing men in close places that they may gain their own unjust ends.

Any one who has had courage moral courage to call these things by their right name, and who has refused to be drawn into the net spread for the unwary, who would not be robbed without making a protest, were not looked upon with favor by those with whom they disagreed. Members of councils and boards who would not uphold exaction and double dealing, but who took a firm stand for the right, were not invited to be present at the meetings where these plans were discussed.

A great crisis is coming upon us. If men still yield to men, as they have been doing for the last fifteen years, they will lose their own souls, and their example will lead others astray. God's soldiers must put on the whole armor of God. We are not required to put on human armor, but to gird ourselves with God's strength. If we keep God's glory ever in view, our eyes will be anointed with the heavenly eye salve; we will be able to look deeper, and see afar off what the world is. As we discern its dishonesty, its craftiness, its selfish eye service, its pretence, and its boasting, its want of fair honest dealing in the ordinary intercourse of life, and its grasping covetousness, we can take our stand, by precept and example, to represent Christ, and convert souls from the world by our sound principles, our firm integrity, our hatred of all dissembling, and our holy boldness in acknowledging Christ.

[1592] Do not let the world convert you. Hold fast your profession of faith, maintaining your religious principles firmly, but not stubbornly refuse light. Your religion cannot be in any other man's keeping. Honor the cross of Christ, and the cross will honor you. Let every man stand in God, not to be bought, not to be sold, but to reveal a Christian fortitude. Serve no man through fear of what that man can do to you that is disagreeable. Christians you can not be if you depend on any other man's conscience. Christ died to give men moral independence, freedom to exercise their God-given ability. His servants are to be circumscribed by no man or council of men unless they have decided evidence that these men or council of men are worked by the Holy Spirit.

God has given us all that we possess. It all belongs to him, and we are not to sit at the foot stool of any man to obey his orders; for God has made us free moral agents. He requires us to preserve our moral independence, and not be bound about by any man. Our consciences are to be controlled by no power on earth. The Holy Spirit will work upon minds if we will hearken to its faintest whispers. It is the voice of your Advocate in the heavenly courts.

There has been merchandise carried on in our institutions. Why have my brethren upheld and sanctioned wrong? Why have they allowed their judgments to be controlled by those who neither fear God nor regard man? Why have their principles of right and justice been swayed and guided by another mind in matters of conscience? They may think it a better mind and a better judgment; but they are not to exchange this judgment for that of another man. Place your will and mind where the Holy Spirit can reach it; for it will not work on another man's mind and conscience to reach yours. But these whom it was thought had pure religious principles, have shown themselves too ready to give up their own religion for that of another man.

[1593]

God's servants are to resist sternly any deviation from righteous principles. Nehemiah took his stand decidedly against the first encroachment of man's rights. He had his own brother officers to meet, but he separated himself from them, and rebuked their plans to obtain control of everything. He stood as a reprover, frowning down their course, which was contrary to the Bible standard of righteousness. When urged to confederate with them, in their course of injustice, he gave a decided testimony, "So did not I, because of the fear of God."

*E. G. White*

*(July 2, '96.)*

## Chapter 184—To O. A. Olsen

**“Sunnyside,” Cooranbong,**

**July 6, ‘96.**

**O-78-1896**

**Eld. O. A. Olsen:**

**Battle Creek, Michigan, U.S.A.,**

*My dear brother,*

It has been revealed to me that the Lord proves and tries all who have named the name of Christ, but especially those who are stewards on any department of his cause. A connection with the special work of God for this time brings with it much responsibility, and the higher the position of trust, the greater the responsibility attached to it. How humble and sincere the one needs to be who is filling such a position! How fearful and mistrustful of himself! How careful to give all the praise and thanksgiving to God!

There is a Watcher standing by the side of all those who are filling positions of trust, ready to reprove and convict of wrong doing, or to answer the prayers for help. He watches to see if the men privileged to bear responsibilities will look to God for wisdom, and avail themselves of every opportunity to perfect a character after the divine similitude. If they deviate from straightforward rectitude, God turns from them, if they do not earnestly strive to understand the will of God concerning them, he cannot bless or prosper or sustain them.

[1595]

Those whom God has placed in positions of responsibility should never seek to exalt themselves, or to turn the attention of men to their work. They must give all the glory to God. They must not seek for power that they may lord it over God’s heritage; for only those who are under the rule of Satan will do this.

But the rule of ruin system is too often seen in our Institutions. This spirit is cherished and revealed by some in responsible positions, and because of this God cannot do the work he desires to do through them. By their course of action, those who reveal this spirit

make manifest what they would be if in heaven if entrusted with responsibility.

Those who will look at human souls in the light of the cross of Calvary, need not err regarding the estimate which should be placed upon them. The reason why God has permitted some of the human family to be so rich and some so poor will remain a mystery to men till eternity unless they enter into right relations with God, and carry out his plans instead of acting on their own selfish idea that because he is rich, a man is to be more highly respected than his poor neighbor. God makes his sun to shine on the just and on the unjust, and this sun represents Christ the Sun of Righteousness, who shines as the light of the world, giving his blessings and mercies, seen and unseen, to rich and poor alike. This principle is to guide our conduct toward our fellow-men. The Lord is the teacher of the highest moral sentiments, the loftiest principles, and no man can deviate from these, and be guiltless. It is the highest insult to God's goodness to doubt whether he would be willing for us to impart to others the blessings, spiritual and temporal, which he has freely given us. [1596]

A pure religion, an upright holy life, constitutes a man a Christian. But ever since his defection in heaven, Satan's course has been one of perpetual deception, and harshness; and there are professed Christians who are learning his methods and practices. While they claim to be serving the cause of God, they turn their fellow-men from their rights in order to serve themselves.

Every human being has been bought with a price, and as God's heritage, they have certain rights of which no one should deprive him. The Lord will not accept service from those who practice double dealing. The least advantage gained in this will dishonor God and the truth. Those who possess Bible religion will do justice, love mercy, and walk humbly with their God. These are the lines drawn by the God of justice on this matter.

Again I would urge that living faith in God be cultivated. There are those, who, though thought to be serving God, are fast becoming girded about with infidelity. To them crooked paths seem straight; they are living in continual violation of God's truth; corrupt principles are interwoven into their life practice, and wherever they go they sow seeds of evil. In the place of leading others to Christ, their

[1597] influence caused them to question and doubt. They unsettle minds in the truth by entering upon speculative theories, which draw them away from the truth. They help to forge the fetters of doubt and unbelief, fault-finding, and accusing; and souls stumble over them to perdition. The blood of souls will be upon those who, while they profess to be in the service of God, are doing the work of his enemy.

Knowing this, what manner of persons ought we to be? Shall we exalt human wisdom, and point to finite, changeable, erring men as a dependence in time of trouble; or shall we exemplify our faith by our trust in God's power, revealing the net of false theories, religions, and philosophies which Satan has spread to catch unwary souls. By thus doing the word of God, we shall be lights in the world; for if the word of God is practiced, we show to all those who come within the sphere of our influence that we reverence and respect God, and that we are working under his administration. By a humble circumspect walk, by love, forbearance, long-suffering, and gentleness, God expects his servants to manifest him to the world.

God requires those to whom he has given sacred trusts to rise to the full height of their responsibilities. Man is placed here on test and trial, and those who are given positions of trust must decide whether they will exalt self, or their Maker; whether they will use their power to oppress their fellow-men, or to exalt and glorify God.

[1598] Increased responsibilities bring increased accountability. He who would be a faithful servant must give entire and willing service to the greatest teacher the world ever knew. His ideas and principles must be kept pure by the power of God. Every day he must learn to become worthy of the trust placed upon him. His mind must be quickened by the divine power. His character must be uncontaminated by the influence of his relatives, his friends or his neighbors. At times he must turn aside from active life to commune with God, and to hear his voice saying to him, "Be still, and know that I am God.

As the rich clusters of grapes grow on the living vine, so the fruits of the Spirit will be borne by the man who loves God, and keeps the way of the Lord. Christ is his stronghold. Christ lived the law of God in humanity, and so may he do if he will by faith take hold on the strong for strength. If he realizes that he cannot do anything without Christ by this side, God will give him wisdom. But he must cherish the love of Christ in his heart, and practice

his lessons, for is he not to love Christ as Christ loved God? Is he not to demonstrate to all with whom he associates that he has the abiding presence of Jesus Christ more than he has ever had it before. Because of his increased responsibilities, he must have an increased knowledge of God, and must reveal that living faith that works by love, and purifies the soul.

But frequently, when placed in high positions of trust, men fail to take time to pray; they think they have no time to train their every faculty to respond to the convictions of the Holy Spirit. But if these men would sit at the feet of the meek and lowly Jesus, they would carry out sacred responsibilities confident, not in themselves, but in their God. They would render to God the sacrifice of a noble, self-denying, cross-bearing life. Jesus would be enthroned in their hearts, giving them physical, mental, and moral power to make him known.

[1599]

God longs to work through those to whom he has given capabilities for great things. He longs to see those who occupy responsible places, representing him to the world. He desires that Christ be acknowledged as the greatest Teacher the world has ever known, and that he shall shine through their minds as the light of the world. "To as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." But in order that this may be, God demands that every intellectual and physical capability be offered as a consecrated oblation to him.

But some men, as soon as they are placed in sacred positions of trust, regard themselves as great men, and this thought, if entertained, ends the desire for divine enlightenment, which is the only possible thing that can make men great. Those who take this view, extinguish all chance of true greatness in them, because they will not become illuminated by the Sun of Righteousness.

But men cannot extinguish the light of life, even though they close their eyes tightly in order that they may not see it. The Sun of Righteousness shines none the less because the poor, foolish human agent surrounds himself with self-created darkness.

The men who close their eyes to the divine light are ignorant, deplorably ignorant, both of the Scripture and of the power of God. The Holy Spirits working is not agreeable to them, and they attribute its manifestations to fanaticism. They rebel against the light, and do

all they can to shut it out, calling darkness light, and light darkness. They complain that the teachings of Christ cause undue excitement and fanaticism, which spoils those who receive them for the proper duties of life.

Those who entertain this belief, do not know who they are about. They are cherishing a love for darkness, and just as long as these Christless souls are retained in positions of responsibility, the cause of God is imperilled. They are in danger of fastening themselves so firmly with the dark leader of all rebellion, that they will never see light; and the longer they are retained, the more hopeless is their chance of receiving Christ, or of having a knowledge of the true God. How uncertain they make everything that is spiritual and progressive in the truth. Under the influence of their leader, they become more and more determined to work against Christ. But through good and bad report, through darkness, through all the antagonism of the agencies of Satan, the Sun of Righteousness calmly shines on, searching out evil, repressing sin, and reviving the Spirit of the humble and contrite ones. “Lord, to whom shall we go:, thou hast the words of eternal life.”

[1600]

The evidence of true value and worth in men who are in responsible positions, is the fact that they have a daily Christian experience in the things of God. They find music in the words spoken by Christ, “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning. If men will receive the ministration of His Holy Spirit,—the richest gift God can bestow, they will impart blessings to all who are connected with them.

But God cannot reveal himself through some who are entrusted with responsibilities. He cannot make them channels through which his grace and compassion and love can flow; for they insult his goodness by exhibiting a masterful spirit toward those whom they regard as being in error and needing reproof, eclipsing Christ’s love and mercy by their own unsanctified passions. The enemy of all good is allowed to rule in their hearts, and their lives will reveal his attributes. They claim that the word of God directs them, but by their actions they say, “We want not thy way, but our way.”

By their words, their works, and their spirit, those who pursue such a course are making a record in the books of heaven which they will not care to meet; for God does not value them as they value themselves. They are abusing their probationary opportunities, and are grievously neglecting the high privileges conferred upon them. Though finding nothing in the word of God to vindicate their actions, or countenance their opinions, yet they persist in their own way. In that day, when judgment is passed upon all, the sentence will be pronounced against them, "Thou art weighed in the balances of the heavenly sanctuary, and found wanting."

God may entrust men with money and possessions, but because of this, they are not to lift themselves up. All they have, they hold in trust; it is lent them by God that they may develop a character like his. They are on trial. God waits to see whether they will prove themselves worthy of the eternal riches. If they use their Lord's goods to set themselves above their fellow-men, they prove unworthy of a place in the kingdom of God. In the great reckoning day, they will hear the words, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?"

But if those whom the Lord has made stewards, regard their treasures as his gifts, and seek to manifest compassion, sympathy, and love for their fellow-men, they are in harmony with the character of God who gave his only begotten Son to die for their salvation. If they value the souls of the human race according to the price paid for their redemption, they will not work out their natural impulses, but will manifest the attributes of the mind and will of God, and will be channels through which God's generous, loving sentiments may flow to humanity. [1601]

The Lord permits misfortunes to come to men, poverty to press upon them, adversity to try them, that he may thus test those whom he has placed in more favored circumstances; and if those to whom he has entrusted his goods are faithful, he declares them to be worthy to walk with him in white, to become kings and priests unto God. "He that is faithful in that which is least, is faithful also in much, and he that is unjust in the least, is unjust also in much."

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby. If so be that ye have tasted that the Lord is gracious. Unto whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable unto God by Jesus Christ. Therefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and ye that believeth in him shall not be confounded. Unto you therefore which believe he is precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.”

Are acceptable spiritual sacrifices made to God when men who are placed in positions of great responsibility magnify themselves, and dishonor God? This has been done, and God looks upon their course with displeasure. Instead of growing up into Christ, their living head, in all things manifesting his divine attributes to the world, they have grown earthward. Self has been regarded as of great importance, and selfishness has attached itself to their work. Devotion to God has not been seen; spiritual life in Jesus Christ has not been developed.

God cannot give his wisdom to men who look upon their position as sufficient excuse for turning from Bible principles to their own finite judgment, as if a position in the work of the Lord gave them liberty of speech and power to pass resolutions, and devise plans and methods that are not in accordance with God’s will. Such need to learn that elevated position has no power to sanctify the heart. God permits them to hold these positions that he may prove whether they will reveal the character of God or the character of weak, finite humanity, which has never been fully under God’s discipline. Positions have no power to develop a man’s character. It rests wholly with the man himself to prove whether he will work

himself, which means that Satan will work him, or whether he will be worked by the Holy Spirit.

“Unto you therefore which believe, he is precious; but unto them [1602] which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.” Have we all made Christ our righteousness? Has he been placed as the honored memorial stone of the corner? Have his lessons of humility been cherished, and have they been acted upon? Have his lessons of mercy, justice, and the love of God been exemplified in our lives?

O what weakness men manifest when they separate from the source of wisdom and power! Have not men been magnified? Have not human sentiments and imperfect traits of character been held up as if of great value, while Christ and his righteousness have been excluded? Have not men woven selfishness into everything they have touched, revealing it persistently and determinedly in their work? Have they not treated the message of God with disdain? Have they not handled means which was not theirs as though they had a right to do with it as they pleased; and when this means was used to open new fields, have they not acted as though it came from their own individual capital, which they deserved great credit for thus appropriating? Has not the money offered as an oblation to God been used to pile up large buildings in Battle Creek, to give character to the work, it is said, but really to give opportunity for men to show their genius and tact they manifest in managing these large business houses?

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as stranger and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may, by your good works, which they shall behold, glorify God in the day of salvation.”

How do men regard the work of the Lord when they feel themselves at liberty to be disobedient, unthankful, unholy, condemnatory, and harsh, loving to serve themselves rather than the Lord.

Those who hold sacred trusts are forming their own destiny by the spirit and character they reveal, and do they ever stop to think how their works will appear in the judgment? If the important truth for this time was an abiding principle in the souls of those who minister in the work of the Lord, how earnestly they would strive to obtain perfection of character, that they might surround the souls of those with whom they came in contact with a life giving holy atmosphere, that would revive the hearts of the humble and contrite.

[1603] It is a law of God that whoever believes the truth as it is Jesus will make it known. The ideas and convictions of the individual mind will seek for expression. Whoever cherishes unbelief and criticism, whoever feels capable of judging the work of the Holy Spirit, will diffuse the Spirit by which they are animated. It is the nature of unbelief and resistance of the grace of God and infidelity to make itself felt and heard. The mind actuated by these principles is always striving to make a place for itself and obtain adherents. All who walk beside the great apostate will be imbued by his Spirit and will ask to share with others their thoughts and the result of their own inquiries, and the feelings which prompted their action; for it is not an easy matter to repress the principles upon which we act.

Some who are supposed to be heart and soul devoted to God, are acting to him, and to his work disloyal. Others have placed confidence in them, but deception covers them as with a garment. Their minds are controlled by a restless, irrepressible energy and eagerness to disclose their sentiments where they dare venture. Thus seeds are sown everywhere. By a partially expressed sentiment they first cast doubt and unbelief of the truth. There are those who are not in harmony with the Testimonies because men in positions of trust are not in harmony with them; for the testimonies do not coincide with their opinions, but rebuke every vestige of selfishness and reprove wrong.

Everything that has been planned in regard to consolidation shows that men are seeking to grasp the sceptre of power, and hold control over human minds. But God does not work with them in their devising, and the voice they now have in the cause of God is not the voice of God. They have proved themselves utterly unworthy of a place as wise managers; for their strength is used to turn men away from their rights to benefit themselves. There have been acts

of apparent liberality, but God knows the motive which governed them, and he will not accept their offerings until they repent and become conscientious doers of his word.

There is great necessity for unity in the work and cause of God, but for a long time influences have been at work seeking to create disaffection, and the men who feel that they have the power in their hands care little. They say, within themselves, "When this consolidation is perfected, we will show them who is master. We will then bring things into line! But they will never have that work to do.

As individuals and as members of the church of God, we need to realize the special work which has been committed to us. Paul writes to Timothy. "Take heed unto thyself, and to the doctrine. Continue in them for in doing this, thou shalt both save thyself, and them that hear thee." We have a very important work before us. "Unto me, who am less than the least of all saints," writes Paul, "is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. To the intent that now unto the principalities and powers in heavenly places, might be known to the church the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus our Lord."

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shall hear the word of my mouth, and warn them from me. When I say unto the wicked, O wicked men, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man will die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way, to turn from it, if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul." "When I shall say to the righteous that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it." "Again, when I say unto the wicked, thou shalt surely die, if he turn from his sin, and do that which is lawful and right, if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live,

[1604]

he shall not die. None of his sins that he hath committed shall be mentioned unto him, he hath done that which is lawful and right; he shall surely live. Yet the children of thy people say, The way of the Lord is not equal; but as for them, their way is not equal. When the righteous turneth from his righteousness and committeth iniquity, he shall even die thereby, but if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say, the way of the Lord is not equal. O ye house of Israel. I will judge you every one after his ways.”

The saving of human souls is an interest infinitely above any other line of work in our world. Whoever is brought under the influence of the truth, and through faith is made a partaker of Christ’s love is by that very fact appointed of God to save others. He has a mission in the world. He is to be a co-laborer with Christ, making known the truth as it is in Jesus, and when men, in any line of God’s work, seek to bring the minds and talent of the Lord’s human agents under his control, he has assumed a jurisdiction over their fellowmen that they cannot maintain without injustice and iniquity. The Lord has placed no man as judge either of the pen or the voice of God’s workmen.

There are men whose character and life testify to the fact that they are false prophets and deceivers. These we are not to hear or tolerate. But those whom God is using are under his control, and he has not appointed men with human, shortsighted judgment to criticize and condemn, to pass judgment and reject their work, because every idea does not coincide with that which they suppose to be truth.

Men can become just as were the Pharisees,—wide awake to condemn the greatest teacher that the world ever knew. Christ gave unmistakable evidence that he was sent of God, yet the Jewish rulers took upon themselves the work the enemy prompted them to do, and charged him who made the Sabbath, who was Lord of the Sabbath, with being a Sabbath breaker. O the foolishness of men! the weakness of men!

There are those who are today doing the very same thing. In their counsels they venture to pronounce judgment upon the work of God; for they have become trained in doing that which the Lord has never required them to do. They might better humble their own

hearts before God, and keep their hands off the ark of God, lest the wrath of God shall break forth upon them; for if God has ever spoken by me, I testify that they have undertaken a work in criticizing and pronouncing unsound judgment, which I know is not right. They are but finite men, and being befogged themselves, suppose that other men are in error.

But these man who presume to judge others should take a broader view, and say, suppose the statements of others do not agree with our ideas; because of this shall we announce them heresy? Shall we, who are but uninspired men, take the responsibility of placing our stakes, and saying, This shall not appear and be accepted?

If they still persist in clinging to their own opinions, they will find that God will not sustain their action. Do they take the position that all that they advance is infallible, that there is not a shadow of an error or mistake in their productions? Cannot other men who give just as much evidence that they are led and taught of God catch at an expression in their work which they do not entertain as their views in every particular, and command them to cut it out?

Has not our past experience in these things been sufficient? Will we ever learn the lessons which God designs we shall learn? Will we ever realize that the consciences of men are not given into our command. If you have appointed committees to do the work which has been going on for years in Battle Creek, dismiss them; and remember that God, the infinite God, has not placed men in any such position as they occupied in Minneapolis, and since then.

I feel deeply over this matter of men being conscience for the fellow-men. Stand out of the way, and let God work his own instrumentalities. Some have done work for which God will call them to account. He will inquire of them, Who hath required this at your hands.

I have not liberty to place my writing in the hands of men who feel that their work is to act the part of detectives over their brethren. My brethren in positions of trust, will you not discern your own deficiencies, and put on the whole armor of righteousness. Till you not be just as watchful and critical over your own spirits and temperaments and words as you are over those of others, lest God should be dishonored, and his truth misrepresented. Your discernment would be greatly improved if you would do this. The truth, the living word,

would be as a fire shut up in your bones, which would shine forth in clear, unmistakable distinctness, representing Christ to the world. “Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.

[1606] Could none of those who have made themselves detectives see the tendency of the position they have taken in endeavoring to become a controlling power? Where was their clear spiritual eyesight? They could discern a mote in the eye of a brother, while they failed to see that a beam was in their own eye. O, if ever a temple upon earth needed purifying, the institutions in Battle Creek need it now. Will you not seek God most humbly, that you may give the Laodicean message, with clear distinct utterance in Battle Creek? Where are God’s watchman who will see the peril and give the warning? Be assured that there are messages to come from human lips under the inspiration of the Holy Spirit. “Cry aloud, spare not; show my people their transgressions, and the house of Jacob their sins. Yet they seek me daily, as a people that did righteousness, and forsook not the ordinance of their God.”

We are the soldiers of Christ. He is the captain of our salvation, and we are under his orders and rules. We are to wear his armor; we are to be marshalled only under his banner. We are to subdue, not our brother soldiers, but our enemies, that we may build up Christ’s kingdom. We are laborers together with God. We are to keep on the whole armor of God, and work as in view of the universe of heaven. Let every man do his duty, as given him by God!

*(July 9, 1896.)*

**“Sunnyside,” Cooranbong,**

**Aug. 27, 1896.**

**T - 100 - 1896**

**Eld. A. O. Tait, Battle Creek, Michigan:**

*Dear Brother,*

I have not written you much because I knew that that which I should write you would only increase your burden and intensify the painful feelings you must have, while there is no hope that you can in any way relieve the situation.

I feel very sorry for brother Olsen. I have written him much in regard to the situation. He has written back to me, thanking me for the timely letters, but he has not acted upon the light given. The case is a mysterious one. While travelling from place to place he has linked with him as companions men whose spirit and influence should not be sanctioned, and the people who repose confidence in them will be misled. But notwithstanding the light which has been placed before him for years in regard to this matter, he has ventured on, directly contrary to the light which the Lord has been giving him. All this confuses his spiritual discernment, and places him in a relation to the general interest, and wholesome, healthy advancement of the work, as an unfaithful watchman. He is pursuing a course which is detrimental to his spiritual discernment, and he is leading other minds to view matters in a perverted light. He has given unmistakable evidence that he does not regard the testimonies which the Lord has seen fit to give his people as worthy of respect [1608] or as of sufficient weight to influence his course of action.

I am distressed beyond any words my pen can trace. Unmistakably, Elder Olsen has acted as did Aaron, in regard to these men who have been opposed to the work of God ever since the Minneapolis meeting. They have not repented of their course of action in resisting light and evidence. Long ago I wrote to A. R. Henry, but not a word of response has come from him to me. I have recently written to

Harmon Lindsay and his wife, but I suppose he will not respect the matter sufficiently to reply.

From the light God has been pleased to give me, until the home field shows more healthful heart beats, the fewer long journeys Elder Olsen shall make with his selected helpers, A. R. Henry and Harmon Lindsay, the better it will be for the cause of God. The far away fields will be just as well off without these visits. The disease at the heart of the work poisons the blood, and thus the disease is communicated to the bodies they visit. Yet, notwithstanding the sickly diseased state of things at home some have felt a great burden to take the whole of believing bodies under their parental wings. But if the institutions which God has established have spiritual discernment, they will not concede to these paternal propositions. It is not in the order of God that a few men shall manage the great interests throughout the field.

[1609] Many of the men who have acted as counsellors in board and council meetings need to be weeded out. Other men should take their places; for their voice is not the voice of God. Their plans and devisings are not after the order of God. The same men have been kept in office as directors of boards until under their own management and their own opinions, common fire is used in the place of sacred fire of God's own kindling. These men are no more called Israel, but supplanters. They have worked themselves so long, instead of being worked by the Holy Spirit, that they know not what spirit impels them to action.

The College at Battle Creek would be better if it had been only one half as large, and if the other half had been located far from Battle Creek.

The spiritual blindness which rests upon human minds seems to be deepening. There are men handling sacred things who are unconverted. All such should be replaced by men who not only have a knowledge of the truth, but who practice the truth, and have respect enough for the Bible to obey a "Thus saith the Lord." Many of the men who have long been connected with the Office and with other important lines of work are really ignorant of the influence of the decisions they make. If they had a sense of the importance of these decisions, and comprehended what they mean with reference to the work, they would be far more modest in advancing ideas, and voicing by their vote the propositions others make.

Piety is needed. Less self-confidence and far more humility must be seen. The work of God has come to be looked upon as a common thing. It would have been much better to have changed the men on boards and committees than to have retained the very same men for years, until they supposed that their propositions were to be adopted without a question, and generally no voice has been lifted in an opposite direction. There are men who sit in counsel who have not the discernment that they should have. Their comprehension is narrow and egotistical. A change is needed. It will not be wise to carry out one half or one quarter of the enterprises which have been planned. [1610]

Let all who sit in counsel and in committee meetings write in his heart the words, I am working for time and for eternity. I must give an account to God for all the motives which prompt me to action. Let this be his motto. Let the prayer of the psalmist go up to God, "Set a watch, O Lord, before my mouth; keep the doors of my lips. Incline not my hand to any evil thing, to practice wicked works with men that work iniquity, and let me not eat of their dainties.

I have been led to see that too much confidence is placed in the men in Battle Creek who are in positions of trust. Those living in distant countries will not do that which their judgment tells them is right unless they first send for permission to Battle Creek. Before they will advance, they await yes or no from that place.

This condition of things is brought about by the finite wisdom of man. God did not inspire any such dependence upon a few finite minds. God is to be inquired of; God is to be sought in humble prayer by men living in Australia, in Africa, in any distant land. Who alone can give mind and judgment to the men in Battle Creek? If they possess judgment of any value, that judgment is found in God. Is he any nearer to the men in Battle Creek than to the workers who are laboring in his service in far off lands? Has the Lord to go to Battle Creek, and tell men there what the men working in distant countries must do? [1611]

Those working in places far off from Battle Creek have made a mistake by depending on a few minds in that place. These men do not know the situation of the cause and work in different localities. Let those who are on the ground in these countries remember that God has given them brains and intelligence to use their talents. If

[1612]

they err in some things as they work in their own borders, they are not to be blamed. Those who would blame them have perhaps committed greater errors. Let these men put their trust in God, asking wisdom of him who has promised to give to all who ask him, and upbraid not. God is a God at hand, not afar off. "Come unto me; said Christ, 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" O how differently from this have the men in Battle Creek felt and acted when consulted. They did not show the meekness and lowliness of heart manifested by the great Teacher and Saviour of men, but have shown instead a selfish superiority, an overbearing spirit. By this they showed that Jesus did not abide in their hearts. Thank the Lord, all are not of this spirit; but the conferences are fast being leavened with this self-righteous sense of superiority.

Let those in different countries walk by faith. Let them inquire, Am I serving the men at Battle Creek, or am I serving the Lord? They are to feel their individual accountability to God, not to men who give evidence that they themselves need to seek the Lord for wisdom. As the Lord's delegated servants seek him for wisdom, he will answer their prayers. Those in distant countries who are on the ground should consult together, pray together, opening the word of God for counsel. Where two or three are agreed together, this word declares, as touching anything they shall ask in the name of Jesus, it shall be done for them. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." Bow down before God. With reverential awe approach the throne of grace. Present the word of God which is not Yea and Nay, but Yea and Amen in Christ Jesus.

"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. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways." "Do not err, my beloved brethren, Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." "Let your moderation be

known unto all men. The Lord is at hand. Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your minds and hearts through Christ Jesus. [1613]

Brethren, shall we educate ourselves to depend upon men rather than to make God our trust and dependence in every emergency? Whatever work is attempted with reference to the cause and work of God, we are under Christian obligations to God. Let him be consulted. A few men, whatever their position, whatever office they may hold, should not be mind and judgment for the wide-spreading work all over the large vineyard, which is the world.

Let those in every far off country work unselfishly in the fear and love of God to advance the work. As missionaries for God, they can do much for the Master if they are connected with him. They should draw nigh to God with full assurance of faith, lifting up holy hands, without wrath or doubting. God will make known unto them his pleasure; but all who do not work with a single eye to the glory of God, making him their dependence and trust, who lean rather upon human wisdom, will make blunders. It is doing the work of God that the richest experience is to be gained. Here is where you get wisdom and find the promises of God verified.

It is a mistake to encourage the separate Conferences to place everything before the finite minds of those at Battle Creek, asking them what they shall do. Men will never develop wisdom in management, either in business matters or in spiritual things, if they are educated to depend upon other men's brains to think and plan for them. If they make mistakes, these very mistakes may be permitted by the Lord, to be turned into victory if they will learn to improve in these things. Do men want always to remain shadows of other men's minds? God has made no exception in his promise. "If any one lack wisdom, let him ask of God." [1614]

O how little men, even presidents of conferences, know of the power and helpful strength that God gives to the earnest, humble seeker who puts his trust in God and does not place men as counselors, in that place where God alone should be. There are thousands upon thousands and ten thousand times ten thousand angels that minister unto those who shall be heirs of salvation. God is waiting

to help all who look unto him. But what opinion can the angels, who wait to do the will and command of God, to come to the help of his work in every place, have when they see that the faces that should be uplifted to God, and the voices that should be heard in supplication with thanksgiving to God, are turned away from God, and send their petitions to Battle Creek, asking counsel of human, erring men. Shall we not have a change in these things? Verily, there must be a decided change. God's servants are amenable to him. No man is to be conscience for them. The Lord wants men who know how to do the work of God to labor in his vineyard.

[1615] When the President of the General Conference is standing overloaded with work, let some young men, or some men of age and experience come close to the weary man, and lift the burdens, sustaining him with encouraging words, standing in his place, and doing the work he would have done, even though he fell under the burden which was disproportionate to his strength.

In time of pressure there are spiritual forces to be called in which should always share the burdens; but more than this, the field should be apportioned off in sections to men who will stand as burden-bearers. There must be a number of forces which may be relied upon, but must not be held in one position of responsibility year after year. The field is too large for this. We have learned to send every petty request to Battle Creek, until the elevated sacred work has passed through so many human elements that it has become contaminated. The tainted influence of unsanctified human nature has been brought in, so that nothing is sure, sacred, and holy. But it is little use to make appeals to the men who have held their superior position until in their mind the sacred is blended with the common.

I have just touched upon three important matters. More yet to come.

*Ellen G. White.*

*(M. H. Aug. 30, '88.)*

## Chapter 186—To. W. W. Prescott and wife

[1616]

**“Sunnyside,” Cooranbong,**

**Sept. 1, 1896.**

**P-88-1896**

*Dear brother and sister Prescott,*

Today I was informed that the paper states that the steamer for Africa leaves tomorrow. I shall send you some enclosures, but I am sorry that I did not learn sooner that the boat was to leave tomorrow.

We have received two letters from you, and two from Elder Haskell. Before receiving these, I had begun a letter to you, expressing my surprise that we did not hear from you. I thought that if you were so busy that you could not write, sister Prescott might communicate with us.

Yesterday we sent off a large American mail. I did not think it prudent to write today, and will respond to your questions by sending you copies of letters which I have written upon the subject which you mention,—the question of the inconsistency of sending to Battle Creek for counsel, leaving them to decide questions which concern far off parts of the world.

The matter in regard to centralizing all the power in one body in Battle Creek, has become serious. From the light given me, I see that this administration is embracing altogether too much, and is trying to carry burdens and interests which it has not strength or wisdom from heaven to bear, or to conduct successfully. The Lord is just as willing to impart wisdom and ability to men in distant fields as he is to impart wisdom and ability to the men in Battle Creek.

[1617]

There are general matters about which it will be necessary to consult the business men in Battle Creek, but a few men in that place should not be depended upon to pass resolutions with reference to local affairs in countries in which they know nothing. They are not on the ground, and they cannot take in the situation. The Lord is willing to lead the ministers and missionaries in distant countries. He is willing to guide them in the superintendence on their work.

If, after being tried, men prove to be failures, let them be relieved, and others chosen in their place, not ministers only, but men who can give counsel, and devise plans and methods which will be for the advancement of the work of God. Distant conferences should not be compelled to depend upon Battle Creek to manage for them. In every country men should be appointed to assist the presidents of the different conferences. The carrying forward of the message should be entrusted to willing men, men, who, in the fear of God, will minister in his service. As these men do their best, according to their ability, working with a deep, earnest love for the souls for whom Christ has died, God will help them.

[1618]

Separate councils of administration should be appointed. These councils should exercise supervision over the work where Sanitariums and schools are being established and wherever important interests are located. Those who are accepted as members of these councils as being men capable of taking an active interest in the instrumentalities for the advancement of the work and cause of God, should be allowed to work. It is not in the order of God that man, supposed to be men of mind and judgment, should lay aside their privilege of acting for themselves, to depend on the decisions of the councils at Battle Creek. If the Lord has located his sanctuary at Battle Creek, and in no other place, it is right and sensible to refer all questions to that place. But we know that he presides over every portion of his moral vineyard. To every man, according to his ability, he has given work, and this work is to be done.

In order that the Lord's work be done, councils in different localities must decide important matters, without waiting for the decisions of the councils at Battle Creek. The men at Battle Creek are no more inspired to give unerring advice than are the men in other places, to whom the Lord has entrusted the work in their locality.

Let men seek the Lord for wisdom. Let him be inquired of and depended on. Finite men must not be depended on to decide what shall be done and what shall not be done in far distant fields. All should remember that if the Lord has a special work in any vicinity, all heaven is interested in that work.

Those to whom is entrusted the privilege of being laborers together with God must accept the invitation of Christ, "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.” Why then do we carry our burdens to our fellow-men, asking them to bear them for us? If the Lord has placed us in positions of responsibility, why do we, instead of asking him for wisdom, go to our fellow-men? In yoking up with Christ, we link ourselves with one who is mighty in counsel, one who never makes a mistake. [1619]

When power is exercised by men over men, they must give evidence that their power and their wisdom comes from the source of all power and wisdom. If men use their power to do strange deeds, and link themselves with men whose influence is not Christlike, it is dangerous to put confidence in them. “Learn of me,” said Christ, “for I am meek and lowly in heart.”

This self-sufficient, over-bearing spirit, which desires to rule others, is an element which men have received from beneath. “By their fruits ye shall know them.”

The church of Christ must depend on the source of all power for its efficiency. Christ is all and in all. The great sin which has been entering the ranks of Seventh-day Adventists is the sin of exalting man, and placing him where God should be. This was demonstrated at Minneapolis. There are few who will be pleased to meet the record of the transactions of that conference. How long and hard the battle was, before men could be led to see that they were only men, finite, erring men, and that God was dishonored by men making flesh their arm.

When Satan has found that men at the very heart of the work refuse to admit the truth for this time, he has worked upon these men, leading them to bring in principles and methods and plans which have clothed that acting power with robes of darkness and uncertainty. Conscience violated becomes a tyrant over other consciences. [1620]

It is not right that minds should be directed to look to Battle Creek for advice upon everything. In every place there are special interests which must be managed according to the circumstances which present themselves. At times there is necessity that action be taken at once. But if the people are educated to think that nothing

can be done by local councils, unless the matter is referred to Battle Creek, the conferences are made weak, dependent, and one-sided.

God is the ruler of his people; and he will teach those who give their minds to him, how to use their brains. As they employ their executive ability, they will grow in efficiency. The Lord's heritage is made up of vessels large and small, but each one has his individual work. The mind of one man, or the minds of two or three men, are not to be depended on as certain to be safe for all to follow. Let all look to God, trust in him, and believe fully in his power. Yoke up with Christ, and not with men; for men have no power to keep you from falling.

I want to say something in regard to the work here. Souls are coming into the truth. Last Sabbath several were present at the meeting who have been attending Bible readings held in several locations. Two young men by the name of Simons, have taken their position for the truth. Others are interested. But I must write no more now. It is about seven o'clock, and Maggie must copy this tonight, ready for tomorrow morning's mail.

Love to your family and to your niece,  
Ellen G. White.  
(M. H. Sept. 1, 1896.)

## Chapter 187—To O. A. Olsen

[1621]

**O-127-1896**

**“Sunnyside,” Cooranbong.**

**Dec. 1, 1896.**

*Dear Brother Olsen,*

It is your privilege to draw high to God, and put your entire trust in him. He understands all about the mistakes of the past, and he will help you. But wherever you may be, never, never tread over the same ground. You have done a sad work, but do not repeat it. Be decided, be firm. When you have a clear perception of the work the Lord would have done, take no divided or neutral course, but do that work in the fullest sense, irrespective of imaginary consequences.

Christ says to you: “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.” These words mean a great deal more than many suppose. If you had placed yourself under the yoke of Christ, you would not have been in the position you have been in for years. Your readiness to hear and to accept the propositions of unsanctified men, and yoke up with them, has revealed a great lack of moral perception. The very first step in the direction of withdrawing your neck from Christ’s yoke was revealed in your divided position.

When the burden was pressing so heavily upon me in Battle Creek, I can truly say there was not one who understood the position in which I was placed. God’s people must stand shoulder to shoulder, their hearts one, their purposes one, uniting to follow in the light God has given in clear lines. But there has been so much haggling over matters. I have had to bear the burdens which others ought to have shared with me, and it nearly cost me my life. A round of circumstances, which I have understood for years, has been the result. This has been at tremendous cost to me financially and in many other respects.

[1622]

I have not, I think, revealed the entire workings that led me here to Australia. Perhaps you may never fully understand the matter. The Lord was not in our leaving America. He did not reveal that it was his will that I should leave Battle Creek. The Lord did not plan this, but he let you all move after your own imaginings. The Lord would have had W. C. White, his mother, and her workers remain in America. We were needed at the heart of the work, and had your spiritual perception discerned the true situation, you would never have consented to the movements made. But the Lord read the hearts of all. There was so great a willingness to have us leave, that the Lord permitted this thing to take place. Those who were weary of the testimonies borne were left without the persons who bore them. Our separation from Battle Creek was to let men have their own will and way, which they thought superior to the way of the Lord.

[1623]

The result is before you. Had you stood in the right position the move would not have been made at that time. The Lord would have worked for Australia by other means and a strong influence would have been held at Battle Creek, the great heart of the work. There we should have stood shoulder to shoulder, creating a healthful atmosphere to be felt in all our conferences. It was not the Lord who devised this matter. I could not get one ray of light to leave America. But when the Lord presented this matter to me as it really was, I opened my lips to no one, because I knew that no one would discern the matter in all its bearings. When we left, relief was felt by many, but not so much by yourself, and the Lord was displeased; for he had set us to stand at the wheels of the moving machinery at Battle Creek.

This is the reason I have written you. Elder Olsen had not the perception, the courage, the force, to carry the responsibilities; nor was there any other man prepared to do the work the Lord had purposed we should do. I wrote to you, Elder Olsen, telling you that it was God's design that we should stand side by side with you, to counsel, you, to advise you, to move with you. If even then you had discerned the matter, and said, I must have you, or I dare not stand in this position, we would have answered the call. Had you said, I cannot bear these responsibilities alone, we would have responded, and returned. But the Lord saw the inward workings of matters,

and he permitted you to discern that your own strength was not sufficient. You were not discerning; you were willing to have the strong experience and knowledge that comes from no human source removed from you, and thus you revealed that the Lord's ways were miscalculated and overlooked.

This is now in the past, but I wrote you in explanation of the letter written to you while we were in Granville, 1894. Such great responsibilities call for the continual counsel of God, that they may be carried forward in a right way. But this counsel was not considered a necessity. That the people of Battle Creek should feel that they could have us leave at the time we did, was the result of man's devising, and not the Lord's. The sum of the matter is proved, and its figures are before you. We are here. The Battle Creek matters have been laid before me at this great distance, and the load I have carried has been very heavy to bear. [1624]

I do not suppose I shall ever revisit America. I shall be seventy years old next November. The Lord designed that we should be near the publishing houses, that we should have easy access to these institutions that we might counsel together. Because of the moves that have been made, many publications that should have been issued before this have been retarded; the great amount of writing that has been necessary in order to communicate with America has hindered this work. I never expect to visit Africa. I desire quietude. And yet I am here in Australia with funds low, and straining every nerve and muscle to establish the work here.

What will be our future destiny no man can know. There is power that is moving from beneath taking hold of minds. Our assailants are not few; they are legion. It is not an easy thing now to be steadfast and immovable, and those who heretofore have had a cheap and uncertain experience have very little prospect of holding fast the faith and enduring unto the end. Those only who abide in Christ will prove true and faithful. There is only One whose power can render us steadfast and immovable unto the end. [1625]

Formality and hypocrisy and selfishness are weaving themselves in with sacred and holy interests, with the duties connected with the various branches of the work. There are such frequent manifestations of the carnal, worldly, selfish, unbelieving spirit, so much difficulty in obtaining a perfect mastery over the sin which so easily besets us,

that my spirit groans within me, being burdened. False repentance produces only an external reformation. True repentance will bring a change of heart, a universal turning away from every besetting sin to God. Not one step can we take in spiritual progress without fresh supplies from the fountain of all grace, all strength and sufficiency, and yet how little are our opportunities and privileges appreciated! How often is the Lord dishonored by selfish methods and plans. Many, very many provoke him to withdraw his influence.

[1626] False repentance for a wrong course is a base yielding to persuasion or fear. True repentance toward God reveals a humble mind that is full of sanctified boldness and courage to sustain the right. Those will listen to hear the voice of God. They will obey the calls and warnings they receive. There are many who seemingly make a beginning to repent and vindicate truth and holiness, but they fail. Why? Because they love the praise of men more than the approval of God. They turn away from light, and do exactly contrary, supposing their human devising to be wisdom. A godly jealousy is essential for us all. If the word of God were eaten as the food for the soul; if it were treated with deference and respect, there would be no necessity for the many and repeated testimonies that are borne. The simple declarations of Scripture would be received and acted upon.

O how terrible it is to treat the Lord with dissimulation and neglect, to scorn his counsel with pride because man's wisdom seems so much superior. Just as the blood must be in the veins of the body, and circulate there with its vitalizing power, so Christ must dwell in the heart. Then souls will be rooted and grounded in the truth. The truth with all its sanctifying power must dwell in the heart by faith. Then it becomes our own property, and Christ our personal Saviour. The pardon of all our transgression will be a living experience to us.

We must have a better and deeper teaching than man can give us. There must be a deep conviction in our own souls that forms and ceremonies are as nothing without Christ. He is the Alpha and Omega. Truth is the only panoply for the covering of any soul. Our convictions need daily to be reinforced by humble, sincere prayer and reading of the word. While we each have an individuality, while we each should hold our convictions firmly, we must hold them as God's truth and in the strength which God imparts. If we do not,

they will be wrung from our grasp. We need to be self-reliant; it is the duty of all to respect self; but we are to remember that we are God's property, that we are bought with a price, body, soul, and spirit. We must guard the living machinery, and keep it in the very best condition, that we may glorify God. It is to be daily oiled by his grace, to run at his touch, without friction. To trust in ourselves, to become boastful as if we had created and redeemed ourselves, is to dishonor God. Human wisdom, aside from God, will prove itself to be foolishness, and will bring confusion and perplexity. We need to have on the whole armor of God. The holy influence of a Saviour's loving protection is our sure defense. There is but One who can prove a safeguard against the schemes of Satan. [1627]

The truth as it is in Jesus, planted in the heart is nourished by the holy oil represented in [Zechariah 4:12-14](#).

All are to work harmoniously to advance the spread of the truth. If those engaged in the same lines of work shall begin to build up barriers to restrict those engaged in the same work, in the same portion of the Lord's moral vineyard, they reveal that the enemy has his hand in the management. For years the tract and missionary branch of the work has been presented before as being conducted, in some respects, in a way rather to retard than to advance the work. Circuitous forms have been instituted which has been a hindrance to the work. These forms and methods have consumed time and money and kept back the work that should have been advanced through the tract and missionary work.

*E. G. White*

(M.V.H.)

[1628] **Chapter 188—To Those in Responsible Positions in  
Battle Creek**

**B-5-1896**

**To those in Responsible Positions in Battle Creek:**

*Dear Brethren,*

I tell you in the name of Jesus that those who teach the most effectively and those who devise and execute plans for the glory of God are those who wait humbly upon God, who wait and watch hungrily for his guidance and his grace. The Lord has pledged his word to give to him that is athirst of the water of life freely. This will be in him a well of water, springing up into everlasting life. He promises to satisfy the deepest and the most urgent wants of his children.

The prayer of Paul for his brethren was that they might be filled with all the fulness of God. Those who are thus filled will never disappoint us or grieve the Spirit of God. They are more anxious to be rich in faith and abundant in experience than to possess the richest treasure that earth can give, for they have Christ in the soul as the well spring of life. And what then?—They reveal a fountain of inward piety, making it manifest that they have the mind of Christ, and that they live and breathe in a pure, wholesome atmosphere.

[1629] My brethren, how could you think that the Lord would direct his people to place confidence in the men that are working in counsel in Battle Creek? Would the Lord lead those in your counsels to reach out the arm of power to gather in more and more responsibilities, loading down the General Conference with the new order of things, and with new methods? Would he direct them to take the responsibility of embracing everything? Consider the spiritual condition of those who are willing to accept the position of stewards of money, stewards of other men's consciences. If you had any just sense of what these things involve, you would not venture in such a line, even though you had twice the talent you now possess. You simply do not know yourselves what you are about. In order to manage the

responsibilities connected with the essential work of the Conference, a board of men who understand justice and equity is needed. They should be able to take in the situation of the work at the very place where they are located, where so many people are collected together.

Not one twentieth part of the home missionary work is being done in Battle Creek that should be done to set things in order in the large business establishment of the publishing house. A most thorough reformation is needed at the heart of the work, and yet there is such blindness, such blindness, that men have allowed things to drift as they have. Where are the men who have the fear of God before them, who love God, who love their fellow-men, who feel a tender regard for the youth, who can be trusted with the work? Where is the man who can act as President of the General Conference in its present tangled, confused, crippled condition? Any man, even though he did his very best, would now be criticized and regarded with suspicion, because the people have been educated to look to Battle Creek as the power of God, the sanctuary where dwells the presence of God.

O that men would learn to consider and to move cautiously where sacred responsibilities are to be borne. If the people only know the true inwardness of the management at Battle Creek and the workings for a few years past, many would start back with pain and horror. I fear that their faith would be so uprooted that they would never again have faith. Why do not men consider? Why are they not slow to move when taking up new methods and when grasping increased responsibilities under the management of men who do not hesitate to assume the responsibility of other men's consciences and other men's stewardship?

[1630]

There are men at the heart of the work who do not realize their responsibilities. They do not realize how many there are who are in positions of trust who have not a correct knowledge of God, whom to know aright is life eternal. They know not what it means to sanctify the Lord God in their hearts. They do not know what it means to make God their fear and their dread. Had they known this, they would now be humble men, fearing God, the living God. But like Jehu, they have been driving furiously forward, to assume burdens which they cannot carry. It is because men know so little of true godliness, because they have so little genuine experience in the

building up, little by little, of the work and cause of God, that they make long strides without God to lead the way.

[1631] I beseech you to seek God, emptied of self. You will then be in a favorable position to be taught. Sanctify the Lord in your hearts. He is high and exalted, and the train of his glory fills the temple. He is too wise to err or to be deceived, too just to be biased by any human opinions, too mighty to be resisted, too great and awful in his majesty to be contemplated. Read Isaiah's description of what he saw, and as you read, bow low in the dust before him. Reverence the Lord of hosts.

Self-abasement is highly appropriate for all who handle sacred things in Battle Creek. Self is to be abased, not now and then, but continually. God has commanded you to put sacred fire upon your censors, but you have used common fire altogether too much. There are men who, if God allowed it, would assume absolute control over the mind and conscience of their fellow-men, though they know not by experience what self-control is. The Lord may forgive your iniquity, and O, if the Lord will in his great mercy turn his face toward you, appreciate his love as you have never done before. In proportion as you, who stand as guardians of faith and trust, have correct views of God and his holiness and glory, your fear to offend him will increase. This is positively essential before you can be where God can impress your minds by giving you views of himself.

[1632] Sometimes the case seems hopeless to me, because you have been treading in the very footsteps of the Jewish nation. You are repeating their history. The whole heavenly universe is astonished at the spiritual condition of things at Battle Creek. Now and then there is a comfortable, easy feeling, but this is not the deep moving of the Spirit of God. All heaven sees that if you had a more correct experimental knowledge of the truth, you would never assume jurisdiction and command over your fellow-men as you have done. You would never think that you could take control of the great interests all over the field, nigh and afar off. It is because of a departure from God that such gross ignorance in regard to the management of his work has come in.

You have given the heavenly intelligences no chance to cooperate with you; for you suppose yourselves to be wise in judgment and in making decisions. Your supreme love for self is an over-

mastering power. You know not by practice what genuine love for your neighbor means. But Christ says, "Whosoever shall keep the whole law, and ye offend in one point, he is guilty of all." It is, as you may know by Adam's transgression, not the greatness of the act that constitutes it a sin, but the fact that you are at variance with God's expressed will in the least particular. This shows that sin reigns in your heart. You still have communion with the enemy, and you cherish his attributes. The heart is divided. There has been a virtual denial of the Holy Spirit of God and a rebellion against his law.

Were men permitted to have their will and their way with regard to their fellow-men, their brethren in the faith, we have had a representation of what would be if God's hand did not cover his people. Such positions I have never seen assumed by Seventh-day Adventists. I have been made to appreciate the value of the human soul, and have some little sense of how much one soul is valued by God. Then I have been shown how little man values the souls for whom Christ has died. A spirit that has ruined the faith and corrupted the principles of many has had a controlling power in the office of publication in Battle Creek, and to a large extent has pervaded the whole office. The little respect shown to some of those employed has done much harm. This spirit has been exercised toward men far more righteous than those in position of trust. Again and again my soul has been agonized beyond expression over these things, as they have been transacted before me. You have departed far out of the way. By unfair practices you have perverted your sense of righteousness. The love of self predominates, and the love of Christ is almost extinguished. [1633]

No action is transacted toward one of your fellow-men in which God is not concerned. He is the eternal, universal guardian of justice. You cannot get away from his presence, if you would. He takes part against all who would commit one act of wrong against their fellow-men, high or low, rich or poor. His own hand is spread out as a buckler over the rights of brother toward brother. No man can wound or bruise the soul or rights of his brother without smiting against the hand of justice which holds the sword.

Were men free to depart from the Lord's requirements and could set up standards of duty for themselves, there would be a variety of

[1634]

standards set up, to suit different minds. Men would feel competent to take the government out of the Lord's hands, and act as gods themselves. The law of self would be exalted. The will of men would be made supreme, and the high and holy will of God, his purpose of love toward his heritage, would be dishonored and disrespected. When men feel free to choose their own way, they are in controversy with God. There is no place for gods in the heaven above. God is the only true God. He fills all heaven. Those who now submit to his will shall see his face; and his name will be in the foreheads of all who are pure and holy.

All who work for God in our land should have the Martha and the Mary attributes blended. Self and selfishness must be put out of sight. God calls for earnest women-workers, who are prudent, warm-hearted, tender, and true to principle. He calls for persevering women, who will think far less of self and their personal conveniences, who will take their minds from self, and center them on Christ, speaking words of truth, praying with the persons to whom they can obtain access, laboring for the conversion of souls. Luke-warm, self-indulgent, self-centered, covetous souls will be found to be the chief stumbling blocks to the work of God. These are to be found in every enterprise that God has instituted.

[1635]

Those who work for God will find some people inapproachable. They appear to be offended that you should invade the privacy of their faith and devotion, and do not look graciously upon those who are workers together with God. These workers must look away from self to Jesus, giving careful attention to the directions found in his work. Christ must be formed within, the hope of glory. The soul must be divested of all self-complacency. Look away from self to Jesus. Make a most earnest effort to imitate your pattern, Christ Jesus. The human agents who are working together with God will have the spirit of Prayer. They will strive to have transcribed on their hearts and expressed in their lives the holiness and righteousness of the Son of God. No stiff Phariseeism will be seen, but forbearance, mercy, love, humility, and peace will appear in their lives.

O what is our excuse, my sisters, that we do not devote all the time possible to searching the Scriptures, making the mind a storehouse of precious things, that we may present them to those who are not interested in the truth. Will our sisters arise to the

emergency? Will they work for the Master? They must have the Spirit of Christ as well as being called by his name. They must walk even as he walked, purifying their souls from everything that defileth, even as Christ is pure. When Christ died to redeem the entire human race from ruin, he certainly meant greater things than our eyes have witnessed. The Lord never intended that the very large majority of the people in the world should die in their sins.

**(W. H. Dec. 18, '96.)**

## Chapter 189—Untitled

**January 27, 1897**

**MS-7-1897**

**“Sunnyside,” Cooranbong, N.S.W.**

Again and again the Lord has sent testimonies of warning, or reproof, and instruction to his people; but so long as the men who stand in responsible positions continue to resist the Spirit of God, and determinedly follow their own unsanctified way and will, as revealed in Minneapolis and since; so long as they persist in holding power over those with whom they are connected, thus placing a mould upon the work that is detrimental to its healthful growth, and weaving into all the working of the cause of God methods and principles which the Lord has testified should not exist, he will overthrow, overthrow, overthrow, until the holy places are cleansed from their moral defilement. The Lord has declared that he will not serve with their sins. Although professing to have a knowledge of divine things, they reveal that they have no vital connection with the sap vessels of the parent stock. The result is that human wisdom takes the place of the divine.

The destiny of such men will be an ultimate separation from Christ, as complete as that of the dead branch that has been severed from the vine. In heart they separated from Jesus years ago, and have become like the unfruitful tree of which the Owner of the vineyard said, “Behold, these three years I come seeking fruit of this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it and if it bear fruit, well; and if not, then after that thou shalt cut it down.”

“Then after that.” What meaning is there in these words? In them there is a lesson for all who are connected with the work of God. A period of probation was granted to the tree that bore no fruit. And in like manner God bears long with his people. But to those who have had great advantages, and who are standing in positions of high and

sacred trust, and yet bear no fruit, Christ says, "Cut it down: why cumbereth it the ground?" There must be work corresponding with the sacredness of the truth they have had placed before them. Old things must pass away; all things must become new.

Some of the Jews had brought to Jesus the story of the Galileans whom Pilate had slain at the foot of the altar, thinking that it was because of their wickedness that this had happened unto them, and that they were deservedly suffering for their sins. But the great Teacher had a lesson for his hearers. He said unto them, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish. Or those eighteen, on whom the tower in Siloam fell, and slew them, think ye that they were sinners above all the men that dwelt in Jerusalem? I tell ye, Nay; but except ye repent, ye shall all likewise perish."

The Lord is gracious, long-suffering, and of tender compassion. But his promised blessings are upon condition of obedience. God had done everything that he could for Sodom; but her inhabitants would not keep the commandments of God. Three angels disguised as men appeared to Abraham as he sat in the door of his tent. They were strangers to Abraham, but he treated them courteously, and supplied all their necessities as human beings, knowing not that one of those whom he entertained was no less than the Son of God.

[1638]

"And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that thing which he hath spoken of him. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know."

Through God's word the light has been shining upon his people. Will those thus privileged appreciate their blessings? Will that which is wrong, in action, in spirit, and in thought, be renounced? Those

[1639] who bear some good fruit must be pruned and purified from all common sensual things, from selfishness, ungodliness and deception in any line of business, and from greed expressed in any transaction in trade with their fellow-men. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." "Who is a wise man, and endowed with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory, not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion, and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

But this has not been the fruit borne by those in sacred positions of trust. There are those who have professed godliness have been severe and harsh and unmerciful to those who have had less responsibilities to bear. How harsh their judgment has been. How hard the hearts, how insensible to sympathy of those who have expiated on the mistakes of their fellow-men.

[1640] Christ has declared, "All ye are brethren." But how little of brotherly love has been manifested. The masterful, selfish, overbearing spirit will prove a curse in any line of business, but the injury it does to the work and cause of God is beyond the estimate that finite man can place upon it. At the very heart of the work they have lied against the truth. Deception, fraud, selfishness and covetousness which is idolatry has been brought in and mingled with the sacred offerings. Are there any so far deceived, so blinded, that they cannot distinguish the sacred from the common?

Every church, although imperfect, is dear to the heart of Christ. He knows every member by name. Those who are meek and lowly in heart are precious in his sight. He will be sanctified in those that draw near unto him. The man who loves and fears God will cease to think highly of his outward advantages. He will not aspire to be the greatest.

The overbearing spirit manifested in the Review and Herald Office in lording it over God's heritage has been looked upon by the

God of heaven with indignation. They have brought into the sacred work of God principles that he hates,—principles which if carried out, would bring the sharp axe to the root of the tree. Had they loved God supremely, they would have loved the children of God, they would have loved all mankind with the love that is expressed in the life of Christ. It is the absence of the love of Christ that causes the Lord to pronounce the sentence, “Cut it down: why cumbereth it the ground?”

God calls for decided changes in his work proportionate to the elevated character of the truth of these last days. Unless those repent who have been handling sacred things in the spirit manifested by the great apostate, their candlestick will be removed out of his place. The message of God is, “Remember then 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.”

[1641]

These things have been opened before me in clear lines. I have seen that a cloud hangs over Battle Creek. The councillors in the offices have done strange things, and have offered strange fire. I tell you in the name of the Lord, Advance no farther in your work of loading down by bearing such institutions as the Health Retreat. Take your hands off from the Pacific Press. You who are so deeply at fault in your principles and practices, and under the reproof of God, cannot manage the interests with which you are connected. In the books of heaven it is written against you, “Thou art weighed in the balances, and art found wanting.”

Stop where you are. You cannot retrieve your past record by seeking to reconstruct, reorganize, and consolidate other institutions with the institutions so defective in Battle Creek. I cry to you in the name of the Lord, No, No. Leave the Pacific Press under God’s theocracy, and humble your hearts before God before it is everlastingly too late. The great day of God is coming when every man shall be known as God knows him.

The managers of the Pacific Press need to humble their hearts before God. They need to walk in all humility. The Lord will overturn until there is a reformation in our institutions. The men who ought to be filled with faith in this most sacred truth ever presented to mortals, the men who handle sacred trusts, are not all true watchmen.

[1642] The Holy Spirit has often been in your midst, but these men, whose hearts should have been open to receive the heavenly messengers, were closed to its entreaties. They have ridiculed, mocked, and derided God's servants who have borne to them the message of mercy from heaven. Some have trifled with the precious things of God which are light and truth and grace. Had these men no fear that the sin of blasphemy might be committed by them. They would certainly fear were they not blinded by the enemy. Poor foolish, deluded souls. They know not the things that make for their peace. God has said, "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings."

**/M.V.H. (7) Jan. 27, '97./**

## Chapter 190—Ministerial Institutes

[1643]

### 6 T (1900)

“Go ye into all the world, and preach the gospel to every creature,” is the Saviour’s command to His workers. But this plain direction has been disregarded. Though the light has been given again and again, men have been called from their fields of labor to spend weeks in attending a ministerial institute. There was a time when this was necessary, because our own people opposed the work of God by refusing the light on the righteousness of Christ by faith. This they should have received and should have imparted with heart and voice and pen, for it is their only efficiency. They should have labored under the Holy Spirit’s direction to give the light to others.

## **Chapter 191—God’s Messengers (Testimonies to Ministers and Gospel Workers, 404-415)**

### God’s Messengers

The Lord would have His people divested of everything unscriptural in regard to the ministry. The men called to the ministry should not be made idols of; they should not be looked upon with superstitious reverence; and because of the power vested in them through their office, sin in them should not lose its offensiveness. Their very office makes sin in them more exceedingly sinful, for in committing sin they make themselves the ministers of sin, the agents of Satan, through whom he can work with success to perpetuate sin.

All should bear in mind that Satan’s special efforts are directed against the ministry. He knows that it is but a human instrumentality, possessing no grace or holiness of its own. He knows that it is an agent that God has ordained to be a powerful means for the salvation of souls and is efficacious only as God, the eternal Spirit, makes it so. He knows that the treasure of the gospel is in earthen vessels, that it is God’s power alone that can make them vessels of honor. They may cultivate the vineyard, a Paul may plant and an Apollos water, but God alone can give the increase.

God has never left His church without a witness. In all the scenes of trial and proving, of opposition and persecution amidst moral darkness, through which the church has passed, God has had men of opportunity who have been prepared to take up His work at different stages and carry it forward and upward. Through patriarchs and prophets He revealed His truth to His people. Christ was the teacher of His ancient people as verily as He was when He came to the world clothed in the garments of humanity. Hiding His glory in human form, He often appeared to His people and talked with them “face to face, as a man speaketh unto his friend.” He, their invisible Leader, was enshrouded in the pillar of fire and of cloud, and spoke to His people through Moses. The voice of God was heard by the

prophets whom He had appointed to a special work and to bear a special message. He sent them to repeat the same words over and over again. He had a message prepared for them that was not after the ways and will of men, and this He put in their mouths and had them proclaim. He assured them the Holy Spirit would give them language and utterance. He who knew the heart would give them words with which to reach the people.

The message might not please those to whom it was sent. They might not wish for anything new, but desire to go right on as they had been doing; but the Lord stirred them up with reproofs; He rebuked their course of action. He infused new life in those who were sleeping at their post of duty, who were not faithful sentinels. He showed them their responsibility, and that they would be held accountable for the safety of the people. They were watchmen who were not to sleep day nor night. They were to discern the enemy, and give the alarm to the people, that everyone might be at his post, that the watching foe might not obtain the least advantage.

### **Responsibilities of God's Watchmen**

[1645]

And today the Lord declares to His watchmen that if they are unfaithful and do not warn the people who are in peril, they will be taken away in their sins. "His blood," He says, "will I require at thine hand." But if His messengers lift up their voices in reproof and warning, to turn men from their wicked ways, and those souls will not hear, then the watchman is clear; the offender against God will be taken in his sins; his blood will be upon his own soul.

These solemn matters are set before me in clear lines. God has appointed apostles, pastors, evangelists, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith. God declares to His people, "Ye are God's husbandry, ye are God's building." There must be a continual advancement. Step by step His followers must make straight paths for their feet, lest that which is lame be turned out of the way. Those who would labor for God must work intelligently to replenish the deficiencies in themselves and glorify the Lord God of Israel by standing in the light, working in the light of the Sun of Righteousness. Thus they will carry the

church forward and upward and heavenward, making its separation from the world more and more distinct.

As they assimilate their character to the divine Pattern, men will not guard their own personal dignity. With jealous, sleepless, loving, devoted interest, they will guard the sacred interest of the church from the evil which threatens to dim and cloud the glory that God intends shall shine forth through her. They will see that Satan's devices have no place or countenance in her by encouraging faultfinding, gossiping, evilspeaking, and accusing of the brethren; for those things would weaken and overthrow her.

### **The Controversy Waxes Stronger**

There never will be a time in the history of the church when God's worker can fold his hands and be at ease, saying, "All is peace and safety." Then it is that sudden destruction cometh. Everything may move forward amid apparent prosperity; but Satan is wide-awake, and is studying and counseling with his evil angels another mode of attack where he can be successful. The contest will wax more and more fierce on the part of Satan; for he is moved by a power from beneath. As the work of God's people moves forward with sanctified, resistless energy, planting the standard of Christ's righteousness in the church, moved by a power from the throne of God, the great controversy will wax stronger and stronger, and will become more and more determined. Mind will be arrayed against mind, plans against plans, principles of heavenly origin against principles of Satan. Truth in its varied phases will be in conflict with error in its ever-varying, increasing forms, and which, if possible, will deceive the very elect.

Our work must be an earnest one. We are not to fight as those that beat the air. The ministry, the pulpit, and the press demand men like Caleb, who will do and dare, men whose eyes are single to detect the truth from error, whose ears are consecrated to catch the words from the faithful Watcher. And the Spirit from the throne of God will make itself felt upon a degenerate Christianity, a corrupt world, ready to be consumed by the long-deferred judgments of an offended God.

## **Hatred of Reproof**

[1646]

There is danger now of men's losing sight of the important truths applicable for this period of time, and seeking for those things that are new and strange and entrancing. Many, if reproved by the Spirit of God through His appointed agencies, refuse to receive correction, and a root of bitterness is planted in their hearts against the Lord's servants who carry heavy, disagreeable burdens. There are men who teach the truth, but who are not perfecting their ways before God, who are trying to conceal their defections and encourage an estrangement from God. They have not the moral courage to do the things that it is for their special benefit to do. They see no necessity for reform, and so they reject the words of the Lord and hate him who reproveth at the gate.

This very refusal to heed the admonitions which the Lord sends gives Satan every advantage to make of them the bitterest enemies of those who have told them the truth. They become falsifiers of those who have borne to them the message from the Lord.

The man who rejects the word of the Lord, who endeavors to establish his own way and will, tears to pieces the messenger and message which God sends in order to discover to him his sin. His own inclinations have influenced his conduct, and he has built himself up in a wrong way. The divine rule is, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." But he would not do this. As a man thinketh, so is he. From within, out of the heart, proceed evil thoughts inspired by Satan. He begins to quibble at technicalities and manners. The spirit of Satan links him up with the enemy to bear a word of criticism on less important themes. The truth becomes of less and still less value to him. He becomes an accuser of his brethren, etc., and changes leaders. The outside world has a greater weight with him than has the flood of light that God has poured in upon the world in messages that he has given, and which he once rejoiced in.

Oh, how many things have developed since he became so full of hatred against God because his dangers and wrongs were brought before him! He has allowed wicked thoughts to strengthen and prevail because, day by day, he has not eaten of the flesh and drunk of the blood of the Son of God, because he has not become a partaker

of the divine nature. The things which come from within defile the man. How corrupt then must be the source from which these evils have taken their rise!

### **The Fatal Choice**

Unsanctified ministers are arraying themselves against God. They are praising Christ and the god of this world in the same breath. While professedly they receive Christ, they embrace Barabbas, and by their actions say, "Not this Man, but Barabbas." Let all who read these lines, take heed. Satan has made his boast of what he can do. He thinks to dissolve the unity which Christ prayed might exist in His Church. He says, "I will go forth and be a lying spirit to deceive those that I can, to criticize, and condemn, and falsify." Let the son of deceit and false witness be entertained by a church that has had great light, great evidence, and that church will discard the message the Lord has sent, and receive the most unreasonable assertions and false suppositions and false theories. Satan laughs at their folly, for he knows what truth is.

[1647]

Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much. "If thou hadst known," said Christ, "even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

### **The Light of Truth**

Nevertheless, the foundation of God standeth sure. The Lord knoweth them that are His. The sanctified minister must have no guile in his mouth. He must be open as the day, free from every taint of evil. A sanctified ministry and press will be a power in flashing the light of truth on this untoward generation. Light, brethren, more light we need. Blow the trumpet in Zion; sound an alarm in the holy mountain. Gather the host of the Lord, with sanctified hearts, to hear what the Lord will say unto His people; for He has increased light for all who will hear. Let them be armed and equipped, and come up to the battle—to the help of the Lord against the mighty. God

Himself will work for Israel. Every lying tongue will be silenced. Angels' hands will overthrow the deceptive schemes that are being formed. The bulwarks of Satan will never triumph. Victory will attend the third angel's message. As the Captain of the Lord's host tore down the walls of Jericho, so will the Lord's commandment-keeping people triumph, and all opposing elements be defeated. Let no soul complain of the servants of God who have come to them with a heaven-sent message. Do not any longer pick flaws in them, saying, "They are too positive; they talk too strongly." They may talk strongly; but is it not needed? God will make the ears of the hearers tingle if they will not heed His voice or His message. He will denounce those who resist the word of God.

### **Men of Opportunity**

Satan has laid every measure possible that nothing shall come among us as a people to reprove and rebuke us, and exhort us to put away our errors. But there is a people who will bear the ark of God. Some will go out from among us who will bear the ark no longer. But these cannot make walls to obstruct the truth; for it will go onward and upward to the end. In the past God has raised up men, and He still has men of opportunity waiting, prepared to do His bidding—men who will go through restrictions which are only as walls daubed with untempered mortar. When God puts His Spirit upon men, they will work. They will proclaim the word of the Lord; they will lift up their voice like a trumpet. The truth will not be diminished or lose its power in their hands. They will show the people their transgressions, and the house of Jacob their sins.

### **Satan's Vehement Work**

The conflict is to wax fiercer and fiercer. Satan will take the field and personate Christ. He will misrepresent, misapply, and pervert everything he possibly can, to deceive, if possible, the very elect. Even in our day there have been and will continue to be entire families who have once rejoiced in the truth, but who will lose faith because of calumnies and falsehoods brought to them in regard to those whom they have loved and with whom they have

had sweet counsel. They opened their hearts to the sowing of tares; the tares sprang up among the wheat; they strengthened; the crop of wheat became less and less; and the precious truth lost its power to them. For a time a false zeal accompanied their new theories, which hardened their hearts against the advocates of truth as did the Jews against Christ.

[1648]

Under the zeal of Satan, some have for a time the appearance of men in a flourishing condition; but it is only for a season. Satan carried them so far that they do despite to the Spirit of God. They spread themselves like a green bay tree. The Lord suffers them for a time. He allows them to manifest their envy and hatred against the people of God, as He has allowed Satan to develop his character, that he might stand before the heavenly universe, before the worlds unfallen, and the fallen world, in his true attributes, as a deceiver, an accuser of the brethren, a murderer at heart.

### **Erect Barriers Against the Enemy**

Many who now claim to believe the truth, but who have no anchor, will be bound up with Satan's party. Those who have not worked on God's side of the question will be left to prove a stumbling block to those who have gained a living experience for themselves. Let every minister, in the place of standing to criticize and question, to doubt and oppose, if there is the semblance of a chance to do so, be now employed in erecting barriers against the wily foes. Rather than fight against those whom the Lord has sent to save these, let His people pray fervently and continually for the power of God's grace, and that the Captain of the Lord's host will take the field. Rather than sit in judgment upon men whom God has accepted to do Him service, let the burden of their prayer be, night and day, that the Lord may send forth more laborers into His vineyard. Ministers, do not dishonor your God and grieve His Holy Spirit, by casting reflections on the ways and manners of the men He would choose. God knows the character. He sees the temperament of the men He has chosen. He knows that none but earnest, firm, determined, strong-feeling men will view this work in its vital importance, and will put such firmness and decision into their testimonies that they will make a break against the barriers of Satan.

God gives men counsel and reproof for their good. He has sent His message, telling them what was needed for the time—1897. Did you accept the message? Did you heed the appeal? He gave you opportunity to come up armed and equipped to the help of the Lord. And having done all, He told you to stand. But did you make ready? Did you say, “Here am I; send me”? You sat still and did nothing. You left the word of the Lord to fall unheeded to the ground; and now the Lord has taken men who were boys when you were standing at the forefront of the battle, and has given to them the message and the work which you did not take upon you. Will you be stumbling blocks to them? Will you criticize? Will you say, “They are getting out of their place”? Yet you did not fill the place they are now called to fill.

Oh, why will men be hindrances, when they might be helps? Why will they block the wheels, when they might push with marked success? Why will they rob their own soul of good and deprive others of blessing that might come through them? These rejecters of light will remain barren deserts, where no refreshing, healing waters flow, and their ministrations as barren of moisture as were the hills of Gilboa, where there was neither dew nor rain. They are not clothed with divine unction and convey no blessing to others. They might humble their hearts and confess their wrongs, and break Satan’s hold upon them. They might break the fetters which education, prejudice, or habits have forged. Would they only inquire of God, in the spirit of penitence, they would find Him. Then they would not set up their own will, but go where the Spirit of the Lord leads; they would be guided by Him.

[1649]

### **Gather Up the Lights**

The purging and cleansing will surely pass through every church in our land that has had great opportunities and privileges, and has passed them by unheeded. More evidence is not what they want. They need pure and sanctified hearts to gather up and retain all the light that God has given, and then they will walk in that light.

We need not say, “The perils of the last days are soon to come upon us.” Already they have come. We need now the sword of the Lord to cut the very soul and marrow of fleshly lusts, appetites,

and passions. May it pierce and divide in a far greater degree than it has ever yet done. May all the proud be cast down. May the carnally secure be drawn from the refuge of lies with which they have sought to deceive the people of God. May it cut away their self-righteousness and open the eyes of the blind, that they may see that they are not whole in the sight of God.

I address the people of God who today are holding fast their confidence, who will not depart from the faith once delivered unto the saints, who stand amid the moral darkness of these days of corruption. The word of the Lord to you is: "I will rejoice in Jerusalem, and joy in My people." Can we not here see the paternal love of God expressed to those who hold fast to the faith in righteousness? The closest relationship exists between God and His people. Not only are we objects of His sparing mercy, His pardoning love; we are more than this. The Lord rejoices over His people. He delights in them. He is their surety. He will beautify all who are serving Him with a whole heart with the spirit of holiness. He clothes them with righteousness. He loves those who do His will, who express His image. All who are true and faithful are conformed to the image of His Son. In their mouth is found no guile, for they are without fault before the throne of God.

## **Chapter 192—The Bible in our Schools. - By Mrs. E. G. White. -** [1650]

It is not wise to send our youth to universities where they devote their time to gaining a knowledge of Greek and Latin, while their heads and hearts are being filled with the sentiments of the infidel authors whom they study in order to master these languages. They gain a knowledge that is not at all necessary, or in harmony with the lessons of the great Teacher. Generally those educated in this way have much self-esteem. They think they have reached the height of higher education, and carry themselves proudly, as though they were no longer learners. They are spoiled for the service of God. The time, means, and study that many have expended in gaining a comparatively useless education should have been used in gaining an education that would make them all-round men and women, fitted for practical life. Such an education would be of the highest value to them.

What do students carry with them when they leave our schools? Where are they going? What are they going to do? Have they the knowledge that will enable them to teach others? Have they been educated to be wise fathers and mothers? Can they stand at the head of a family as wise instructors? In their home life can they so instruct their children that theirs will be a family that God can behold with pleasure because it is a symbol of the family in heaven? Have they received the only education that can truly be called “higher education”?

What is higher education? No education can be called higher education unless it bears the similitude of heaven, unless it leads young men and young women to be Christlike, and fits them to stand at the head of their families in the place of God. If, during his school life, a young man has failed to gain a knowledge of Greek and Latin and the sentiments contained in the works of infidel authors, he has not sustained much loss. If Jesus Christ had deemed this kind of education essential, would he not have given to his disciples, whom

he was educating to do the greatest work ever committed to mortals, to represent him in the world? But, instead, he placed sacred truth in their hands, to be given to the world in its simplicity.

There are times when Greek and Latin scholars are needed. Some must study these languages. This is well. But not all, and not many, should study them. Those who think that a knowledge of Greek and Latin is essential to a higher education, cannot see afar off. Neither is a knowledge of the mysteries of that which the men of the world call science necessary for entrance into the kingdom of God. It is Satan who fills the mind with sophistry and tradition, which exclude the true higher education, and which will perish with the learner.

Those who have received a false education do not look heavenward. They cannot see the One who is the true Light, “which lighteth every man that cometh into the world.” They look upon eternal realities as phantoms, calling an atom a world, and a world an atom. Of many who have received the so-called higher education, God declares, “Thou art weighed in the balances, and art found wanting,”—wanting in a knowledge of practical business, wanting in a knowledge of how to make the best use of time, wanting in a knowledge of how to labor for Jesus.

The practical nature of the teaching of him who gave his life to save men is an evidence of the value he places upon men. He gave the education which alone can be called the higher education. He did not turn his disciples away because they had not received their instruction from pagan and infidel teachers. These disciples were to proclaim truth that was to shake the world, but before they could do this, before they could be the salt of the earth, they must form new habits, they must unlearn many things learned from priest and rabbi. And today those who would represent Christ must form new habits. Theories which originate with the world must be given up. Their words and their works must be after the divine similitude. They must not place themselves in connection with the debasing principles and sentiments that belong to the worship of other gods. They cannot with safety receive their education from those who know not God, and acknowledge him not as the life and light of men. These men belong to another kingdom. They are ruled by a disloyal prince, and they mistake phantoms for realities.

Our schools are not what they should be. The time which should be devoted to laboring for Christ is exhausted on unworthy themes and self-pleasing. Controversy arises in a moment if once stated opinions are crossed. So it was with the Jews. To vindicate personal opinion and petty interests, to gratify worldly ambition, they rejected the Son of God. Time is passing. We are nearing the great crisis of this earth's history. If teachers continue to close their eyes to the necessities of the time in which we are living, they should be disconnected from the work.

Many of the instructors in the schools of the present day are practicing deception by leading their students over a field of study that is comparatively useless, that takes time, study, and means that should be used to gain that higher education that Christ came to give. He took upon him the form of humanity, that he might lift the mind from the lessons men deemed essential to lessons which involve eternal results. He saw the world wrapped in satanic deception. He saw men earnestly following their own imagination, thinking they had gained everything if they had found how they might be called great in the world. But they gained nothing but death. Christ took his stand in the highways and byways of this earth, and looked upon the crowd eagerly seeking for happiness, thinking that in every new scheme they had discovered how they might be gods in this world. Christ pointed men upward, telling them that the only true knowledge is a knowledge of God and of Christ. This knowledge will bring peace and happiness in this present life, and will secure God's free gift, eternal life. He urged his hearers, as men possessing reasoning power, not to lose eternity out of their reckoning. "Seek ye first the kingdom of God, and his righteousness," he said, "and all these things shall be added unto you." You are then co-workers with God. For this I have bought you with my suffering, humiliation, and death.

The great lesson to be given to the youth is that, as worshipers of God, they are to cherish Bible principles, and hold the world as subordinate. God would have all instructed as to how they can work the works of Christ, and enter in through the gates into the heavenly city. We are not to let the world convert us; we are to strive most earnestly to convert the world. Christ has made it our privilege and duty to stand up for him under all circumstances. I beg of parents

to place their children where they will not be bewitched by a false education. Their only safety is in learning of Christ. He is the great central Light of the world. All other lights, all other wisdom, are foolishness.

Men and women are the purchase of the blood of God's only begotten Son. They are Christ's property, and their education and training are to be given, not with reference to this short, uncertain life, but to the immortal life, which measures with the life of God. It is not his design that those whose services he has purchased, shall be trained to serve mammon, trained to receive human praise, human glorification, or to be subservient to the world.

[1651] "Then said Jesus 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. 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." These are the terms of life made by the world's Redeemer, before the foundations of the earth were laid. Are the teachers in our schools giving the students to eat of the bread of life? Many of them are leading their students over the same track that they themselves have trod. They think this the only right way. They give students food which will not sustain spiritual life, but which will cause those who partake of it to die. They are fascinated by that which God does not require them to know.

Those teachers who are as determined as were the priests and rulers to carry their students over the same old path in which the world continues to travel will go into still greater darkness. Those who might have been co-laborers with Christ, but who have spurned the messengers and their message, will lose their bearings. They will walk in darkness, knowing not at what they stumble. Such are ready to be deceived by the delusions of the last day. Their minds are preoccupied with minor interests, and they lose the blessed opportunity of yoking up with Christ, and being laborers together with God.

The tree of knowledge, so-called, has become an instrument of death. Satan has artfully woven himself, his dogmas, his false theories, into the instruction given. From the tree of knowledge he

speaks the most pleasing flattery in regard to the higher education. Thousands partake of the fruit of this tree, but to them it means death. Christ says to them: "Ye spend money for that which is not bread. You are using your God-entrusted talents to secure an education which God pronounces foolishness."

Satan is striving to gain every advantage. He desires to secure, not only students, but teachers. He has his plans laid. Disguised as an angel of light, he will walk the earth as a wonder-worker. In beautiful language he will present lofty sentiments. Good words will be spoken by him, and good deeds performed. Christ will be personified, but on one point there will be a marked distinction. Satan will turn the people from the law of God. Notwithstanding this, so well will he counterfeit righteousness, that if it were possible, he would deceive the very elect. Crowned heads, presidents, rulers in high places, will bow to his false theories. Instead of giving place to criticism, division, jealousy, and rivalry, those in our schools should be one in Christ. Only thus can they resist the temptations of the arch-deceiver.

Time is passing, and God calls for every watchman to be in his place. He has been pleased to lead us to a crisis greater than any since our Saviour's first advent. What shall we do? God's Holy Spirit has told us what to do; but, as the Jews in Christ's day rejected light and chose darkness, so will the religious world reject the message for today. Men professing godliness have despised Christ in the person of his messengers. Like the Jews, they reject God's message. The Jews asked regarding Christ, "Who is this? Is not this Joseph's son?" He was not the Christ that the Jews had looked for. So today the agencies that God sends are not what men have looked for. But the Lord will not ask any man by whom to send. He will send by whom he will. Men may not be able to understand why God sends this one or that one. His work may be a matter of curiosity. God will not satisfy this curiosity; and his word will not return unto him void.

Let the work of preparing a people to stand in the day of God's preparation be entered upon by all who believe the word. During the last few years serious work has been done. Serious questions have agitated the minds of those who believe present truth. The light of the Sun of Righteousness has been shining in every place, and by

some it has been received, and perseveringly held. The work has been carried forward in Christ's lines.

Every soul that names the name of Christ should be under service. All should say, "Here am I; send me." The lips that are willing to speak, though unclean, will be touched with the living coal, and purified. They will be enabled to speak words that will burn their way to the soul. The time will come when men will be called to give an account for the souls to whom they should have communicated light, but who have not received it. Those who have thus failed in their duty, who have been given light, but who have not cherished it, so that they have none to impart, are classed in the books of heaven with those that are at enmity with God, not subject to his will or under his guidance.

A Christian influence should pervade our schools, our sanitariums, our publishing houses. Under the direction of Satan, confederacies are being formed, and will be formed, to eclipse the truth by human influence. Those who join these confederacies can never hear the welcome, "Well done, thou good and faithful servant;...enter thou into the joy of thy Lord." The instrumentalities established by God are to press forward, making no compromise with the power of darkness. Much more must be done in Christ's lines than has yet been done.

Strict integrity should be cherished by every student. Every mind should turn with reverent attention to the revealed word of God. Light and grace will be given to those who thus obey God. They will behold wondrous things out of his law. Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new. Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men. The Lord has chosen the foolish things of this world to confound the wise, and the weak things of the world to confound the mighty.

The Bible should not be brought into our schools to be sandwiched in between infidelity. The Bible must be made the groundwork and subject-matter of education. It is true that we know much more of the word of the living God than we knew in the past, but there is still much more to be learned. It should be used as the word of the living God, and esteemed as first, and last, and best in everything. Then will be seen true spiritual growth. The students will develop healthy religious characters, because they eat the flesh and drink the blood of the Son of God. But unless watched and nurtured, the health of the soul decays. Keep in the channel of light. Study the Bible. Those who serve God faithfully will be blessed. He who permits no faithful work to go unrewarded will crown every act of loyalty and integrity with special tokens of his love and approbation.

**Chapter 193—To Dear Brethren**

B-217-1897

Worldly Plans in the Publishing Work.

**Sunnyside, Cooranbong, N.S.W.****Dec. 10, 1897.***Dear Brethren,*

Many things of a corrupting nature, which should not be sanctioned for a minute have entered into the office at Battle Creek. These were of a character to eclipse the sacredness of the work. Men who had no experience in the earlier history of this work, men who knew so little of the building up of our institutions especially of the Publishing interests, seemed to have a superficial experience. Notwithstanding all the instruction, and warnings, and appeals given they went directly contrary to them, because they were not converted and were not prepared for the position they occupied in the office of publication. They were apparently interested in the work but did not disinterestedly labor for its advancement. Their selfish interests led them to bring in the worldly policy plan and to work in cheap, human principles, from a worldly standpoint. After the enemy came in at Minneapolis, was the time for more pronounced reforms to be made by our tried men in the Publishing work.

## Chapter 194—To A. R. Henry

[1653]

**H-15-1898**

**Stanmore, Sydney,**

**April 20, 1898.**

**A.R. Henry:**

*My Brother,*

I have a warning for you from the Lord. “All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.” “The meek will he guide in judgment, and the meek will he teach his way.” I feel very sad in regard to your case, for you are pursuing a course that is deciding your eternal destiny. You are in great trouble of mind, and you have given that mind to be worked by the powers of darkness. Satan is striving to destroy you, body and soul. When in Minneapolis, you took a turn that has influenced all your movements since then in the wrong direction. You must know that you are pursuing a course similar to that of Judas, who betrayed his Lord.

Your supposed wisdom in financial matters has led your brethren to cling to you, and to regard your judgment as superior. They have made a mistake. Notwithstanding all the light God has given his people in regard to the righteousness of Christ, they have not had spiritual eyesight to discern that all wisdom is from God. They have not discerned the truth. Linked up with Harmon Lindsay, you have betrayed sacred trusts, and you have both greatly hurt the cause of God. You must answer for your course of action before God. Would it not be well for you to consider what the end of all this will be? You have already gone as far under the inspiration of Satan as it is in any way safe for you to go. It is your privilege now to make a decided change. In the name of the Lord I warn you not to take one step further in the path you have entered upon. This is a life and death question. Call a halt, I beseech of you. Call a halt before it is everlastingly too late.

[1654]

[1655]

How disappointed is your Saviour in you in that you allow yourself to be governed by your own wayward fancies. How hard it is for you, in your own finite wisdom, to rightly explain or understand what is moral truth. Your exactions are not just or right. The Lord weighs all our actions. O that you could have a knowledge of your own wayward heart, before it is too late for wrongs to be righted. Your mind is tossed to and fro. Your fears and conflicts are continual. The word of God tells you that you are bought with a price, that you are not your own. Through the sacrifice of Christ, you are made the living temple, not of the world, but of your Father which is in heaven. Who will be your consolation when through your own choice and course of action, you will have severed the last link that binds you to God and to your brethren? There is reward and forgiveness with God, and if you now humble your heart as a little child before him, he will receive you. "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them and said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as a little child, the same is the greatest in the kingdom of heaven. And whosoever 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 mill stone were hanged about his neck, and that he were drowned in the depths of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe unto that man by whom the offence cometh.

The Lord sends his message to you. Satan is playing the game of life for your soul. Temptation is upon you, but shall the enemy have the victory? Will you ward off financial embarrassment by a crime which will re-act upon you both with a force that you do not now dream of? The test to barter your own soul for a mess of pottage, to become a traitor, is upon you. I want you to humble yourself before God. The Lord asks you to draw your feet from the precipice upon which you are standing, and walk in safe paths. Will you pursue a course that will forever separate you from the people of God? Ask yourself, Will it pay? Will you reveal to the world that you are a traitor, a betrayer? Will you rob the cause of God in order to be

revenged? What a position for you to be in. Fearful and fatal will be the effect upon your eternal welfare. As the test came to Hazeal, just so surely your test has come.

Will you consider that it was you yourself who acted a part in the work, that has brought the displeasure of God upon his instrumentality in Battle Creek. Not you alone, but those also who were connected with you, had warning after warning. God desires that the principles upon which his institution was first established, shall be maintained at any cost. There must be a close searching of the Scriptures, to know the way of the Lord.

[1656]

Under the gracious influence of God, you have often felt the moral obligations devolving upon you. But after the influence you received at the Minneapolis meeting, where it was popular to talk doubt, to question and resist the light God was sending, the sentiments there suggested one to another, acted upon your mind and heart like a poisonous malaria. Although every evidence that was essential was given in regard to the work which the Lord had begun in behalf of his people, although those present felt the convicting power of God upon heart and mind, they did not possess humility of heart to the acknowledging of the truth. They revealed that more evidence would accomplish nothing for them. It was not evidence that they needed, for this had been abundant. They needed meekness and lowliness of heart to confess. Had you yielded your pride and self-sufficiency then, you would have softened your heart, and been converted. But you kept your feet in the path of unbelief. You hated the messages sent from heaven. You manifested against Christ a prejudice of the very same character and more offensive to God than that of the Jewish nation. Nothing but spiritual blindness could so obscure your discernment that you would not see the working of the Spirit of God. You did see it, but you would not yield to it. You refused to admit the truth of the heaven-sent message. You, and all who like yourself, had sufficient evidence, yet refused the blessing of God, were persistent in refusing because at first you would not receive it. You did not search the Scriptures to obtain clearer light, but you obtained something with which to brace your mind to reject the Spirit of God, and strengthen your unbelief. This is your stumbling block, which no one but yourself can remove. Because of your false ideas, you cannot obtain a right understanding of what is

[1657]

truth and what constitutes the third angel's message. Had this blind obstinacy in you been yielded, you would have humbled your heart, and received the greatest blessing you ever had in your life. O what a terrible thing it is for any one to be deceived and deluded by Satan.

“Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light; let him trust in the name of the Lord, and stay upon his God. Behold all ye that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand. Ye shall lie down in sorrow.”

You and Harmon Lindsay have rejected the light sent you from heaven, which, if received, would have made you wise men. Your natural traits of character would have been brought into subjection to the Spirit of God, and your great desire would not have been to make provision for yourselves, in a way that is not honorable or righteous. These plans to follow the imagination of your unsanctified hearts have brought upon you blindness of mind and increased stubbornness of heart, until you could not feel the necessity of saving your souls unto eternal life. In your present state, you are both an offence to God. Your human, secret devising is as an open book before the Lord. He knows all your works, all your purposes of evil. He knows all your uncertain speculations. That eye that never slumbers or sleeps is cognizant of every action, of every scheme laid to betray his cause. You have laid your plans to hinder the work of God, and to bring reproach upon his cause. The Lord says, Shall I not judge for these things?

What are God's purposes toward you? They are to take you, poor worms of the dust, and transform you, moulding your characters after the divine similitude, and fitting you to be the companions of angels, and to hold communion with God. But you have cunningly laid plans to do injury to the cause of God, to divert the means into selfish channels, knowing all the time that these plans would bring embarrassment upon the work of God. But this is all written in the books of heaven. You have chosen another school than the school of Christ. You are bending your footsteps in the road that leads to death and hell, and this is the reason I write to you at this time.

Christ came to our world to counterwork sin. God has given his only begotten Son to die for sinners. He “so loved the world

that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” “Behold, the Lord’s hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.” “Their web shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not, and there is no judgment in their going. They have made them crooked paths: whosoever goeth therein shall not know peace.” [1659]

I call upon you in the name of the Lord. “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. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”

It is a sad position that you are in, and yet the Lord says, If they will return unto me with contrition of soul, I will heal them. Will you dare to defy God? Will you provoke his wrath against you? Do you know what you are doing? You little know the evil of an unconsecrated heart. Hazael is by no means the only illustration of the solemn truth that the heart is deceitful above all things, and desperately wicked. The history of Hazael is a memorable instance of the depths of evil to which men sink when under the control of Satanic agencies. Taking advantage of circumstances, Satan arouses all the evil tendencies of the natural heart. He seizes opportunities for setting on fire every evil propensity, until the man, who has had every opportunity for obtaining a rich experience in spiritual things, but who did not appreciate his advantages, becomes the dupe of the father of deception and falsehood. Such a man little knows the evil of the unsubdued, natural heart. A spark is enough to turn his unsanctified temper into a seething cauldron, that he cannot control. He is not master of himself. Satan speaks through him, and he is a [1660]

channel for the power of darkness. He is under the moulding hand of Satan, and he has so long been subjected to his control, that he has no power from the snare to go.

Thus it is with A. R. Henry. His brethren will do him no good by treating him harshly, neither will they do him good by conceding to his demands; for that would sustain him. If he is determined to bring forward accusations against me, let him know that he is not bringing them against me, but against the Lord, who has given me words of warning and reproof. It is against the Lord that he brings his charges.

The Lord has given me a message still again, that A. R. Henry has not worked on right principles, that he has dishonored God. Yet the Lord invites him to return, to repent, to humble his proud heart. He is arraigning the Lord for speaking to him in regard to his wrong course of action. Will the brethren pray for him, that the Lord may have mercy upon him. But if he will not hear, in no case gratify Satan by buying A.R. Henry's silence with money. If the case is put into court, obtain the wisest counsel, and let the man become as Hazael. In no case dishonor God. If any of the brethren have pursued a wrong course toward A.R. Henry, let them take it out of the way, and if possible save his soul from death. But it will not save his soul to gratify a covetous spirit, which shows that money is what he desires. Living in a straight place, will he sell his birthright as did Esau, for a mess of pottage?

I hope that A.R. Henry will bring forth fruit meet for repentance. Lay to heart the solemn truth, which will be entered on the record book of heaven. Here is a man arrayed against God, showing to the universe of heaven and to worlds unfallen, in clearer and still clearer light, that his character is moulded by Satanic agencies.

The mind cannot conceive, nor the tongue express, the depths to which it is possible for the stubborn, jealous soul to sink, who rejects light and refuses all entreaties, all warnings, all prayers. Oh, how needful that we all pray for Christian consistency. We are in the world, living among people whose eyes are shut to light, whose ears are open to hear all that is possible of the faults and errors of those who claim to believe the truth. Give no occasion for the devil to gain the victory. All hell triumphs when you do. Oh, how earnestly we should strive and pray that the hateful temper, the stubborn will,

shall be brought into submission to God. Watching unto prayer will save many souls. If our words and tempers are sanctified, we shall adorn the doctrine of Christ our Saviour. If our brethren conduct themselves as saints of the most high God, if they show under every test that they have faith in him whom they profess to serve, if they are not easily provoked, they will be witnesses for Christ. Those who are by faith children of Abraham, have a high calling, and they have an example that is in accordance with their light and privileges. They trust in Him whose day Abraham saw afar off.

I entreat of you, A.R. Henry, to break the power of Satan. No longer be fastened a slave to his chariot wheels. God's power alone can break this chain, break the fetters of Satan. Heaven is worth everything to you. Then break with Satan. Flee to Christ before it is everlastingly too late. A few more steps in the path you are pursuing will place you where light and truth will have no power over you. I send you this, for my soul has been wrestling in agony in regard to your case. I want you to be saved. I want you to have life, that life that measures with the life of God. I want to see you a victor. I want to see you an overcomer. Will you be this? Pursue the course you have entered upon, and you will divorce your soul from God; and then what?

[1662]

In much affliction on your account, I remain,

Your friend,

**(M. H. April 21, 1898.)**

## Chapter 195—To A. R. Henry

**H-41-1898**

**“Sunnyside,” Cooranbong,**

**May 16, 1898**

Testimony to A. R. Henry

**To A.R. Henry:**

“Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inherit the parched places in the wilderness, in a salt land, and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.”

I have not been able to sleep tonight; for vivid scenes have come up before me, in figures and symbols. I have been shown the condition of the people of God who have trusted in man and made flesh their arm. The state of the Michigan Conference is pitiable, but it is not beyond remedy, if the people will turn to the Lord with all the heart.

The present existing state of things was made to pass before me while I was at Salamanca, and I then gave my testimony before those assembled in the tabernacle. I did not speak my own words, but the words of the Lord. The power of God was upon me. Cautions, warnings, and reproof have been given to the men in responsible positions. If without delay these men had sought the Lord, he would have been found of them. Some did receive the message then, and since that time they have placed themselves under the banner of the great Leader. But those who did not walk in the light who did not seek to do the Lord’s will according to his appointment, have brought disaster upon the cause and reproach upon the people to

whom God has entrusted most solemn trust, which he would have them proclaim without faltering.

God has shown his people what is truth. He has opened to them the books of Daniel and Revelation, which set forth the truth for this time. Those who have closed their ears and their understanding to this truth, have imitated the people who in Christ's day would not receive the light. Evidence may be piled upon evidence, but men's hearts may be so hardened by the deceitfulness of sin that evidence, though greatly increased, will prove nothing to them, because it is not proof they want, but their own way.

There has been a strong resistance to the warnings and reproofs sent by God, among some who profess to believe the truth. Tonight my spirit is stirred within me, and at eleven o'clock I dress and take my pen to write the words given me for A. R. Henry. "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doing. As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. A glorious high throne from the beginning is the place of our sanctuary. O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters."

[1665]

Oh that all who have made flesh their arm and man their trust would even now in this their day realize their position, and cry to God in sincerity, "Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my praise." Will not the people turn to their God?

"Behold, they say unto me, Where is the word of the Lord? let it come now." Taunts such as these have always been made, and will continue to be made. Those who make this are inspired by the same spirit that led the priests to taunt Christ as he hung upon the cross, saying, "He saved others, himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God." There hung the world's Redeemer in his dying agony, put to open shame by his own

[1666]

people. What power was working on the minds of these teachers and leaders?- The same power that today is stirring the whole world with intense hatred against those who refuse to confederate with evil, but who reprove, rebuke, and exhort the wrong-doer, even to his face. The very same power has been working upon you, A.R. Henry, leading you to betray Christ as verily as it led Judas to sell him for money. You are selling your Lord, and betraying his cause to his enemies irrespective of consequences; and thus reproach is brought upon the truth. By so doing you demonstrate the truth of the warnings and admonitions that have been given you. You have just that measure of love and interest in the cause of God that you have revealed by your attitude toward it. Connected with others, you have made every effort to bring things under your control, and failing to do this, you would ruin the cause you professed to serve. Thus you show that you are doing the very work that the Lord revealed to me you would do.

Then dealing with men who needed all they could obtain with brain and pen to keep them from hunger and nakedness, you have followed principles of injustice. The Lord has left you and those who cherished the same spirit to reveal the motives that prompted you to action. Thus the testimonies of warning and reproof given you have been vindicated. The same spirit that led you to follow unjust measures when dealing with your fellow-men has led you to work away from the principles that the Lord designs shall rule in his cause and work, principles that the office of publication, at its establishment, was charged to maintain, until it should be no longer needed.

[1667]

Could your eyes have been opened as you with others sat in counsel, you would have discerned the unseen watcher marking your words and acting the hasty, overbearing spirit which controlled your decisions, especially when something took place to arouse your combativeness. A sufferer from indigestion, you have brought the results of this into council meetings and board meetings. You have presided when, owing to your diseased imagination, you were not fit to preside. You were not always in this frame of mind, but at times were conciliating and conceding. Angels of God were present to help you when you did wish and strive to do the will of God. But the prejudice that was created at Minneapolis, and

kept warm by being encouraged by those who were pursuing a course displeasing to God, set you and those connected with you in determined rebellion against truth and righteousness. At times you were strongly convicted that you ought to give up your opposition to truth, and pursue a different course, but you were too stubborn and too proud to yield. At Minneapolis all the evidence that was necessary to convince unprejudiced minds, was given. But many went from that meeting with the record against their names, Weighed in the balances of the sanctuary, and found wanting. You did not then take your position as you might have done upon the evidence given, and your course has brought its sure result. Afterward, when you had more convincing evidence, you would not walk in the light.

God is represented as weighing men, weighing their motives, their methods, their plans, their secret working and devising. He saw the sure outcome of your confederacy with others, and sent you and those united with you warnings concerning the true character and results of your work connection with the Lord's instrumentality. You and Harmon Lindsay have travelled much with Elder Olsen. He did not discern the spirit you were of, and therefore sanctioned many of your decisions, in the face of the warning that wrong principles were permeating the Office. Both you and Harmon Lindsay sowed tares wherever you went. Sometimes you did this consciously and sometimes unconsciously; for the atmosphere surrounding your souls was far from being the atmosphere of heaven.

[1668]

Wrong and unjust plans were followed in dealing with God's workers, and many of these workers were discouraged. Unfair, underhand scheming, opposed to true principles, were corrupting the office. There was constant devising and planning to obtain control of all the publishing business. Jealousy against the Pacific Press was fostered and cultivated. You intrigued to obtain control of their institution, although you may not recognize or acknowledge your action by this name; but it was so. The Conference taking on all the crippled institutions was a blind to obtain control of every interest, every institution, by the consolidation of all. God would not have this. He would have his institutions independent of each other, and yet in perfect harmony with each other.

In your dealing, you have sacrificed Christian principles. The dealing with authors has been dishonest and supremely selfish. This

has been presented again and again. God has been dishonored, and his law of ten holy principles, the transcript of his character, has been transgressed. The unseen witness beheld all wrong methods and contrivances, and the secret, underhand working. His curse rests upon all such selfish, dishonest principles.

[1669] When suffering under reproach, Hannah cried to the Lord, and the Lord heard her prayer, and gave her a son. Then she declared the glory of the Lord, saying, "The Lord is a God of knowledge, and by him actions are weighed." Again, Isaiah says, "Thou, most upright, do weigh the path of the just." Solomon declares, "All the ways of a man are clean in his own eyes, but the Lord weigheth the spirit." And David writes, writes, "Men of low degree are vanity, and men of high degree are a lie: to be weighed in the balances they are altogether lighter than vanity.

The motives that prompt men in responsibility to action when they are dealing with our brethren or with worldlings, must be according to the word of God, for they are acting as God's representatives. Not one of your council meetings, not one of your board meeting but was attended by angels of God, who waited to impart wisdom and to co-operate with every principle sustained by the law of Jehovah. In his books the Lord traced every motion made in these meetings, which his eye could discern as clearly as though there were no other interest in the world. He weighs every motive, every action. He has been grieved that his character has been misrepresented. A plan of working not at all according to Christ's plan has been followed. Men have been urged and induced by specious reasoning to agree to the terms of other men, and to sell their rights and publications. Men in positions of trust departed from veracity, and by their over bearing spirit and their arguments, they have prevailed over their fellow-men. Their course has been a great injury to the workers in the Office, and a still greater injury to themselves, because they have clouded their own discernment, and lost their spiritual eyesight. Thus the office established by sacrifice was fast becoming a cage of unclean birds. It was not an increase of light that was needed to cure these spiritual maladies; for the wrong doers chose darkness rather than the light that discovers darkness. God did not acknowledge these wrong-doers as workers together with him.

[1670] Every right motive, every right principle violated prepares the

soul for scheming and dishonesty. Those who follow such a course are making crooked paths for their feet, by which the lame will be turned out of the way. God hates these crooked practices. Christ died that he might take away our sins. He did not come that he might save us in our sins. But crooked paths and crooked practices have been sought out by some professing to believe the truth, and all that ingenuity could suggest has been taken to injure the cause of God. These plans and devices have been working like unholy leaven, just as the leaven of the Pharisees worked when Christ was on earth. All this has been done against the Lord Jesus. He has been betrayed by the wrong course of action followed, and the synagogue of Satan has triumphed.

Because the testimonies reproved you, notwithstanding the fact that hope and encouragement were presented if you would receive Christ and be converted, that he might heal your backsliding, you went farther than any man professing to be a Christian has ventured to go. You have left an example for all who are reproved to follow, if they will, and some in their enmity will try to carry out just what you have done. These deceived, unless they repent and are converted, deluded souls will soon have to receive sentence at a tribunal from which there can be no appeal. They will then truthfully say, "Lord, thou hast searched me and known me: thou art acquainted with all my ways: thou knowest my thoughts afar off. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

[1671]

The Lord is perfectly acquainted with your course of action. You have robbed his treasury to supply your exhausted funds, by exacting high wages, although when of your own accord you connected with the office, you understood that it could not pay its workers high wages. This was plainly stated; for I heard the words spoken, and heard you reply that you did not connect with the office from a financial standpoint. You then accepted the wages offered you.

But while professedly working in the interest of this institution, you betrayed the cause of God into the hands of its enemies, and would now hurt it all you possibly can. The Lord sees all this. There is not a transaction that he does not behold. You may well inquire,

“Whither shall I go from thy spirit? or Whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell on the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I may, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the light shineth as the day; the darkness and the light are both alike to thee.”

[1672] Any money that you shall claim from the Lord’s treasury, more than that which other workmen in the highest positions of trust have received, will be the dearest money you have ever had in your possession. “I saw a great white throne,” John writes, “and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead small and great stand before God, and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works.”

I have presented these things to you that you may not provoke the Lord’s anger by adding any more to your wrong by appropriating for your own selfish purposes means that do not belong to you. Those who gave you their confidence, and sustained you, were given instructions of your purpose to injure and betray the cause of God, but they did not believe that you would do as you have done. They were afraid of you, and kept in association with you, fearing that by disconnecting with you, they would bring harm to the cause of God. The people of our faith did not know how the means they were investing to sustain the cause of God was being used, and now an empty treasury stares them in the face. This has been brought about largely through your suggestions and management, when connected with those who did not see or understand your purposes.

[1673] In order to carry out your plans, you have involved the cause of God in financial difficulties, and now notwithstanding the great injury you have wrought, you demand a large sum of money, God calls you an unfaithful steward. When that wave of selfishness passed through the Office, when men exacted higher wages for their

work than any one should have received, light was given you in clear lines that the prosperity of the office depended on the unselfishness of those connected with it, that those who demanded such high wages would eventually oppress the hireling in his wages. They would use every means to receive books at little cost to the office, and thus accumulate means. Those who planned and devised to gain means in this [way] did not move in God's order, but followed impulses inspired by Satan.

God weighs every man in the scales of the sanctuary. Each one may have his own individual standard, but God's holy, immutable law, in which there is no variableness neither shadow of turning, is the standard that all must meet. Read, and take heed, lest ye perish in the way of your own choosing: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." God requires the powers of heart and mind and body. All these are the Lord's talents, lent by him to human beings that they may be used to his name's glory. Life itself is a talent of great value; for when health is once lost, it may be gone for good as far as this world is concerned. Just as long as life is granted to a human being, that human being, whether man, woman or child, is under obligation to employ his entrusted talent in God's service, keeping himself in the most healthful conditions, that he may offer to God an acceptable sacrifice, which is his reasonable service. When man by faith walks with God, he uses the great talent of life to the best advantage. As far as possible, he should keep mind, soul, and body in a healthful condition, that his discernment may be clear, that he may understand spiritual things. He must not be so devoted to common business things that he will make no difference between the sacred and the common, and like Nadab and Abihu neglect the special requirement that associates his service with a holy God. He is not to think that he is at liberty to use his own supposedly superior qualifications, without the holy fire, the vital, sanctifying element that makes his service acceptable to God.

[1674]

You have not preserved a vital connection with God. You have not had even a legal religion. "My people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

“I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye had entered ye defiled my land, and made mine heritage an abomination.” This is a description to the life of what presents itself to us at the present time. “The priests said not, Where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and they prophesied by Baal, and walked after things that do not profit, Wherefore I will yet plead with you saith the Lord, and with your children’s children will I plead....Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit.”

[1675] How have they done this? By conforming to the spirit of the world. They have used God’s capital to make a show, and as an excuse, they say that it is to give character to the work. But by doing this, they have gone directly contrary to the light God has given them, directly opposite to his admonitions and directions.

Is it because of the work in which you have engaged that you reach out your covetous, unsanctified hand to grasp all that possibly could be awarded to you for your supposedly valuable services. You are not sane upon this point. Without this highly prized ability, without your administration, the cause of God would today stand better in the sight of God and man.

Warning was given that your long journeys with Elder Olsen were not called for. He would have done tenfold more good if he had not made flesh his arm by leaning upon unsanctified human ability. This is an offence to God.

Our Redeemer has opened a fountain for the healing of the nations, and it is at infinite cost to ourselves that we forsake this fountain of living water for cisterns hewn out by human endeavor. These cisterns may contain a little of the water of life, but they are shallow. Our work calls for aggressive warfare. It is not money or position or expensive buildings that are essential in the work of God, neither is it achievements that win applause from men and administer to vanity. All these are human cisterns, which in a time of drought can hold no water.

[1676] The Lord has appointed resources, and we are to accept his provisions. The water of life is open to all. All may come and drink. God is speaking to you, A. R. Henry. Your broken cistern is failing.

Amid cares and disappointments, and mental and physical pain, your feverish thirst is not allayed; for you have forsaken the fountain of living water, and like many others, have tried, in weariness of heart and brain, to hew out cisterns in the resisting granite of your own lives, in order to secure your own ends. There is a fountain near you if you have not made the distance long by forsaking the living waters.

When the worship of God is the one devotion of your soul, you will love him supremely, and your neighbor as yourself. You have gone through years of selfishness and departure from God's ways. Has not your rebellion lasted long enough. By your influence the publishing house has been injured. You have transgressed a perfect, unchanging law. This law demands continuous, unswerving obedience. What record is written against your name? Have you kept the first four and the last six commandments? Have you loved God with a whole heart? Have you loved your neighbor as yourself?

God accepts no half-hearted obedience. He demands entire obedience to every precept of his law. A. R. Henry, you have a soul to save or to lose. Satan is playing the game of life for your soul, and he is winning his prey. Unless you change your course of action, unless you are converted, you will never see the kingdom of heaven. Can you afford to still pursue the course you have been pursuing for many years, irrespective of justice, mercy, or the love of God? You do not know yourself. If you put your covetous hand upon God's means, it will be but a little while before you will wish that hand had been severed from your body rather than you had done what Satan tempted you to do.

[1677]

To men God has committed high and holy trusts, and he says to them, Go labor in my vineyard. I would write more definitely, but if matters have been presented to you as they should have been, you have a knowledge of the tenor of the testimonies concerning the wrong principles which have entered into the management of the publishing house at Battle Creek and all our institutions.

You do not know yourself. When you shall awake, when by falling on the Rock, your stubborn resistance to the Spirit of God is broken, you will then say, "Enter not into judgment with thy servant, O Lord; for in thy sight can no man living be justified." There is no one living who fully realizes the grievous character of sin.

Pure, uncorrupted motives and principles must become a controlling power in our offices of publication. At your Board meeting angels of God have covered their faces, that they might not behold the wrongs devised. Yet I have still an appeal to make. Stop where you are. You have no more right to the large wages you demand than have I or your brethren. If you obtain them by fraud, by carrying your case to worldly men, please read your Bible, and see what it says on this subject.

[1678] These words are to a large degree applicable to Harmon Lindsay. What representation have you been giving to the world? Read your Bible, and see how far you have departed from its teaching. There is only one course to pursue with those who while connected with the work of God attempt to work on the principles upon which you have worked, who reveal in life and character pride, vain glory, avarice, covetousness, which would lead them to rob God, ambition, murmuring, bitterness, evil-speaking. They must be separated from the work. They must not be allowed to continue in it year after year, to the injury of the cause of God, and to their own spiritual and eternal ruin.

I tell you, now, my brother, that there is in your character alloy of so injurious a nature that it will destroy the value of the gold. You could not now pass through the gates of the city of God, because you have not reached his standard. You could not now be stamped with the impress of the divine similitude. Those who cannot pass the final review will be rejected as reprobate and worthless. Will you not now seek the Lord that you may find him.

*E. G. White*

**(M. H. May 17, 1898.)**

## Chapter 196—To Men in Responsible Positions in the Work

[1679]

B-26-1899

To the Men in responsible positions in the work.—

In 1883 while in Healdsburg, at the hospitable home of Bro. and Sr. Harmon, I was shown that the publishing work was arranged and established under the special supervision of God. Those connected with this work must also be under the supervision of God, else an order of things entirely contrary to the light of his word will be established. Those who trust to their own wisdom will plan to carry out their special ideas. This will bring results unfavorable to the advancement of God's cause. There are those who undertake to mould and fashion things according to their own perverted judgment, when it is plainly revealed that their own hearts need to be softened and broken under the controlling influence of God. How can it be safe to allow such men to control in your decisions.

A great work is in danger of being misshaped and deformed by human plans. It is in danger of being marred by men who do not lay their foundation upon the eternal Rock. They may regard some things as all right and other things as all wrong, just as they may be influenced in regard to the work. Their defective spiritual eyesight leads them to adopt a course of action that leaves God almost entirely out of the plans. They catch at ideas advanced by men who have not carried the burden of the work from the formation of the Church called Seventh-day Adventists. This people take the word of God just as it reads and keep the original Sabbath of the fourth commandment. They are distinguished from all others because they have obeyed the light given by the Lord in regard to the day to be observed as the Sabbath. After creating the world in six days, God rested on the Seventh, making that day a memorial of his creation. While the morning stars sang together and all the

[1680]

sons of God shouted for joy he sanctified and blessed the Seventh day. Seventh-day Adventists have been chosen by God as a peculiar people, separate from the world. The great Cleaver of truth has cut them out of the quarry of the world, and brought them in connection with himself. He has made them his representatives, and has given them the work of exalting his down-trodden law.

The work of God will be greatly marred if left in the hands of men who reason from their own human judgment. Self comes in, and traits of character that are not in accordance with the character of Christ put their impression on the work. A worldly policy is regarded as wise, while the divine policy, singular in the eyes of the world, is thought to be foolishness. A mark will thus be left on the work which will not appear objectionable, but which will receive God's disapproval.

[1681] New principles and decided movements are to find place in our institutions, for the guidance and instruction of the youth, that they may be aided to apply Bible principles to all that they do. Bible rules are to guide in the daily life, that the light of God may be seen in the welfare of the youth in our institutions. Every worker is to be a laborer together with God. No human being is to be put in a low place to be lorded over by any man, whatever his position. No one is to be kept from expressing his opinion. "All ye are brethren." "All ye have one Father. All ye are members of one family."

The youth will make mistakes, but these can and must be corrected without harshness or any manifestation of Satan. No one is to lord it over God's heritage. It is not right to try to lead human beings into right lines by manifesting the contemptible attributes of Satan. Those who have an indwelling Christ will not manage in these lines. None of the workers should be neglected, overburdened, or overlooked. If any discrimination made, it should be in favor of the youth. The chief interest should be to set them a correct example. Their future may be determined by their wise or unwise management.

At the conference in Battle Creek I had a testimony to bear to all in the conference. In every line of the work, in every institution there should be men who realize that the souls in their charge, if faithful to their trust, will be immortalized in the kingdom of God. Christ died to give them eternal life. By lives of rectitude they may receive

a reward greater than their teachers. But if the men in any line of work shall forget the instruction of Him who honored humanity by taking human nature, and shall use roughly one of God's little ones, it were better for him that a mill stone were hanged about his neck, and that he were cast into the depths of the sea.

Will those who occupy leading positions in any of our institutions bear this in mind? There is a Watcher who follows closely in the steps of all in places of trust. Their responsibility is just as much greater as their position is higher than that of the ones they are to teach. With pains-taking effort impart to those in your charge the knowledge you have received. Teach them to advance intelligently, that they may acquire adaptability in the lines of work to which they are called. Do not feel that your work is finished until you have made them as efficient as possible. [1682]

This work has been strangely neglected. The youth have been allowed to plod along in their own way and on a low grade when they might have advanced to higher grades, becoming capable of doing higher work. Those in charge of the work have not labored in a way that can meet God's approval. Many have given those under them a sharp thrust, a severe censure, which did not enlighten the one receiving it, but provoked feelings of retaliation. God asks, who hath required this at your hand? You are only a servant yourself.

The Lord would have Bro. \_\_\_\_\_ connected with the cause, if he will work patiently on these lines. My Bro., you do not know yourself. You need to learn self-control from the great Teacher. You need to learn to take care of the little things, to heed the words "Gather up the fragments." You cannot estimate the cost incurred by not bringing the principles of the word of God into the every day practice. Thus the religious life is marred. Religion can only bless where it influences. It needs to be brought into every line of work.

Bro. Henry Kellogg, the Lord has wrought upon your life and character, and you have a love for the truth. Jesus loves you, and he has placed you in a position of trust, connecting you with his sacred work. You might have revealed that the Lord had wrought much, but you have failed to consecrate yourself, soul body and spirit, to God both in home and business life. Especially have you lost much by not taking your place in religious assemblies, placing yourself under the most healthful influences, in the channel of light. The [1683]

precious opportunities for witnessing for Christ ought never to seem unessential. Do you know that when the people of God assemble to worship him, as earnest active witnesses, they receive a rich blessing. They are Christ's representatives and he is in their midst to bless.

My dear brother, you have turned your back to Jesus. Satan has stolen a march on you. He came in such a subtle manner, so deceiving and beguiling you, that his working did not appear to you to be the working of the enemy. You have failed to see the importance of maintaining righteous principles in all branches of the work.

Eating the flesh and drinking the blood of the Son of God means studying God's word. But you have cast aside the word of God for a class of reading that has separated you from God, and the result of this course of action has been seen in your words and actions, in your attitude toward those with whom you associate in the office. If you leave the cool snow waters of Lebanon for the turbid streams of the valley, your spiritual life will be of a malarious character. Put away all reading of a cheap character. It is exerting a baleful influence upon your soul. It is corroding your thoughts filling your mind with hay, wood, and stubble. You cannot possibly do the work of God with clear-sighted perception while you give your mind this food. Your choice of reading is dwarfing and crippling your spiritual experience.

[1684] If your soul is tainted, your lips utter perverseness. But your position gives you no right to utter cutting words. It is not your right to disturb the peace of any soul or to utter words that aggravate the temptations of one who is struggling to overcome. Thus you drive your fellow creatures to Satan's battle ground. When one needs to be corrected, it is humiliating for them to have their wrongs pointed out. Do this kindly. "Considering thyself lest thou also be tempted." The Lord sees far more faults in you than in those upon whom you have borne so heavily.

While at Minneapolis many things were opened before me in regard to the propositions made by A. R. Henry and others. These plans were not inspired by the Spirit of God. If you had then stood in the love of God, you would have been able to distinguish between righteousness and unrighteousness. Plans were formed regarding the management of the work which could not bear the light of day;

for the signature of heaven was not upon them. Those who made these propositions had no idea of where their plans and imaginations would carry them. They did not realize that they would be led to subvert right principles, to obtain control of facilities that they might manage matters according to their own ideas, to build up what they pleased and to bind about what they pleased. This planning and devising was not carried on in a frank open way, but in a way which caused God to write opposite their names, they have dissembled. They have falsified. They have worked according to the deceptive practices of Satan, in order to establish a confederacy which would enable them to obtain advantages when dealing with authors. These men went to Eld. Smith and induced him to accept the lowest royalty. [1685]

Your committee selected to judge books is a fraud. Scarcely one of the members know how to estimate books. They have contrived to place in the market books like Bible Readings, which would cost very little for publication, and yet bring in a large revenue. But books that the world needed have received but little attention. By wrong management they have been kept away from the people.

Take your Bible; read it; search it as for hidden treasures. Cling to the word. Pray and watch, that you may be able with clear, sanctified perception to consider the propositions made in council meetings. In no case neglect the work you must do for your individual self. You are not your own. You belong to God. You have been bought with a price, therefore glorify God in your body, and in your spirit, which are God's."

Every soul must be regulated by the law of God. Compare everything you propose to do with the law of God. Ask, is this the way of the Lord? As a man looketh into a looking-glass to see the defects in his face, so he must view his character in the great moral looking glass, comparing his character with the law of God. If men would do this they would see more clearly the result of their course of action upon their own souls and upon the cause of God, and they would fear to take one step in the wrong path.

A neglect to live by the law of God cuts off a large portion of a man's life from God. He does not keep the way of the Lord, and therefore he robs his Maker of the service due to him. This reacts upon himself; for he fails to gain that grace, that power, that force of character that it is the privilege of each one to receive who [1686]

surrenders all to God. Living apart from Jesus places him under Satan's temptations. He makes mistakes and errors in his work for the Master. His heart and mind is not conformed to the will of God. He does not obey God in the great matters which he regards as his special work, because right principles do not guide him in the doing of little things. He thinks the minor things of life unworthy of much attention, but the defects which he bears there pass into the larger things; he acts on the principles to which he has accustomed himself. The sure result is that Christian consistency becomes a hard lesson to practice. He has to work constantly against natural inclination and cultivated habits.

God calls upon us individually to conform our lives to the instruction given in the Old and New Testament. There can be no safe departure from the voice of God which speaks to us in his word. His rules are clearly specified; The standard which we must all meet is clearly defined.

The way of holiness is yet to be learned by those who have swerved from the will of God. In every act of life we are to be controlled by God's word. Every neglect in this line is a neglect of duty.

### MS-75-1899

Those who have been separating from Christ by reason of false theories and maxims and customs hear the truth sent from God as a strange thing and inquire, “Doth he not speak in parables?” They lose sight of God and his manner of working, which is often as unexpected to the agent whom he uses as to the people to whom the agent is sent. In some characters a prejudice is so strengthened by the first resistance of the truth that they take false positions, and hold to them, notwithstanding the most positive evidence from the word. With many there is an apparent desire to be much in prayer with God, and yet when the word comes from the Lord, they are startled into resistance, and they exclaim against it and the messenger as did the Jews, saying, “He is tearing away the very pillars of our faith.” In their blindness they do not comprehend what constitute the pillars of faith.

This departure from God and his word has for a long time been coming in; and it was God who called the attention of several of our brethren to the Scriptures, calling upon them to dig for the truth which had been buried beneath customs and traditions, as for hidden treasure. Truths which to many minds have been a great mystery are to be unfolded. “The word was made flesh, and dwelt among us.” This word is in a special sense to be proclaimed, that those who believe in Christ as a personal Saviour may have eternal life.

When the Israelites were dying from the sting of the fiery serpents, a brazen serpent was uplifted in the midst of them, that all might look and live. But there were those who stopped to reason regarding the foolishness of looking for relief to this means. That they should be healed by looking at a piece of brass was absurd to their minds, and they said, “We will not look.” This decision was fatal, and all who would not accept the provision made perished.

[1688]

The brazen serpent was uplifted in the wilderness that those who looked in faith might be made whole. In like manner God sends a

restoring, healing message to men, calling upon them to look away from man and earthly things, and place their trust in God. He has given his people the truth with power through the Holy Spirit. He has opened his word to those who were searching and praying for truth. But when these messengers gave the truth they had received to the people, they were as unbelieving as the Israelites. Many are cavilling over the truth brought to them by humble messengers. They question, How can this message be truth? How is it possible that by looking to Jesus and believing in his imputed righteousness, I may gain eternal life? Those who have thus refused to see the truth do not realize that it is God with whom they are in controversy, that in refusing the message sent them, they are refusing Christ.

[1689] Nicodemus was surprised that Jesus should tell him he must be born again. "How can these things be?" he asked. "Jesus answered and said unto him, "Art thou a Master in Israel, and knowest not these things?" The same question may be applied to those today who while standing in positions of trust know not the truth God has sent to his people. After years of refusal, they see glimmerings of light, but they have not entirely put away their sinful unbelief, and all heaven is ashamed of them. If these souls would only make the experiment, taking their burden of sin to Jesus for his forgiveness, they would understand what it means to be justified by faith, and their testimony would be heard in the congregation, "The Saviour has cleansed us from all sin. We have peace with God through our Lord Jesus Christ."

Christ's lessons were not a new revelation, but old truths which he himself had originated and given to the chosen of God, and which he came to earth to rescue from the error under which they had been buried. He himself was the great center of light and truth, but his instruction to the Jewish people was a new revelation to them. The Jewish economy is not yet fully comprehended by men today. Truths vast and profound are contained in Old Testament history. The gospel is its interpreter, the key which unlocks its mysteries. The plan of redemption is unfolding these truths to the understanding. For a few years in the past, and especially since the Minneapolis meeting, truths have been made known that have been of great value to the world and to the people of God. The way has been made so plain that honest hearts cannot but receive the truth. But there are

still treasures to be searched for. Let the shaft which has begun to work the mine of truth sink deep, and it will yield rich and precious treasures.

My heart aches for the heritage of the Lord. Precious souls in whom I have been interested for years are refusing the light which would place them under the guardianship of the Holy Spirit, to be moulded after the divine similitude. They have taken their stand on the strong side of the question, and view everything in the light of their previous opinions. How sad I have been made to see them turning from light, and choosing to walk in the sparks of their own kindling. Human wisdom and knowledge has taken the place of the Holy Spirit's teaching. Men who do not walk in the light will walk in darkness and know not at what they stumble. They choose their own way, and not the way of the Lord. We would echo the words of Christ, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." "The words which I speak unto you, they are spirit and they are life."

[1690]

God designs that the plan of redemption shall come to his people as the latter rain; for they are fast losing their connection with God. They are trusting in man, and glorifying man, and their strength is proportionate to the strength of their dependence. Some matters have been opened before me which will be fulfilled ere long. We are to know more than we do at the present time. We are to comprehend the deep things of God. There are themes to be dwelt upon which are worthy of more than a passing notice. Angels have desired to look into the truths which are revealed to the people who are searching God's word and with contrite hearts praying for wisdom, for greater lengths and breadths and heights of that knowledge which God alone can give.

Hundreds of commentaries have been written upon the gospel by men who are called great, and as we near the closing scenes of this earth's history still more wonderful representations will be made. We need to study the Scriptures with humble, contrite hearts. Those who will devote their powers to the study of God's word, and especially the prophecies referring to these last days, will be rewarded by the discovery of important truths. The last book of the New Testament Scriptures is full of truths that need to be understood. Satan has blinded the eyes of men, and they have been glad of any

[1691]

excuse for not making a study of this book. Here Christ has declared through his servant John what shall be in the last days.

Every Bible student in our school should study these prophecies with diligence. As we search the Scriptures, the character of Christ will appear in its infinite perfection. He is the one in whom our hopes of eternal life are centered. He is eternal life to all who will eat his flesh and drink his blood. Those who will look to him may be healed of the serpent's sting: for he is sin-bearer, the only remedy for sin. By beholding him, we may become changed into the same image. Nothing must interpose between the soul and God. Faith, love, adoration, are to grow in the soul of the student. We are in possession of the richest treasures of truth, and if we follow on to know the Lord, we shall have a large field in which to work. The word records the deeds of mercy and the wonderful restoring power of Jesus. With aching hearts we read of his sorrow because of the sins we have committed, We may learn too how through his suffering and sacrifice in our behalf, we may be complete in him. Inspiration [1692] tells the story which is of more importance to us than all human learning, however broad and deep.

“This is life eternal,” Christ said, “that they might know thee the only true God, and Jesus Christ whom thou hast sent.” Why do we not realize the value of this knowledge. Why are not these glorious truths glowing in our hearts, trembling upon our lips and pervading our whole being.

In giving us his word, God has put us in possession of every truth essential for our salvation. The storehouse of the unsearchable riches of Christ is open to heart and mind. Thousands of men and women have drawn water from the wells of salvation, yet there is no diminishing of the supply. Thousands have set the Lord before them, and by beholding been changed into the same image. Their spirit burns within them as they speak of his character, telling what Jesus is to them and what they are to Jesus. But these men have not exhausted the grand and holy themes. Thousands more may engage in the work of searching out the mysteries of salvation. The life of Christ and the character of his mission may be dwelt upon, and rays of light will shine forth more distinctly at every attempt to discover truth. Each fresh search will reveal something more deeply interesting than has yet been unfolded. The subject is inexhaustible.

The study of the incarnation of Christ, his atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last, and looking to heaven with its unnumbered years, he will exclaim, "Great is the mystery of godliness."

## Chapter 198—To W. S. Hyatt

**H-183-1899**

**Mainland, N.S.W.**

**Nov. 9, 1899.**

*Dear Brother Hyatt,*

I have some things to say to you which must be said. The first difficulties with brother Philip Wessels were created by the confusion that came into Battle Creek from the Minneapolis meeting. Two years of opposition were brought in and at two general conferences a spirit prevailed among some of our leading men which was not inspired by God. Here were Brother Philip Wessels and his brother who afterward came into the possession of much property. Had the influence of the leading men of Battle Creek been pure and holy, what an influence would have gone forth from them to help and strengthen and settle the Wessels family. But disunion and rejection of light were the prevailing sins of those who had been long in the faith. They stood in stubborn defiance of truth and light and evidence, and the crooked paths made by them had an influence to unsettle the confidence of the Wessels brothers.

[1694]

Better had it been for these brethren if they had never seen Battle Creek, for their minds were only confused and led astray by the pride and outlay of means they saw in the carrying on of the work in our schools. And the errors of Battle Creek would be seen in all they undertook in South Africa. Their experience might have been of an entirely different character had the work in Battle Creek been carried forward in simplicity, each worker learning Christ's methods of labor and his meekness and lowliness of heart. But money was misappropriated. Ambition and outward display was brought in, and things were not as God had specified they should be. He designed that the work should be carried forward in integrity and strict economy, for the vineyard of the Lord, which is the whole world, was to be worked.

Every institution we establish, every sanitarium and publishing house and church, should bear the inscription, "To him who hath loved us, and died for us, we dedicate this building, whose foundation and top stone were laid in His precious name." Everything that is done in the furnishing of these buildings should be done with reference to economy. Tasteful, appropriate structures should be erected to give character to the work, but there should be no unnecessary outlay of means. God designs that the work of the ministry shall be regarded as sacred. It is not to be in any way demerited. It is God's plan to work through His instrumentalities, His chosen earthen vessels, and men are honored when He places them as His appointed messengers. The work of preaching the word, presenting Christ crucified as the world's Redeemer, bears the divine credentials, and proof of its sacred character is given in the conversion of souls. It is not the large buildings erected for show that give character to the work, but the winning of souls to Christ. This seals the teacher as a living oracle, as Christ's apostle. This will demonstrate that the work we are doing is of God. "By their fruits," Christ said, "ye shall know them."

I will say to my brethren in South Africa, there has not been that wisdom and keen foresight used in dealing with the Wessels family that there should have been. These brothers have invested their means in buildings and in various ways to sustain the work, and what use have you tried to make of them. True, they have not been free from mistakes and errors, but others, who have had much greater light, have revealed that they also erred. Have you given these brethren encouragement and wise, judicious help, or have you closed every avenue whereby they might be helped to be laborers together with God? Have you left them to drift whichever way they would, while their money was tied up in your buildings? Have you not, by your course of action, testified that you did not appreciate the work that has been done with their money? Have you not crowded out their influence, that they might have no part or lot with you? Much more might have been done than has been done to bind them up with the work.

[1695]

The brethren in the ministry need every day the converting power of God upon them, else they will reveal how true are the words of Christ, "Without me ye can do nothing." Lines of work could have

[1696]

been entered into that would have called the young men of the Wessels family to act a part in God's cause. Then they would not have drifted away into the world to invest their money in worldly enterprises, but would have been obtaining an experience of value. Were you in their place, how would you feel? The Lord does not approve of the course of action pursued by the church. Ministers need daily the melting grace of God in the heart. They need the love of Christ shed abroad in the soul. They need to censure less, and give far more encouragement. Let us be faithful with one another. Church members should understand that they are not all converted. There are many who need to have the soul-temple refined and cleansed and purified, to open the windows of the soul heavenward and close the doors earthward.

[1697]

There is need of an advance movement on the part of God's professed people. We need to draw nigh to God, and see if there are not jealousies and evil-surmisings that are keeping the Saviour away. Selfishness and self-sufficiency close the door of the heart against Jesus, saying, "I want not thy way but my way." Humble yourselves under the hand of God, and he will lift you up. Your simple, heartfelt confessions of hard-heartedness, worldliness, and love of display and pleasure will be heard by God, and these sins will be seen as they appear in the sight of a holy God. The simple prayer of faith is music in the ears of the Lord. But you cannot have faith unless you talk faith and live faith. Then you may expect large things. The Holy Spirit will come upon you, and convert you, soul, body, and spirit, and you will show to all around you that your face is turned heavenward. You will be moved to holy endeavor. There is need of heart searching and seeking after God. Then God will take the stony heart out of your flesh, and give you a tender heart, which he can impress. May the Lord help and teach and lead and guide us by his Spirit, that in life and character we may be fashioned after the divine pattern.

I address every church member. Open the door of the heart and let Christ into the soul. I address every laborer: Put on Christ. In this will lie your greatest triumph. Every minister, every worker in any line needs to put on Christ and have the mind which dwelt in Christ. There is revealed too little deep insight into the situation and

real necessities of the Lord's blood-bought heritage. Souls have cost too much for us to be careless and indifferent in regard to them.

It is a sad fact that not all the men who have come from America as workers have been a help and blessing in South Africa. They were not living in connection with God. This has cost South Africa much. There are those who have not exercised wisdom in dealing with human minds, who have been too indifferent to reach out a hand warm with sympathy and earnest, intelligent love to help the ones Satan has tried to secure for his service. Circumstances consign every man, whatever his position, to a practical test; and the actual results of this test are offered to the world for inspection. "By their fruits," Christ said, "ye shall know them."

Differences of opinion will always exist, for every mind is not constituted to run in the same channel. Hereditary and cultivated tendencies have to be guarded, lest they create controversies over minor matters. Christ's workers must draw together in tender sympathy and love. Let not any one think it a virtue to maintain his own notions and suppose he is the only one to whom the Lord has given discernment and intuition. Christian charity covers a multitude of that which one may regard as a defect in another. There is need of much love and far less criticism. When the Holy Spirit is manifestly working in the hearts of ministers and helpers, they will reveal the tenderness and love of Christ. [1698]

Many things which have reference to outward forms are not all defined in the Scriptures, but are left unsettled; and personal preferences have often been urged too strongly over these matters. When every item is not in accordance with the practice of some other of the body of believers, let not little variances swell into grievances and cause disunion. The methods and measures by which we reach certain ends are not always precisely the same. We are required to use reason and judgment as to how we shall move. Experience will show what is the fittest course to pursue under existing circumstances. Let not controversy arise over trifles. The spirit of love and the grace of our Lord Jesus Christ will bind heart to heart, if each will open the windows of the heart heavenward and close them earthward.

The sins marked out in the word of God must not be allowed to enter the life, as of little consequence. If we would faithfully walk in the light of God's word and will, we must be determined

that we will not dishonor God by a lax, loose course of action. It is often the case that the customs and climate of a country make a condition of things that would not be tolerated in another country. Changes for the better must be made, but it is not best to be too abrupt. The truth received into the heart sanctifies the receiver. The power of the grace of God will do more for the soul than controversy will do in a lifetime. By the power of the truth how many things might be adjusted, and controversies hoary with age find quietude in the admission of better ways. The great, grand principle, "Peace on earth and good will to men," will be far better practiced when those who believe in Christ are laborers together with God. Then all the little things which some are ever harping upon which are not authoritatively settled by the word of God, will not be magnified into important matters.

The great want in South Africa in religious lines is a clearer sense of the presence of God in every agency and in every enterprise. The purity and holiness of God is the great subject which must awaken the senses to the necessity of true conversion. While on one hand danger lurks in a narrow philosophy and a hard, cold rule of orthodoxy, on the other hand, there is great danger in a careless, impure liberalism. The great theme ever to be kept before people is the indwelling and co-working of divinity, expressed by Christ in the words, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Love your enemies, do good to them that hate you, and pray for them which despitefully use you, and persecute you: that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking nor jesting, which are not convenient; but rather giving of thanks."

Let this entire chapter be studied by those who claim to believe the truth for this time. Open the heart to the grace of Christ. While we lament deplorable errors, let us receive the precious lessons of instruction the Lord Jesus has given us. God requires every heart

to be filled with pure, clean, sanctified, Christlike love. The love of Christ must not be lost out of our humanity. We are laborers together with God. Ye are God's husbandry; ye are God's building. Christ declares, "Without me ye can do nothing." Then open the door of the heart and let Jesus in. He is the great worker as well as the law-giver. The members of our churches need to awake to the realization that they must have none of self and all of Jesus. We must cooperate with the Lord Jesus. The soul is to be awakened to cry aloud with every aspiration for the living God. Let your swelling, struggling heart break for the longing it has for the indwelling of the Holy Spirit. Let everyone who has had an experience in their life in Christ show an earnest faith in God as the true worker. Show that you realize that you are only a channel through which God works. Appreciate the fact that God is our efficiency. We do not remember this, and therefore we lose much in religious experience. We work ourselves in place of being worked by the Holy Spirit's power. We forget to regard ourselves as merely agents.

We are to contemplate Christ. We are to do our God-given work in our respective places, and by our own example call out the energies of the church to a strenuous co-operation with heavenly agencies; for it is God that worketh in us to will and to do of His good pleasure. God will honor His own name if we will clear the way by confessing our sins and removing every stumbling block out of the path of those who would be Christians were it not for the imperfect course of action pursued by those who claim to be followers of Christ. [1701]

Constantly we fall into the error of imputing to the human agent that which should be ascribed to God. This is one great reason why the Lord cannot glorify His name as He longs to do. If He did, the human agent would become self-sufficient, self-exalted. Men would ascribe to themselves and to their human energies the honor that should be given to God alone. We need to walk humbly with God, As teachers, we should be very careful to make straight paths for our feet, lest the lame be turned out of the way. In union with divine agencies, we shall have hope and assurance of success, but not a jot of the glory is to be ascribed to man. Having through faith, living, unwearied, persevering faith, secured the co-operation of an all-powerful agency, men must not make the mistake—now the

[1702]

reason of the great feebleness seen in the churches—that it is their goodness and their merits that have done this great work. When this feeling is cherished, self-exaltation comes in and dishonors God. Self appropriates to itself the glory that God should have. As God's human agents we are to work with unremitting diligence, straining every spiritual sinew and muscle to lay hold of a power out of and above ourselves. Only thus can we accomplish our work. The Lord Jesus is beside us, ready to grasp the hand that is outstretched to Him who is omnipotent. When our hopes are fulfilled, self is hid with Christ in God, and all glory is given to the Captain of our salvation, who has anointed us with the oil of gladness by His divine efficiency. Then we go forth, working like inspired laborers together with God.

There will always be conditions in God's work. Every man is called upon to dedicate himself unreservedly to God, soul, body, and spirit. Amid self-denial and trial, discouragement and suffering, with the devotion of a martyr and the courage of a hero, he is to hold fast to that hand that never lets go, saying, I will not fail nor be discouraged.

[1703]

How much might have been accomplished in South Africa if the men sent to that field had been devoted Christians. But self was not hid with Christ in God, and therefore they exhibited self in large proportions. It grieves my heart to think of what might have been if all those who entered that missionary field had been humble, devoted, consecrated workers. Those who enter any portion of the Lord's vast vineyard should understand that their supposed acquired abilities will not give them success in their work. A too great recognition of self will place one where he will be alone, terribly alone, without the co-operation of his brethren, and without the co-operation of heavenly agencies. Some of the workers sent from America to Africa have been hindrances and not helps. The day of God will reveal the results of their work. They made confusion because they were not converted. Self was working without the power of the pure, true agency. Had these workers been sanctified, purified, and cleansed from all selfishness and self-superiority, had they had a genuine experience in the things of God, had their example and influence been right, Africa would not be what it is today. The grand, far-spreading influence of the truth would have embraced

other territories. But some were selfishly afraid that the means in Africa would be used to open new fields.

A grand and noble work might have been in adding new territory to the kingdom of God with money that has been invested in America. I have felt intensely for the Wessels family, who have invested means here and there in the work in Africa, and then have been disappointed in the workers. They saw that the work did not advance and grow. Was there not a cause? Unconsecrated persons, who at home show that they are unfit to be missionaries, should never be sent into distant fields to work. Let those only enter missionary fields whose senses are sanctified, who move no faster in the investment of means than they have ability to perfect the work.

If in Africa there had been consecrated workers to push their way into unworked fields, with the full co-operation of the men who are bearing responsibilities, the influence of this work would have added large numbers to the Lord's kingdom. But the same error has been committed in Africa that was committed in Battle Creek,—a center was made in one place at a large outlay of means, while other portions of the Lord's vineyard which should have been worked were neglected. God will use in his work humble men who do not think themselves so useful that they trust to their own judgment and efficiency. In Africa there were those who because of their humility were supposed to be unable to do much. Christ worked with these men. God gave them wisdom. But supposedly wiser men bound about the work, and gave little encouragement for it to advance. The very means that was needed to enter and establish the truth in new territories was placed in America where it would not do the greatest amount of good. God has seen all this, and has presented it to me. There was need of that means in new and unworked fields in the Lord's vineyard that the standard of truth might be uplifted. Had the work been done that needed to be done, men of talent would have come to a knowledge of the truth, men who could have translated our books into different languages. Every dollar expended in America in adding building to building was needed in the fields that might have been entered but were not because many of the workers sent to South Africa were not sanctified. They were unable to take in the situation. They were not willing to deny self, lift the cross, and follow where Jesus led the way.

[1704]

[1705]

I am in sore distress as I see and understand what might have been done, yet was not done in a field that needed money and workers. Light was given to me to call to the Wessels family for money needed in the opening of new fields, in the carrying of the message into new territory, where the truth should shine forth into the dark regions of heathenism. These fields needed the money that has been absorbed in America. The Wessels family has invested some money in the work in Australia. Thus they have helped us to educate missionaries to go into unworked fields.

The greatest praise men can bring to God to exalt His sovereignty is to make themselves consecrated channels through which He can work. The Lord's work is to be done, and He called upon the members of His firm to act their part as obedient servants. If they have been fitted for service by the grace they have received, they are laborers together with God, but if they have not received this grace, they will be only hindrances. Through all the ages men have worked contrary to God, as did Balaam, because they have brought selfishness and covetousness into the work, leaving God out of their hearts and plans. The angelic agencies are represented as eager and longing to bring divine resources to human agencies for the conversion of souls that the Lord may be glorified. But there are many men and women who are not daily converted to God. They weave self and their own plans into the sacred work, and they are hindrances. God could bless consecrated human instrumentalities who are willing to let the divine influences use them to encircle the world, yet heaven waits while men get in the way of His work with their own plans and methods. God says, Take up the stumbling blocks; make room for me to work; prepare the way of the Lord and make his paths straight.

*Ellen G. White*

## Chapter 199—To S. N. Haskell and wife

[1706]

**August 13, 1900. H-121-1900**

**Sunnyside, Cooranbong, New South Wales,**

*Dear Brother and Sister Haskell,*

These cold mornings I am unable to write much, but will write a few lines to you. Since the cold weather has come I have not been as well as I could wish, but if I do not attempt to write much or to speak long I get along very well.

I received a letter from Brother Irwin stating that Dr. Kellogg has at last taken his position against Sister White, because she does not sustain him in the work he has carried to such extremes. John Wessels went to America and took his position fully with Dr. Kellogg. He has made statements in regard to our work and our surroundings in Cooranbong which have no foundation in truth. He has proved himself untrustworthy and thus the matter stands. It seems to be Minneapolis acted over again in Battle Creek. John Wessels carried the news that W.C. W. and A.G. Daniells had plans all devised that Elder Daniells should be president of the General Conference and W.C.W. secretary, also president of the Foreign Mission Board. There is not one thread of truth in these statements. Such a plan has never been so much as thought of.

W.C.W. has felt very strongly, that under no circumstances should we locate in Battle Creek or East of the Rocky Mountains. Our position must be near the Pacific Press. We have planned to go into the country, in or near Fruitvale, so that we might have no connection with any duties or offices that would demand our attention. Here we hope to complete the book-making we now contemplate. We had gotten a good hold upon it here, but have not completed the work in hand because of our plan to leave this country the last of August. Willie was very loth to leave so soon, but it was my decided judgment that we must reach America before winter, since the change of climate at that time would be most trying to me at my age. So you can see that our plans were made not to get

[1707]

anywhere near a school or under the shadow of an office where our time and strength might be consumed as they have been in this new portion of the Lord's vineyard. We must be within ten or fifteen miles of the Pacific Press.

I had proposed that we occupy our home in Healdsburg. The fruit season would give us all the fruit we need. But W.C.W. objects. He thinks that we should not be near any school. This has been a problem for us to settle, and I have not yet fully decided not to go into our home at Healdsburg. But we will know better what to do when we reach Oakland and have opportunity to look about.

[1708] Be assured that we do not leave this field willingly. We intend to return as soon as it seems that God wills it. The climate agrees with me, and the hearts of the people are with my heart. I am loth, very loth, to leave at this time, when the sanitarium is going up and we are so much needed here. But I have sold my farm and all my farming implements, my furniture, and the stock and goods required on the place,—cows, horses, carriages. This is a great relief to us, although things are sold at considerable reduction. But I shall not have them to worry about.

I write you these particulars that you may see what our plans are in reference to our future work. My writings must be put in print as soon as possible, and we must be within ten or twenty miles of the publishing house, where the trams can take the workers quickly to and from the office.

Now in regard to the work in America: we have the fullest confidence in Brother Irwin as the proper man for the place he occupies. We see no reason why he should be exchanged for another man. The reports in regard to Elder Daniells taking his place are without the slightest foundation as far as my knowledge is concerned. But they are just as true as were the reports that were sent over from Healdsburg to Battle Creek to Elder Butler, in regard to plans that were to be worked up and prosecuted in Minneapolis. We do not worry. The cause is the Lord's; He is on board the ship as chief director, and he will guide our bark into port. Our Master can command the winds and the waves. We are only his workers, to obey orders; what he saith, that will we do. We have no need to be anxious or troubled. God is our trust. The Lord sends his richest endowments of reason and reasoning to a people he loves, and who

keep his commandments. He has by no means forsaken his people who are working in his lines. God is seeking to make his church the continued incarnation of Christ. The gospel ministers are the under-shepherds, Christ is the divine shepherd. The members of the church are the working agencies of the Lord. His church will stand out prominently. It is the Lord's body. With all its working forces it must become one with the great Head. Among the members of Christ's body there must be unity of action. They are partakers of the divine nature, having escaped the corruption that is in the world through lust. This lust has many branches and comprehends much; but those who are partakers of the divine nature will hold the doctrines of God's word in their purity. The Bible is to be followed implicitly.

[1709]

As God's commandment-keeping people we have a most sacred work to do in making clear, simple, and plain the spiritual basis of our faith. All need to become familiar with the requirements of God for this time. Influences of various kinds and orders will come in to sway the people of God from the saving tests for this time. But there will be brought in a vast amount of man-made tests that have not the least bearing upon the work given us of God to prepare a people to stand with the whole equipment of the heavenly armor on, without leaving off one piece. The word of God and his down-trodden law are to be made prominent in so marked a manner that men and women, members of other churches, shall be brought face to face, mind to mind, heart to heart with truth. They will see its superiority over the multitudinous errors that are presented and are pushing their way into notice, to supplement if possible the truth for this solemn time. Every soul is taking sides. All are ranging themselves either under the banner of truth and righteousness or under the banner of the apostate powers that are contending for the supremacy.

The word of God in his law is binding upon every intelligent mind. 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. This test must come to the churches in connection with the true medical missionary work, a work that has the great Physician to dictate and preside in all it comprehends. Under the great Head we are to present God's word requiring obe-

[1710]

dience to the system of Bible truth, which is a system of authority and power, convicting and converting the conscience. The demand of the word to obedience is a life and death question. The present truth for this time comprises the messages, the third angel's message succeeding the first and 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. We must devise and plan wisely, practicing simplicity and the strictest economy and manifesting Christ's likeness of character. 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. While we bind ourselves to the development of the truth in the past angels' messages, we are announcing the message of the third angel and of the other angels that follow the third, the second time proclaiming the fall of Babylon.

[1711]

We are to give the message, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird...Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This message is to come to the churches. We are to consider the best plans for accomplishing this. The message must be so presented as to command the attention of reasoning minds.

These sacred truths, believed and practiced, are not to be carried in any coercive manner, but in the spirit of the Master. The Holy Spirit will reach noble minds and the better spirit of men. In all our sanitariums there should be men who understand the doctrine of truth and who can present it by pen and voice. They will be brought in contact with men of no mean minds, and they should plead with them as they would plead with an only son. It should be our aim, saith the Lord, not to put in responsible positions of trust men who are not fitted by experience, men who do not take deep views of Bible truth.

Many suppose that appearance and style and pretence are to do a great work in reaching the higher classes. But this is an error. These persons can read these things. Appearance has something, yes, much to do with the impressions made upon minds, but the appearance must be after a godly sort. Let it be seen that the workers are bound up with God and heaven. There should be no striving for recognition by worldly men in order to give character and influence to the work in these last days. Consistency is a jewel. Our faith, our dress, and our deportment must be in harmony with the character of our work, the presentation of the most solemn message ever given to the world. Our work is to win to belief of the truth, win by preaching and by example, also by living godly lives. The truth in all its bearings is to be acted, showing the consistency of faith with practice. The value of our faith will be shown by its fruit. The Lord can and will impress men by our intense earnestness. Our dress, our deportment, our conversation and the depth of a growing experience in spiritual lines, all are to show that the great principles of truth we are handling are a reality to us. Thus the truth is to be made impressive as a great whole and command the intellect. Truth, Bible truth, is to become the authority for the conscience and the love and life of the soul.

[1712]

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.

There is a work to be done in our world, and, Brother and Sister Haskell, we must be of the number who will do this work. "Many shall be purified and made white and tried; but the wicked shall do wickedly, and none of the wicked shall understand." The inability to understand is because of the strong unwillingness to confess and forsake error and accept the truth which involves a cross. Satan will strive to retain every soul in his strong power. He will not willingly

[1713] let go his dominion over men who have influence upon other minds. Therefore God's own method of advancing the gospel in his dominion are met by great opposition from the whole synagogue of the Satanic agencies. As the last conflict with Satan will be the most decisive, the most deceptive and terrible that has ever been, so also will his overthrow be the most complete.

After breakfast. All but the last paragraph of the preceding letter I wrote between quarter of five and seven o'clock. My mind was clear, and the Spirit of the Lord was manifestly upon me as I wrote.

I shall try to place myself in the hands of the Lord moment by moment. I realize that the wisdom of man is foolishness; the wisdom of God is infallible. The final resurrection to judgment will complete on the one hand the triumph of Christ and his church, and on the other will be the destruction of Satan and his followers. Time will be the only sure revealer of God's plan. In every action God looks at the heart. No external arrangements in conformity with the world, to secure its friendship, can be made without positive danger of transgressing God's holy precepts. Pride and love of worldly praise lie at the foundation of all this self-exaltation and desire for recognition. These prompt a desire for outward show and an appearance of being linked with the friendship of the world. Self-righteousness which is so deceptive, is bound up with the unsanctified heart. The warning is given us, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." O that our physicians and ministers and church members may see this matter in its true bearing. O that they may exalt the Lord God, and let him be their fear and their dread.

## Chapter 200—To Officers of the Gen. Conf

[1714]

**Nov. 1, 1900-7-**

**B-139-1900**

**St. Helena, California,**

**Oct. 24, 1900.**

**To the Officers of the General Conference:**

*Dear Brethren,*

I have received a letter from Dr. Kress, written from Vancouver. He has written plainly, and seems to think it a very great mistake to hold the General Conference in Oakland. Before Brother Irwin left here, I plainly stated my ideas to him regarding this.

For the sake of the cause of God it is my duty to say that the reports made to you by -----, that Eld. Daniells was to be President of the General Conference in the place of Elder Irwin, and that W. C. White was to occupy a prominent position on the Foreign Mission Board, are most surprising falsehoods. Such a thought never entered our minds, and we have never said anything to cause such a report to be circulated. All my workers and W. C. White himself understand that in leaving Australia W. C. W. laid off every official duty that he might help me in my book work. I employ him as my general helper in this work.

An old cottage on my place is being fitted up as an office. In this there will be four rooms which can be occupied by my workers. We hope soon to get out some books which have been in a state of preparation for some time.

I am now located in the Pratt house under the hill on which the Retreat stands. The manifest working of the power of God in this matter is a cause of great thankfulness. Here I am retired from the strife of tongues. I decided that I could not make my home in Battle Creek, Healdsburg, or Oakland; and we made up our minds to wait and watch and pray for guidance as to where we should locate. It was a great surprise to us when this place was brought to our notice, and we saw plainly the hand of God in it. I was softened and

[1715]

subdued in spirit at the thought that God had selected this place for me, and I no longer questioned my duty in the matter of location. We acknowledge the unexpected interposition of Providence in our behalf under the most depressing circumstances. Light has shone amid uncertainty, and we now rejoice in certainty and in the peace of God. We do not doubt that God was the primary mover in the matter of our location, and may it be said of us as of the disciples, "They glorified God." The Lord has placed us here, and we will praise him. We are thankful to be away from the din and confusion of the battle. We would not place ourselves where we would become the sport of Satan's inventions.

[1716]

I shall not now relate the way in which the Lord will work in the future crisis, because the way is not prepared for me to do this. The Lord will fit men, women, and, yes, and even children, as he did Samuel, for his work, making them the repositories of sacred truth. He who never slumbers or sleeps watches over each one, selecting their spheres of labor in his broad missionary field. The last message of mercy is to be given to the world by the proclamation of gospel truth. All heaven is watching the aggressive warfare which God's servants are carrying forward under apparently discouraging circumstances. New conquests over the opposing elements of the world, over idolatry and heathenism, are being achieved. New honors are being won as the Lord's workers rally round the banner of the Redeemer, and raise the standard of truth. To the faithful ones, who learn of God, precious gifts are being imparted, that they may become laborers together with God, connecting the church here below with the church in heaven. All the angelic messengers are at the service of the humble, believing ones on earth; and as the redeemed army here below sing their songs of praise, the choir above join with them in their thanksgiving, ascribing praise to God and to Jesus the Son of God.

Let me tell you that I am not to pass again over the ground which I passed over at Minneapolis. I am not to be in the midst of scenes of contention and strife. I would most gladly bear my testimony to many thousands of people, but there are those who would not understand the message God has given me to bear. They have not been drinking deeply at the fountain of life, and they would not understand my words any more clearly than they have understood

my writings. They have a work to do in preparing themselves for the messages which may come to them when they are ready. [1717]

I do not refuse to go to Battle Creek if the Lord indicates that it is my duty to go. But I may not be present at the General Conference if it is held at Battle Creek, or even if it is held in Oakland. I have a great and most solemn work before me in preparing for publication the writings which till now have been merely private testimonies, to be laid away in a drawer, with no heed paid to their instructions. Should I now attend a Conference at Battle Creek or in any other place, and bear the clear cut testimony I would have to bear, there would be cavilling over the instruction given, as there has been over the written testimonies. There would be great blindness of heart, and a disposition to misapply truth. Poor unconsecrated souls would be brought into even greater danger and peril than they are in now.

Those who have not profited by the books, written as God has impressed me by his Spirit to write, would not be any more inclined to profit by the spoken testimony.

God has been greatly dishonored by the spirit which has led men to present matters in a false light. They have received evidence piled upon evidence, and have had all the light that will come to them in regard to the work given me of God. Until their understanding is sanctified, God will not be glorified by my placing before them the precious, sacred things he has given me. I therefore feel no call to meet with you at Battle Creek, where the enemy has been permitted to take possession of minds and hearts, leading them to deceive themselves and others. I have felt deep humiliation of soul as I have been led to understand the treatment of the light given me for the people. I will visit the churches, but I am not called upon to place myself where I will be subject to unsanctified speeches. To many souls all that I might do or say would be worse than lost. I will embrace every opportunity to work for those who are in the darkness of error, who have never heard the truth. I will attend meetings where I can talk with those who have never had the light to reject. [1718]

It seems impossible for me to be understood by those who have had the light but have not walked in it. What I might say in private conversations would be so repeated as to make it mean exactly opposite to what it would have meant had the hearers been sanctified in mind and spirit. I am afraid to speak even to my friends; for

afterwards I hear, Sister White said this, or, Sister White said that. My words are so wrested and misinterpreted that I am coming to the conclusion that the Lord desires me to keep out of large assemblies and refuse private interviews. What I say is reported in such a perverted light that it is new and strange to me. It is mixed with words spoken by men to sustain their own theories. I am warned to beware of those who although they have a profession of faith, are not meek and lowly in heart. They do not see themselves as they are. [1719] They do not work with Jesus, revealing his meekness and lowliness.

I fear that I cannot accomplish anything in the General Conference by speaking words to ears unsanctified and hearts unconverted, to men who know the truth, but do not obey it. I am sustained and greatly blessed when speaking to those who have not heard the truth. When doing missionary work among unbelievers, I am always receiving grace and power from God to give back to him.

Christ commissioned his disciples, "Go ye into all the world, and preach the gospel to every creature." What then? "He that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues: they shall take up serpents: and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick, and they shall recover."

There are a few who have felt the importance of the message, and who have solemnly taken up their appointed work, opening new fields instead of spending so much time in ventilating new theories in the churches.

When God's professed followers have an experimental knowledge of the truth, they will seek to fulfil the words of Christ. To his disciples the Saviour said, "These are the words that I spake unto you while I was yet with you, that all things must be fulfilled [1720] which are written in the law, and in the prophets, and in the psalms concerning me. Then opened he their understanding that they might understand the Scriptures."

This is the experience the Lord desires every Seventh-day Adventist to gain. He desires them to understand the Scriptures so thoroughly that they will have a whole treasure house of knowledge from which to draw. Then they will be able to feed the flock of God with his Word. They will not think that they must bring for-

ward some original theory in order to make their ministry successful. They will not think that they must hunt up tests new and odd and strange. These are sophistries which taste strongly of the dish, fables which have no power to sanctify, purify, and cleanse the soul from the uncleanness which sin brings in its train.

The teachers of the Word need on bended knees to seek for an understanding of the Scriptures. The workers in the Lord's vineyard need to draw continually from the Scriptures, not from the chambers of their imagination, sowing chaff among the wheat and making the chaff of more importance than the wheat, that they may secure glory for themselves. It is time that the men and women who have the Word of God in their hands rested not until the Holy Spirit gives them an understanding of the Word and works a reformation in their hearts. Then the movers in the proclamation of the last message of mercy for a fallen world will show that they are controlled by the Holy Spirit.

Truth, Bible truth, this is what the people need. They need none of the inferior tests which have been manufactured by men and attached to the truth as a part of it. These tests weaken those who believe them. We have a work to do of no inferior order. On our knees we are to claim the promises of God's word, asking that we may receive pure, unadulterated truth, and that we may see the necessity of practicing this truth and living by every word that proceeds from the mouth of God. Then men and women will be converted to the truth. The hand of God will be recognized in the raising up of new churches, baptizing with the apostolic spirit many who will go forth to do missionary work in places where the people know not the truth. These will need to be taught to gain an experience free from human sophistry.

[1721]

Such missionary work will furnish the churches with a sure, solid foundation, a foundation having this seal, The Lord knoweth them that are his. God will be glorified in his people. Christian missions will be built upon Jesus Christ. Under the supervision of God the work will go forward, and innumerable evidences will be given of the genuineness of the work. The workers will not seek to glorify themselves or any human being, but will praise God as the Designer and Organizer of every holy, ennobling work. They not only profess to be believers, but are believers. They are sanctified by the truth;

for truth acted as well as preached has a purifying influence upon the character.

[1722] In the home and in the church the true missionary for God is a living exposition of truth. He eats the flesh and drinks the blood of the Son of God, and his life is moulded according to the divine similitude. He understands and assimilates the Word, saying, "I live, yet not I, but Christ liveth in me." True missionary work leads those connected with it to bow before God in self-humiliation and in unfeigned gratitude to God for the past and present manifestation of his power. They hide self in Christ, praising and glorifying him as the One altogether lovely.

Christian missionary work is of great value to the home churches. By it the members, who know and believe the truth, are inspired with holy, sanctified zeal to deny self, to lift the cross of Christ, and labor with self-sacrificing zeal to send the truth to places nigh and afar off. Christian missionary work has a reflex influence upon the churches, an influence uplifting and sanctifying, demonstrating the importance of Christ's teaching in the sixth chapter of John. Christian missionary work has a salutary influence upon unbelievers; for as the workers labor under divine superintendence, worldlings are led to see the greatness of the resources God has provided for those who serve him. God's truth, demonstrated by the working of grace in the heart, multiplies the agencies of Christian usefulness and makes a decided impression upon the world.

[1723] God desires his servants to be living examples of the purifying influence of the truth. He desires them in life and character to show its ennobling, elevating tendencies. They are to illustrate the excellence of the truth, raising the standard of Christian courtesy, Christian tenderness and love. With an intensity of effort they are to seek and save those who are perishing in sin. Let the heart yearn even to breaking over those who know not the truth. The minds of believers must not be centered upon themselves, investigating every different feeling and writing to others for an explanation. Let them go to work and forget self in the loving desire to help perishing souls. Let them think and plan and act for those who know not God. It is not only the learned, the talented, who are to work for others. All who claim to believe in Jesus should work for others. This is Christian usefulness. We all need to show a holy dependence on

our heavenly Father. Devout dependence upon God, sanctification of spirit, earnestness in service, this distinguishes between those who serve God and those who serve him not. We who believe are to illustrate in our lives the excellence of the life of Christ. Church members are to arise and shine amid the moral darkness of the world. If we are united to the Light of the world, we shall reflect light to others. If we partake of the Saviour's rich grace, we shall be a universal blessing.

We are called upon to show a hallowed patriotism, to reveal the attributes of Christ in the home and in the church. Let all seek to manifest the benevolence of Christ. He gave his life to save a fallen world, and shall Christians, those who claim to be his representatives on earth, ever remain weak and inefficient? God help us to arise and take a most decided stand in the center of a large circle of benevolent work. Thus we may glorify and magnify the name of Him who is truth. We are laid under the most solemn obligations, to furnish in Christians missions a grand illustration of the principles of the kingdom of God. The church is to be active in its working as an organized body to diffuse the influence of the cross of Christ, working for those nigh and afar off. Under God all who will eat the flesh and drink the blood of the Son of God will be registered in the courts above, "Laborers together with God: ye are God's husbandry: ye are God's building." Controlled by the great Designer, they reveal what human beings can be when they wear the yoke of Christ, learning his meekness and lowliness.

[1724]

It is because so many of God's professed followers seek to be first that they cannot be trusted. Were they humble men, willing to be instructed and taught by God, they would be a power in showing the world the influence of truth upon the human character. Those who work in Christ's lines, never seeking to exalt self, will reveal steady progress and constant activity in missionary enterprises. They will not be satisfied unless church is added to church. Church members are not to center themselves in certain localities, forgetting that the Lord's vineyard is to be worked. They are to make aggressive warfare, planting the standard of truth in new places. God expects those in his service to contend earnestly for the faith once delivered to the saints.

## Chapter 201—The Law in Galatians

**Manuscript 87, 1900.**

**Oakland, California**

**Cir. 1900**

The Law in Galatians

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I am asked concerning the law in Galatians. What law is the school-master to bring us to Christ? I answer: Both the ceremonial and the moral code of ten commandments.

Christ was the foundation of the whole Jewish economy. The death of Abel was in consequence of Cain refusing to accept God's plan in the school of obedience to be saved by the blood of Jesus Christ typified by the sacrificial offerings pointing to Christ. Cain refused the shedding of blood which symbolized the blood of Christ to be shed for the world. This whole ceremony was prepared by God, and Christ became the foundation of the whole system. This is the beginning of its work as the schoolmaster to bring sinful human agents to a consideration of Christ the Foundation of the whole Jewish economy.

All who did service in connection with the sanctuary were being educated constantly in regard to the intervention of Christ in behalf of the human race. This service was designed to create in every heart a love for the law of God, which is the law of His kingdom. The sacrificial offering was to be an object lesson of the love of God revealed in Christ—in the suffering, dying victim, who took upon Himself the sin of which man was guilty, the innocent being made sin for us.

In the contemplation of this great theme of salvation, we see Christ's work. Not only the promised gift of the Spirit, but also the nature and character of this sacrifice and intervention, is a subject which should create in our hearts elevated, sacred, high ideas of the law of God, which holds its claims upon every human agency. The violation of that law in the small act of eating of the forbidden fruit,

brought upon man and upon the earth the consequence of disobedience to the holy law of God. The nature of the intervention should ever make man afraid to do the smallest action in disobedience to God's requirement.

There should be a clear understanding of that which constitutes sin, and we should avoid the least approach to step over the boundaries from obedience to disobedience.

God would have every member of His creation understand the great work of the infinite Son of God in giving His life for the salvation of the world. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not."

When he sees in Christ the embodiment of infinite and disinterested love, and benevolence, there is awakened in the heart of the sinner a thankful disposition to follow where Christ is drawing.

[1727]

## Chapter 202—Talk in College Library

Ms 43, 1901

### A Call to Reconsecrate, Reorganize, and Advance

I would prefer not to speak today, though not because I have nothing to say. I have something to say. The state of things that has existed in the conference is not clearly understood by some who occupy positions in the conference or by others who bear responsibilities in other lines of the work.

The work has been increasing; it has been growing. The light that I have had from the Lord has been expressed over and over again, not to as many as there are here today, but to different individuals. The plans upon which God wishes us to work have been laid down.

Never should the mind of one man or the minds of a few men be regarded as sufficient in wisdom and power to control the work and say what plans shall be followed. The burden of the work in this broad field should not rest upon two or three men. We are not reaching the high standard which, with the great and important truth we are handling, God expects us to reach.

[1728] Over and over again men have said, "The voice of the conference is the voice of God; therefore everything must be referred to the conference. The conference must permit or restrict in the various lines of work." As the matter has been presented to me, there is a narrow compass, and within this narrow compass, all the entrances to which are locked, are those who would like to exercise kingly power. But the work carried on all over the field demands an entirely different course of action. There is need of the laying of a foundation different from the foundation which has been laid in the past.

We have heard much about everything moving in the regular lines. When we see that the "regular lines" are purified and refined, that they bear the mold of the God of heaven, then it will be time to endorse these lines. But when we see that message after message

given by God has been received and accepted, yet no change has been made, we know that new power must be brought into the regular lines. The management of the regular lines must be entirely changed, newly organized. There must be a committee, not composed of half a dozen men, but of representatives from all lines of our work, from our publishing houses, from our educational institutions, and from our sanitariums, which have life in them, which are constantly working, constantly broadening.

I have been shown the fields which should have been opened in America. But where in California or Michigan, the two great centers of the work, is aggressive work being done? Where is seen the wrestling in new fields?

God desires that His work shall be a rising, broadening, enlarging power. But the management of the work is becoming confused in itself. Not that anyone wishes to be wrong or to do wrong, but the principles are wrong. These principles are so foreign to God's principles that God cannot bless those who work upon them. What must be done is to bring in other minds. Those who have been at work in the same channels for years have been discouraged and confused. We cannot entrust to such as these the tremendous responsibilities which are now to be handled.

Instruction has constantly been given as to the sacred, elevating, ennobling principles which should control in our institutions. The interests of the General Conference and all that concerns the handling of the work require minds that are controlled by the Holy Spirit. Unless those who have charge of the work give evidence that they are controlled by the Holy Spirit, unless they give evidence that they receive power from God to impart to the responsibilities with which they are connected, a change should be made without delay.

[1729]

God forbid, brethren, that this conference should close as our conferences have closed in the past, with the same management, the same tone, the same order. The Lord wants those who have a knowledge of the truth to come to their senses. He wants them to arouse. It is time for us to arise and shine because our light has come, and the glory of the Lord has risen upon us. If we are not going to do this, we might just as well close our conference today as later.

From the light God has given me, everything connected with this conference is to be regarded as most sacred. Why? Because at this time the work is to be placed upon a proper basis. Wrong principles have been followed. For the last fifteen years wrong decisions have been made; and now God calls for a change. He wants in His work men of faith and capability, men who realize that there is a ladder for them to climb round by round, and that those who climb this ladder will finally step off it into the everlasting kingdom of our Lord and Saviour Jesus Christ. Let us move heavenward. Let every thread of selfishness that has been woven into the work be now cut out.

[1730] The work should stand 100 percent higher than it stands today. The satanic agencies are working with all their power to weaken and destroy us, and unless there is a waking up among the people of God, the enemy will gain the victory. God calls upon us to arouse, to take hold of His work, and labor for time and for eternity.

Many are treading over and over again in the same ground. Our large churches ought to be turning out men who are educated and trained and disciplined, prepared to enter the Lord's vineyard; but what are they doing? The barren fields, specially in the South, are crying to God for help. These fields have scarcely been touched, notwithstanding the message that God has been giving for a number of years.

It is high time that this came to an end. Let the work be woven after the same pattern that it has in the past and it will finally come to naught. God calls for a decided change. Do not wait until the conference is over and then gather up the forces to see what can be done. Let us see what can be done now. Find out what power and intelligence there is that can be brought into the conference. Let all unite in taking hold of the work intelligently. This is what is needed.

Every institution should have a voice in the working of the cause in which [it has] an interest. God wants us to come to the place where we shall be united in the work, where the whole burden will not be laid on two or three men. Unless a change is made, Brother Irwin will soon be where he cannot work at all. He needs support. He has been in the work of wrestling so long that he must have a change or else he will break down.

[1731] We need men who will stand as true to principle as the needle to the pole. God will test the men who are given responsibilities in

His work, and unless they show that they have a true idea of what Christlike principles are, He will remove them and put others in their place. God wants us to know what it means to work on the principles of heaven. He wants those in the office to know what it means for everyone to stand in his lot and place, obeying the words, “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” [2 Peter 1:5-7]. Brethren, let us hang these words in the chambers of the mind. If we live on the plan here outlined, we “shall never fall; for so an entrance shall be ministered unto ...[us] abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ” [verses 10, 11].

God is in earnest with us. He has seen the close dealing, and it is contemptible in His sight. It leaves men where, if they do not change, they will never see the kingdom of God. They are as destitute of the nobility, the generosity, the tenderness, the compassion, the love of Christ, as the hills of Gilboa were destitute of dew and rain. They cannot be aroused to see their condition. Enough has been said, but it does not lead them to reform. The message from heaven is professedly accepted, but no change is made. This is what alarms me. I see that unless there is more tenderness, more compassion, more of the love of God, the blessing of heaven will be withdrawn. John knew what he was talking about when he said, “Thou hast left thy first love. 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” [Revelation 2:4, 5].

[1732]

We need to study what John has written about the love of God. This love has not been cultivated, and when it is not cultivated, the opposite attribute is developed. The love of God has not been manifested in our publishing houses. Those who have practiced sharp dealings have flattered themselves that they are keen businessmen, but they have been losing instead of gaining, and unless they change, their light will be removed. They fail to realize that it is for the interests of the institution with which they are connected for them to act nobly every time, to come up to the help of the Lord. God will never acquit us till His principles are followed in our institutions.

God means what He says. He calls for a change. The same things are being repeated, the same ideas followed, the same committees appointed. In a small section a king reigns, and all others are secondary, when there are other men who are better able to do the work, because they have not been working on narrow plans.

I feel intensely over this matter. I do not want to talk in this way. If you will melt under the tenderness of God, breaking your hearts before Him and placing yourselves where you will not mislead, you will see that He hates selfishness. When you bring selfishness into the management of His cause, it makes the crime one-hundred-fold greater. It makes God ashamed of you.

[1733] You are to be representatives of Jesus Christ, representatives of His character. You are to show that you are carrying out the living principles of heaven in every line of action. God will not accept your common fire. He wants you to use the sacred fire which He has kindled on the divine altar. It is His desire that this fire shall consume all commonness, all selfishness, all cheapness. These things must be purged from the men who are helping to prepare a people to stand in the last great conflict, which is just upon us. Self must be hid in Christ. When this is done, Christ will appear. Christ will be seen as the great Worker.

God desires the committees which have been handling the same things for so long, to be relieved of their command. They should have a chance for life, to see if they cannot get out of the rut into which they have fallen. I have no hope that they will do this without a thorough change, because the Spirit of God has been working with them yet the wrong, unreformed, is still there.

The Lord desires His Holy Spirit to come into this meeting. He declares that every vestige of sharpness in dealing must be removed, for He hates it. No sharpness is to be exercised toward His servants who are working for Him, bringing the tithe into the treasury that His cause may be sustained. God's treasury is to be supplied by the tithe, which is to be regarded as a sacred fund. It is God's, and it is to be liberally given, that the work may be sustained. Those in responsible places are to act in such a way that the people will have firm confidence in them. These men should not be afraid to open to the light of day everything in the management of the work.

[1734] When the cause was younger, my husband used to counsel with

men who had sound judgment. The work was much smaller [then] than it is now, but he did not feel able to manage it alone. He chose counselors from among those bearing responsibility in all parts of the work. And, after counseling together, these men would go back to their work feeling a still greater responsibility to carry the work forward in right lines, to uplift, to purify, to solidify, so that the cause of God might move forward in strength.

We should be filled with joy and gladness to think that God has given us the privilege of being co-laborers with Him. We may have all the power which God has pledged Himself to give us when we consecrate ourselves to Him. In heaven the pledge was made that all the facilities and riches of heaven would be imparted to every sincere, faithful worker who feels his entire dependence upon God.

When you leave God out of the question, and allow your hereditary and cultivated tendencies to come into your work, you are on very slippery ground. You are not making straight paths for your feet, but crooked paths. We cannot afford to do this. Our redemption cost too much. Christ laid aside His royal robe and kingly crown, and stepped down from His high command, in order that He, divinity and humanity combined, might make Himself a stepping stone whereby man might reach heaven. This He did that men might stand on vantage ground with God. His holiness imbues the life of everyone who eats the bread of life and drinks the water of salvation. He who receives and practices the words of Christ has eternal life. This life is in him, because he is in Christ.

How can the Lord bless those who manifest a spirit of “I don’t care,” a spirit which leads them to walk contrary to the light which the Lord has given them? But I do not ask you to take my words. Lay Sister White to one side. Do not quote my words again as long as you live until you can obey the Bible. When you make the Bible your food, your meat and your drink, when you make its principles the elements of your character, you will know better how to receive counsel from God. I exalt the precious Word before you today. Do not repeat what I have said, saying, “Sister White said this,” and “Sister White said that.” Find out what Lord God of Israel says, and then do what He commands. Christ said, “I must work the works of Him that sent Me.”

[1735]

We are to follow the principles God has laid down in dealing with one another; for we are the purchase of the blood of Christ. Think of it! The purchase of the blood of Christ! We cost His life. He was crucified for us, and yet those whom He desires to see standing next to heaven, giving unmistakable evidence that they are receiving the light of His glory, are walking in darkness.

[1736] It is not emotion that we need, but a living faith in the living word of a living Saviour, a Saviour who proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." He wants us to live His principles. But there are those in positions of responsibility who do not appreciate these principles. They have been tested and tried. A change must be made. Let them have an opportunity to get out into the field and see what it means to wrestle for the cause as some of God's servants have wrestled. Let them see what it means to build up the work, what it means to establish something out of nothing. Then they will understand that it is God's desire that His servants shall be linked together, that every part of His work shall be connected with every other part, all being joined together by the golden links of heaven.

There are to be no kings in our work, no man who will put out his hand and say to God's workmen, "You cannot go there; we will not support you if you go there." "We!" What have they to do with the supporting? Is the means of support theirs? The money comes from the people, and God has instructed me to tell those who are working in destitute fields to go to the people and tell them their necessity. They are to draw from the people means to build up the work in the field where they are.

There is a world to be warned. Are we to have committees which will bind about the work? As we look over the cities of America, where are the monuments for God? Where are the churches to glorify His name? I thank God for the medical missionary work. God will call for every soul who is educated to work in this line in connection with the gospel ministry. He has places for them. Let not one stone be placed in the way of those who are striving to teach our youth how to do this work. The Lord will show that He will work with those who will work. He says, "Ye are laborers together with God."

My heart ached when I was in California. There are there young men laboring among the churches, but where is the power to open new fields? Where are those who will say, "We are not to stay with those who know the truth, but are to go to new fields"? There is a world to be saved, as far as men and women will yield to the claims of truth. The seeds of truth must be sown. "Lift up your eyes, and look on the fields," Christ said, "for they are white already to harvest." He wants us to see the condition of the field. And then you are to feel at ease and travel from place to place visiting the churches? No, no! God help you by giving you the spirit of the message, that you may yearn after souls and not let go until they are converted. This is the work God desires to see done, and till this spirit takes hold of every man and every conference, the work cannot go forward in power. The Lord desires His people to adopt the light on health reform, leading out in paths of self-denial and self-sacrifice.

[1737]

Oh, how it has hurt me to have blocks thrown in my way in regard to this subject. Some have said, "Sister White eats cheese, and therefore we are at liberty to eat cheese." I have tasted cheese once or twice, but that is a different thing from making it an article of diet. Once when at Minneapolis, I sat down at a table on which there was some cheese. I was quite sick at the time, and some of my brethren told me that they thought if I ate a little cheese, it might do me good. I ate a small piece, and from then it has been reported in large assemblies that Sister White eats cheese.

I have not had meat in my house for years. But do not give up the use of meat because Sister White does not eat it. I would not give a farthing for your health reform if that is what it is based upon. I want you to stand in your individual dignity and in your individual consecration before God, the whole being dedicated to Him. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

I want you to think of these things. Do not make any human being your criterion. You have a body which is fearfully and wonderfully made. That body should be most carefully dealt with. The physical system must be kept in perfect order, that the brain power may be keen and strong.

[1738]

Any unnecessary burden placed on the stomach will becloud the brain. Come to a meeting like this, eat a hearty meal, take no exercise, and your ideas are good for nothing. You are sleepy. You do not really understand the propositions to which you assent. Bring your diet into conformity with natural laws, and a great change will be seen.

Do not refer to what Sister White has said. I do not ask you to do this. God has told me that my testimony must be borne to this conference, and that I must not try to make men believe it. My work is to leave the truth with the people, and those who appreciate the light from heaven will accept the truth. God wants you to make straight paths for your feet, lest the lame shall be turned out of the way.

The Lord desires that with the conference shall be connected the ability He has given Dr. Kellogg. He wants His people to make the most of the ability He has bestowed on His servants. He did not wish the medical missionary work to be separated from the gospel work, or the gospel work separated from the medical missionary work. These are to blend. The medical missionary work is to be regarded as the pioneer work. It is to be the means of breaking down prejudice. As the right arm, it is to open doors for the gospel message.

[1739] God wants His workers to stand shoulder to shoulder with Dr. Kellogg, who at times has been almost desperate and has almost lost his reason because of the positions taken by some. Many have thrown stones before the car to hinder its advance, when they should have realized that God wants the medical missionary work to go forward.

Before I came to this conference, I was in doubt as to where to stay during the meeting. Dr. Kellogg had courteously invited me to make his house my home. The question arose, "It will be said that Dr. Kellogg has influenced me." But I thought, "Let people say this if they wish to. They have said it before, when there was no more reason for it than there is now." Still, as I wished to remove every possible excuse for talk, I decided not to go to the doctor's. On Friday evening, at our season of worship, [At her Elmshaven home in Northern California.] I was asking the Lord to direct me where to stay. I had been sick, and was still sick. I did not wish to

attend the conference at all, because I knew that the exertion would be a terrible strain on me.

As I was praying, a soft light filled the room, bringing with it a fragrance as of beautiful flowers. Then a voice seemed to say, "Accept the invitation of My servant, John Kellogg, to make his house your home. I have appointed him as My physician, and you can be an encouragement to him." This is why I am staying at Dr. Kellogg's house. I wish in every possible way to treat Dr. Kellogg as God's appointed physician. This I am going to do. And I want my brethren to put their unjust sayings far away from them. Inquire, What saith the Lord? Go to Him for help. Depend not on the opinions of human beings, for they are liable to err. Go to the Lord God of Israel. He will give you understanding and knowledge. You are not to lean on any human being.

At our season of prayer that evening the whole family was broken down. Though they knew nothing of what I had seen, yet they realized that the Spirit of the Lord was among us. The blessing of God flowed through the room like a tidal wave. The Spirit took hold upon us, and Brother and Sister Druillard wept and praised the Lord. We did indeed have an outpouring of the Spirit. Such things are more precious to me than gold or silver.

[1740]

I want to say to you, for Christ's sake, unify. We cannot reform ourselves by putting our fingers on the wrongs of someone else. Christ says that we must love one another, that we must deal honestly, justly, and truly with one another. He says, "I hate your false weights and measures." He knows every one of us, and He wants us to come into close connection with Him. He told Cornelius where to find Peter. He knew just where Peter was to be found. The angel of the Lord could have given Cornelius the message, but this is not God's way. He wished to bring about a connection between Peter and Cornelius. The light He had given Peter was to be given by Peter to Cornelius.

My brethren, let the Lord God of Israel in among you. Give Him room. Instead of manifesting hatred, manifest the love of God. God help us all to take a right position.

I believe that God is here today. If I did not believe this, I would not say what I have said. I believe He can send what I have said home to your hearts.

[1741]

There is a work to be done, not by standing aloof from one another, but by working on God's principles. The Lord wants you to stand in His strength. He wants you to open the windows of the soul heavenward and close them earthward. He wants to reveal His salvation. He wants the medical missionary work and the gospel to be inseparably bound together. His work is to be a united whole. God wants the talents He has given Dr. Kellogg. He wants the talents that are in our institutions to be connected with the management of His work. Committees are to be formed which will have an interest in every part of the work. Then the work will be managed on a higher grade than it has yet been managed.

Medical missionary work opens the way for the gospel. I wish to say that God has not blessed the work as He would have blessed [it] had there been an appreciation of the work that he is carrying on. I thank God that Dr. Kellogg has not sunk into despair and infidelity, as I was afraid he would. Dr. Kellogg, it may be that I have written to you too strongly, but I felt that I must get hold of you, and hold you with all the power I had. I appreciate the work that is being carried on in medical missionary lines. How anyone can see this work, and not realize that God is working, is a mystery to me.

It is God's design that Dr. Kellogg shall stand in his place to give character to the work by reaching the higher classes. God's people ought to feel honored that He has given them instrumentalities whereby the higher classes may be reached.

[1742]

I wish to say that I want to take hold of the medical missionary work to the utmost of my ability. We have done the best we could in this line of work in Australia. I thank the Lord that His blessing has accompanied our work. Christ's ministers must stand in an altogether different position. They must be evangelists; they must be medical missionaries. They must take hold of the work intelligently. But it is of no use for them to think that they can do this while they drop the work which God has said should be connected with the gospel. If they drop out the medical missionary work, they need not think that they can carry forward their work successfully, for they have only half the necessary facilities.

The Lord loves us yet. Let us praise Him for this. Let us take hold of the work in a new way, with heart, and mind, and strength.

Do not any longer pick flaws in your brethren. I see enough vultures watching for dead bodies. Let us have nothing of this nature in our work. Let there be no picking flaws. Attend to yourselves, and you will have all you can do. When you purify your souls by obeying the truth, you will have something to impart.

May God help you all and help me. I want help and strength and power. But do not quote Sister White till you stand on vantage ground, where you know what you are doing. Take the Word of God. It is full of meat and drink. Study the Bible, and you will know more of God than you do now. You will have something fresh to impart to others. You will not go over the same ground again and again. You will realize that there is a world to save. I ask you to put on the whole armor, and be sure that your feet are shod with the preparation of the gospel of peace.—[Manuscript 43, 1901](#). (A talk presented by Ellen White in the Battle Creek College library, April 1, 1901.)

White Estate

**Washington, D. C.**  
**December, 1983**

## Chapter 203—Remarks at Gen. Conf.

At this juncture Sister E. G. White, who was present, came forward, and spoke as follows:—

I feel a special interest in the movements and decisions that shall be made at this Conference regarding the things that should have been done years ago, and especially ten years ago, when we were assembled in Conference, and the Spirit and power of God came into our meeting, testifying that God was ready to work for this people if they would come into working order. The brethren assented to the light God had given, but there were those connected with our institutions, especially with the Review and Herald Office and the Conference, who brought in elements of unbelief, so that the light that was given was not acted upon. It was assented to, but no special change was made to bring about such a condition of things that the power of God could be revealed among his people.

The light then given me was that this people should stand higher than any other people on the face of the whole earth, that they should be a loyal people, a people who would rightly represent truth. The sanctifying power of the truth, revealed in their lives, was to distinguish them from the world. They were to stand in moral dignity, having such a close connection with heaven that the Lord God of Israel could give them a place in the earth.

Year after year the same acknowledgment was made, but the principles which exalt a people were not woven into the work. God gave them clear light as to what they should do, and what they should not do, but they departed from that light, and it is marvel to me that we stand in as much prosperity as we do today. It is because of the great mercy of our God, not because of our righteousness, but that his name should not be dishonored in the world.

In the thirty-first chapter of Exodus God says: “Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.

It is not for men in any part of the world, in any line of his work, to depart from God's principles in any business transaction. God wants the world to see that business can be carried on in accordance with the principles that mark the character of God in Christ. What are God's commandments?—They are the wall which is built round his people. There is to be no departure from his principles, no bringing in of worldly policy principles. No worldly customs or practices are to be brought in for this people who are to be representatives of Christ to follow. When we keep the commandments of God, we are in touch with God, and he is connected with us.

We read in the first chapter of first Peter: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." To gain this inheritance, you must be incorruptible and undefiled. You are not to be perverted in any way from the straight lines which God has laid down.

"Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." We are living in the last time. We are standing as it were on the very borders of the final conflict.

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Think of this, brethren. Consider it. There are thoughtful men here and they need to think.

[1744]

"Whom having not seen, ye love; in whom, though now you see him not, yet believing, ye rejoice with joy unspeakable, and full of glory." This is the standard that God wants us to reach. "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what

or what manner of time the Spirit of God which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.”

Every soul in every Conference, in every part of the Lord’s vineyard, has the privilege of knowing the truth. But truth is not truth to those who do not practice it. Truth is only truth to you when you live it in the daily life, showing the world what those people must be who are at last saved.

“Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance.”

Why, I ask you, are men who have not brought self into subjection allowed to stand in important positions of truth and handle sacred things? They have grown to the stature of men, but they have brought with them their childish tendencies. God does not want any such thing. He has made provision for all to have in them the grace of Christ. No others will enter heaven. There has been one rebellion there, and there will not be another. We have been given an opportunity to get rid of every kind of rebellion.

“As he which hath called you is holy, so be ye holy in all manner of conversation.” When you leave this meeting and go to your homes, be quick to hear and slow to speak. Keep yourselves under subjection to the Spirit of God. At the last Conference which I attended here, there was gossiping and controversy in every house. If the people had prayed instead of gossiping, if they had talked with God, the condition of things would have been very different.

Many of you have been educating yourselves to talk with human beings instead of talking with God. You have built up barriers against the principles which should have been carried into every part of the Lord’s vineyard.

Slow to speak, slow to wrath. It only takes a word to fire up a man who has not made a practice of talking with God. This spirit is as contagious as the leprosy. One and another catch it, and thus

dissension and strife and commotion are brought in. God is not in any of this work. Brethren, before we have finished, we shall know whether or not God is handling this Conference.

“As he which hath called you is holy, so be holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear.” You may be exalted to heaven as far as position is concerned, but position does not make the man. Do you obey the commandments of God? Are you one with God? Are you sanctified by the Spirit of God? Those who fill positions in the Conference must have the righteousness of Christ. This gives a man a power in his work.

“And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear.” Do not exalt self. Christ has said, “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.”

“Pass the time of your sojourning here in fear; forasmuch as ye know that ye are not redeemed with corruptible things, as silver and gold.” If you depart from the principles that are to live through the eternal ages, and bring common things into God’s service, he will scatter your work to the four winds.

“Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers.” There are those here that have traditions, and they stand just as the Pharisees stood. Notwithstanding they may say that unity and love, compassion and tenderness are correct principles, yet in their own line of practice they cling to the old traditions. “You are to stand by the old traditions,” they say. But what we want is God’s traditions. We want to have the living principles of heaven brought into our lives.

You are redeemed by the precious blood of Christ, the Lamb without blemish and without spot. And what were you redeemed from? Let me read it again. “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain

conversation received by tradition from your fathers; but with the precious blood of Christ, as a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth”—it means everything whether you are bound up with God by the truth, or whether you are not. “Seeing ye have purified your souls in obeying the truth the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.” Think of this.

“Being born again.” You see, if we do these things, we are born of the Spirit. “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” We want you to do all these things. Here are men, sober and right-minded men, who are occupying influential positions on committees, and are handling sacred things, things connected with the service of God. These individuals have been called to bear responsibilities, to carry an influence in the work of God, and the work has been increasing, and ought to increase to fourfold of what it is. Some of those engaged in the work have their intelligence sanctified, and others are unsanctified, but everything will be revealed; for “by their fruits ye shall know them.”

[1745] Now, whatever the work done by men in responsible positions, its character will be testified to by its fruits. In the office of publication, the light that God has given me for years is that those in positions of responsibility there are to gather in the youth, to talk to them, to train them for the Lord’s service. Do not indulge a spirit of combativeness. Keep the unsanctified tongues under control. Do not blame and censure. Act just as you would want the overseers to act toward you were you in the position of these young people. God wants every individual in his service to represent him.

The men who have woven their own human passions into life and character, who have nurtured self all the way along, are not to think that they are qualified to deal with human minds. God wants every person to begin at home, and there live the Christ-life. In the church and in every business transaction a man will be just what he is in his home. If he submits to the Holy Spirit’s guidance in the

home, if he understands his responsibility to deal with minds there, then when in responsible positions he will pursue the same course. Remembering the tenderness of Christ toward him, he will manifest the same love and tenderness toward others.

All who are educated in the office of publication should see there exemplified the principles of heaven. I would rather lay a child of mine in his grave than have him go there to see these principles mangled and perverted. The principles of heaven are to be carried out in every family, in the discipline of every church, in every establishment, in every institution, in every school, and in everything that shall be managed. You have no right to manage, unless you manage in God's order. Are you under the control of God? Do you see your responsibility to him? If you do realize this responsibility, you will realize that you are to mold and fashion minds after the divine similitude; and then those in the different institutions here, who are being trained and educated to become workers, will work for God, to hold up the standard of righteousness.

O, my very soul is drawn out in these things! Men who have not learned to submit themselves to the control and discipline of God, are not competent to train the youth, to deal with human minds. It is just as much an impossibility for them to do this work as it would be for them to make a world. That these men should stand in a sacred place, to be as the voice of God to the people, as we once believed the General Conference to be,—that is past. What we want now is a reorganization. We want to begin at the foundation, and to build upon a different principle.

The institution under the management of Dr. Kellogg has done a great work for the education of the youth. It has sent forth more workers in the cause in medical missionary gospel lines than any other agency I know of among our people throughout the world. And I ask, How have you treated the matter? Have you felt that you were to honor God by respecting and honoring the work that has been done in his name for the upbuilding of his cause[?].

The principles of health reform have been proclaimed by us as a people for thirty years. And yet there are among us ministers of the gospel and members of the church who have no respect for the light that God has given upon health reform. They eat as they please, and work as they please. God calls for a straight testimony to be given

to those who claim to believe that we are living in the last days of this earth's history. A line of distinction must be drawn between those who serve God, and those who serve him not. God calls upon his people to put away self-pleasing. When in body, soul, and spirit they will dedicate themselves to God, his power will be revealed in a remarkable manner. Here are men who are standing at the head of our various institutions, of the educational interest, and of the Conferences in different localities and in different States. All these are to stand as representative men, to have a voice in molding and fashioning the plans that shall be carried out. There are to be more than one or two or three men to consider the whole vast field. The work is great, and there is no one human mind that can plan for the work which needs to be done.

There are those who always take a negative position. This counts nothing toward building up the work. What has been done here in Michigan? What has been done in America, in the fields that have needed laborers and efficient helpers? I ask you what field where the people have never heard the truth, has been searched out and worked? Who has been preparing men to take hold of the field? And yet upon us rests the responsibility of fulfilling Christ's command, "Go ye into all the world, and preach the gospel to every creature." After Christ's baptism he preached the gospel to the cities that were round about. He was working and healing—the medical missionary work was bound up with the preaching of the gospel. I am so thankful for the medical missionary work, carried in gospel lines. It is to be taught, it is to be carried forward; for it is the very work that Christ did when on this earth. He was the greatest missionary the world ever saw.

You may say: "Why not, then, take hold of the work, and heal the sick as Christ did?"—I answer, You are not ready. Some have believed; some have been healed; but there are many who make themselves sick by intemperate eating or by indulging in other wrong habits. When they get sick, shall we pray for them to be raised up, that they may carry on the very same work again? There must be a reformation throughout our ranks; the people must reach a higher standard before we can expect the power of God to be manifested in a marked manner for the healing of the sick.

We talk of the Holy Ghost; we preach of the Holy Ghost; but we need to understand better what the office of the Holy Ghost is. We need to understand that we must co-operate with God in every sense or God can not co-operate with us. “We are laborers together with God.”

According to the light that has been given me—and just how it is to be accomplished I can not say—greater strength must be brought into the managing force of the Conference. But this will not be done by intrusting responsibilities to men who have had light poured upon them year after year for the last ten or fifteen years, and yet have not heeded the light that God has given them. The word of God is to be our guide. Have you given heed to the Word? The Testimonies are not by any means to take the place of the Word. They are to bring you to that neglected Word, that you may eat the words of Christ, that you may feed upon them, that by living faith you may be built up from that upon which you feed. If you live in obedience to Christ and his word, you are eating the leaves of the tree of life, which are for the healing of the nations.

Here are the very words that we want to bring into our life practice. The men that have long stood in positions of trust while disregarding the light that God has given, are not to be depended upon. God wants them to be removed. He wants a new life element brought into the publishing institutions. There are those who have stood as managers and yet have not managed after God’s order. Some have served on committees here and committees there, and have felt free to dictate just what the committee should say and do, claiming that those who did not carry out these ideas were sinning against Christ. When the power of God is manifest in the church and in the management of the various departments of his work, when it is evident that the managers are themselves controlled by the Holy Spirit of God, then it is time to consider that you are safe in accepting what they may say, under God. But you must know that you are guided by the principles of the Word of the living God. The Great General of armies, the Captain of the Lord’s host, is our leader.

[1746]

The children of Israel thought that if they should have a king and be like the other nations, they would be a wonderful people. God directed his servant Samuel to tell them what would be the result if their desire were granted. He told them what kings would do.

Nevertheless, they said, we will have a king to reign over us. They had a king, and to their sorrow they learned of how little avail was an earthly ruler when God went not forth with their armies.

Now I want to say, God has not put any kingly power in our ranks to control this or that branch of the work. The work has been greatly restricted by the efforts to control it in every line. Here is a vineyard presenting its barren places that have received no labor. And if one should start out to till these places in the name of the Lord, unless he should get the permission of the men in a little circle of authority he would receive no help. But God means that his workers shall have help. If a hundred should start out on a mission to these destitute fields, crying unto God, he would open the way before them. Let me tell you, if your heart is in the work, and you have faith in God, you need not depend upon the sanction of any minister or any people; if you go right to work in the name of the Lord, in a humble way doing what you can to teach the truth, God will vindicate you. If the work had not been so restricted by an impediment here, and an impediment there, and on the other side an impediment, it would have gone forward in its majesty. It would have gone in weakness at first, but the God of heaven lives; the great Overseer lives, the One who knew where Cornelius lived, and who appeared to him as an angel, and declared to him, Your prayers and your alms have come up as a memorial before God. And now do you send men for one Simon, whose surname is Peter, who lives with one Simon a tanner. And he told him the very place where Simon the tanner lived. Then the angel of the Lord went to Peter, and prepared his mind for the reception of the men.

Our God knew about the Ethiopian who was in his chariot studying the prophecy of Isaiah concerning Christ, and he sent Philip to meet that Ethiopian, and the Ethiopian asked him to come and sit in his chariot, and there Philip proclaimed the truth to him more fully. And he said, Here is water; what doth hinder me to be baptized? And he was led down and baptized, because he believed on the Lord Jesus Christ.

The Lord enters into every house, into every office, into every room, where his work is done. Angels of God are passing and repassing through these offices, and there is a record kept of everything that is done in these places. By this record the workers are to be

judged. "By thy words thou shalt be justified, and by thy words thou shalt be condemned;" every word and action. God is watching, and every one will be rewarded according as his works have been.

The time has come when this people are to be born again. Those that have never been born again, and those that have forgotten that they were purged from their old sins, and can not see afar off, and have practiced their old habits of talking, prejudicing others, hindering the work, and being generally in the way of its advancement, would better be converted. God wants you to be converted, and may he help, that this work may go forward. He is a power for his people when they come into order. There must be a renovation, a reorganization; a power and strength must be brought into the committees that are necessary. Let every one of you go home, not to chat, chat, chat, but to pray. Go home and pray. Talk with God. Go home and plead with God to mold and fashion you after the divine similitude.

Let us right here at this meeting see that the converting power of God is essential. If we will take hold of the Master, take hold of all the power he has given us, the salvation of God will be revealed. Let me tell you that the sick will be healed when you have faith to come to God in the right way. We thank God that we have the medical missionary work. Wherever we carry the gospel, we can teach the people how to take care of themselves. This is our pioneer work. The medical missionary work gives us access to places where otherwise we could not enter, where the people would not give us a hearing. We have been in the field. We have been over the ground. We know what this means.

There are places in the South to be worked. God will help us all to act our part if we will only have the spirit of self-denial and self-sacrifice. In the name of the Lord we call for men to build up and strengthen this work; but they themselves need to be built up in the most holy faith, that they may work in the different Conferences, that there may be a healthy, holy influence circulating through each Conference, and that there shall be a supply in any case where God calls for men to enter missionary fields. There is a great work to be done, and my heart is panting and longing for the salvation of souls.

God wants us to love one another. He says, "By this shall all men know that ye are my disciples, if ye have love one to another," "as I have loved you; that ye also love one another." This is the

new commandment. It was new because Christ had not, before it was spoken, given the evidence of how much he loves us. "As I have loved you,"—that makes it a new commandment. He wants you to consider his love, manifested in dying for our sinful race; and consider what you can do in order to extend the knowledge of that love. Every believer in the truth has a relation to another soul, and that soul to still another, and through these lines of influence we may extend the blessings of God's grace. Thus we may diffuse heaven's atmosphere in place of the malarious atmosphere which has surrounded so many souls; and by means of which God's work has been hindered and his name dishonored.

[1747]

Brethren, remember that you are dealing with sacred things. Again I urge you to go home and pray. I have many things as they were written out in my diary ten years ago; I shall have these things copied that I may read them to you. I shall read you what God expects of his people, who believe the grandest truth ever given to our world. We have a whole treasure house of truth, and if you will become familiar with the truth while here, you can bring from the treasure house things new and old, and you will be able to help the people wherever you may go.

In this city there are many in the school, many in the publishing house, and many training for the medical missionary work. And on every hand there is work to be done. There is work in the regions right around us, and a wide field for work in the regions beyond. God help us to stand prepared for the battle, having on the whole armor, and our feet shod with the preparation of the gospel of peace. That is what you need. Be at peace among yourselves. When you do that, you are educating character. You are forming characters for the future, immortal life. I want to have a home with the blessed, and I want you to have a home there. I want to work in harmony with you, and I want that every one who has an impetuous temper, that will flare up and lead him to act like a frantic man—I want him, as he begins to speak in this way, to remember Christ, and sit right down and hold his peace. Say not a word.

God help us to restrain our tongues. The voice is a precious talent, and it is to be used to a purpose. It is not lent to you that you may swear; but every one, who gives way to an unholy temper

might just as well swear. God help us to submit to Jesus Christ, and to have his power right here and now.

[1748]

## Chapter 204—Remarks at Gen. Conf.

Mrs. E. G. White: I have been given light all along the way in regard to the workings of the cause, and last night some things in regard to the medical missionary work were brought more especially before me.

[1749]

When health reform was first brought to our notice, about thirty-five years ago, the light presented to me was contained in this scripture. “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.”

In the light given me so long ago, I was shown that our own people, those who claimed to believe the present truth, should do this work. How were they to do it? In accordance with the directions Christ gave his twelve disciples, when he called them together, and sent them forth to preach the gospel. “When he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.... These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand, Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.”

In the light given me so long ago, I was shown that intemperance would prevail in the world to an alarming extent, and that everyone of the people of God must take an elevated stand in regard to reformation in habits and practices. At that time I was eating meat two or three times a day, and I was fainting away two or three times a day. The Lord presented a general plan before me. I was shown that God would give to his commandment-keeping people a reform diet, and that as they received this, their disease and suffering would be greatly lessened. I was shown that this work would progress.

Then, in after years, the light was given that we should have a sanitarium, a health institution, which was to be established right among us. This was the means God was to use in bringing his people to a right understanding in regard to health reform. It was also to be the means by which we were to gain access to those not of our faith. We were to have an institution where the sick could be relieved of suffering, and that without drug medication. God declared that he himself would go before his people in this work.

Well, the work has been steadily increasing. The way was opened for our churches to take hold of it. I proclaimed health reform everywhere I went. At our camp meetings I spoke on Sunday afternoons, and I proclaimed the message of temperance in eating, drinking, and dressing. This was the message I bore for years before I left for Australia.

But there were those who did not come up to the light God had given. There were those in attendance at our camp meetings who ate and drank improperly. Their diet was not in harmony with the light God had given, and it was impossible for them to appreciate the truth in its sacred, holy bearing.

So the light has been gradually coming in. Over and over again instruction was given that our health institutions were to reach all classes of people. The gospel of Jesus Christ includes the work of helping the sick. When I heard that Dr. Kellogg had taken up the medical missionary work, I encouraged him with heart and soul, because I knew that only by this work can the prejudice which exists in the world against our faith be broken down.

In Australia we have tried to do all we could in this line. We located in Cooranbong, and there, where the people have to send twenty-five miles for a doctor, and pay him twenty-five dollars a

visit, we helped the sick and suffering all we could. Seeing that we understood something of disease, the people brought their sick to us, and we cared for them. Thus we entirely broke down the prejudice in that place.

Here is Battle Creek, with a large church, the members of which are called upon, in the name of the Lord, to go out into the field and help their fellow beings, to bring joy to those in sorrow, to heal the sick, to show men and women that they are destroying themselves.

Medical missionary work is the pioneer work. It is to be connected with the gospel ministry. It is the gospel in practice, the gospel practically carried out. I have been made so sorry to see that our people have not taken hold of this work as they should. They have not gone out into the places round about to see what they could do to help the suffering. Dr. Kellogg has been carrying too heavy a load, and our own people have been standing by, warring against him. His work has been made heavier and harder because of the lack of sympathy shown by those who ought to have seen the importance of the work he was doing.

Cautions were given Dr. Kellogg, showing him that his work was to reach the higher classes by maintaining the very highest standard in the Sanitarium. This is the only way in which the higher classes can be reached; and I felt that our people ought to feel highly honored because God had placed among us an instrumentality that could reach the higher classes. I saw that these would come to the Sanitarium, and would receive help from the treatment. They would see and be charmed by the spirit pervading the institution. They would feel full of peace and rest as prayer was offered at their bedside.

This is the work which is to interest the world, which is to break down prejudice, and force itself upon the attention of the world.

I encouraged Dr. Kellogg all I could, and cautioned him when I saw that he was bearing too heavy a load; for what would the work do were he to drop out? As he labored with all his skill in the most difficult cases in the institution, the responsibility upon him was heavy enough. He did not need any of your discouragement. The responsibility of the lives in his hands was enough. As he prayed about his work, and then took up the most difficult cases, where if the knife had slipped one hair's breadth, it would have cost a life, God

stood by his side, and an angel's hand was upon his hand, guiding it through the operation.

All human beings are of value in the sight of God, because they were purchased by the blood of his only begotten Son. He wants everyone to stand in close connection with him. The medical missionary work is doing this, and it should have the support of everyone of you.

When the Sanitarium Hospital was to be built, there was so much opposition to this move that in duty bound I had to stand before the people, and say, "From the light that has been given me, this building should be erected." Soon after the building was finished, I came to Battle Creek, and Dr. Kellogg said, "You shall be the first to occupy it." He gave us rooms there, and we thought we should occupy them for the winter. But the sick came till room after room was occupied. I saw the situation, and I said, "I can not stay here any longer; for those who wish to be relieved of their suffering are crowding in, and the rooms I have will be needed. The doctor begged me to stay, but I told him that I could not. I hired a house. And it was not long before the hospital was full of patients.

[1750]

Thus the work has moved on. And I have seen that all heaven is interested in the work of relieving suffering humanity. Satan is exerting all his powers to obtain control over the souls and bodies of men. He is trying to bind them to the wheels of his chariot. My heart is made sad as I look at our churches, which ought to be connected in heart and soul and practice with the medical missionary work.

In Australia we have been wrestling to get a sanitarium established, and a building is now in process of erection, though not yet completed. The sanitarium work was started in a private dwelling-house, and the one in charge of it devoted part of his time to Conference work and part of his time to medical work. He was afraid that it would not be possible to pay the rent of the house which had been hired; so in order to help, I rented one room, and Brother Baker rented two. But these rooms were soon needed for patients, and the work has grown so that at the present time several houses are rented for the sanitarium patients and nurses.

Through this work many souls have accepted the truth. A minister from Tasmania, a wealthy and educated man, came to the Sanitarium for treatment, and while there, became interested in the

truth. He soon began keeping the Sabbath, and he at once began to help the work with his means.

Whole families have commenced keeping the Sabbath through some of the members coming to the Sanitarium for treatment. But I need not say more about this; for you know it. You are not ignorant of it.

I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of a minister is to minister. Our ministers are to work on the gospel plan of ministering. It has been presented to me that all through America there are barren fields. As I traveled through the South on my way to the Conference, I saw city after city that was unworked. What is the matter? The ministers are hovering over churches, which know the truth, while thousands are perishing out of Christ. If the proper instruction were given, if the proper methods were followed, every church member would do his work as a member of the body. He would do Christian missionary work. But the churches are dying, and they want a minister to preach to them. They should be taught to bring a faithful tithe to God, that he may strengthen and bless them. They should be brought into working order, that the breath of God may come to them. They should be taught that unless they can stand alone, without a minister, they need to be converted anew, and baptized anew. They need to be born again.

The barren fields in America have been presented to me. In every city in Michigan there should be a monument erected for God. You have been long in the truth. Had you carried the work forward in the lines in which God intended you to, had you done medical missionary work, trying to heal soul and body, you would have seen hundreds and thousands coming into the truth. But this will not be seen while you crowd into Battle Creek, leaving unworked the places which should have the truth. The Lord has said to his people, "Get out of Battle Creek. Work for souls ready to perish," and they should get out of Battle Creek. Go to places where the people have not heard the truth, and live before them the gospel of Jesus Christ. Do among them practical missionary work. Thus many souls will be brought to a knowledge of the truth.

You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing

and blessing and strengthening. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness, that it be not said of you, "Curse ye Meroz, curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord."

I was troubled before leaving California. I did not want to come to Battle Creek. I was afraid the burdens I would have to bear would cost my life. I knew that every church in Michigan needs the sanctification of the Spirit of God. I knew that the ministers laboring with those who know the truth, tending them like sick sheep, should be out in the field, planting the standard of truth in new places, bringing the sick to their houses, and clothing the naked. Christ says that his righteousness will go before those who do this work, and that the glory of God will be their reward, But this work is not done by our churches, and the ministers are preaching to those who know the truth, when there are thousands who know nothing of the third angel's message.

I said that I could not go to Battle Creek. The weather was too severe for me to make the journey. The Conference was appointed to be held in Oakland. But night after night I was speaking to a congregation like the one now before me. Then I would wake up and pray, saying, "Lord, what does this mean?" I thought that I could not go to Battle Creek; but when I found that my mind was there, and that in the night season I was working there, I said, "I think I will have to go to Battle Creek, notwithstanding the fact that the Conference has been appointed to be held in Oakland."

Then came the difficulty of where I would stay while in Battle Creek. No matter with whom I should stay, it would be said, "Some one has been talking with Sister White, telling her about the state of the church. This is why she talks as she does."

Dr. Kellogg has kindly invited me to make his house my home, but I had decided that I could not do this. One Friday night at our season of prayer, while I was asking the Lord to guide me and show me what to do, the Spirit of God came in, and a holy, solemn awe fell upon us. A voice said to me, "Respect the courtesy of Dr. Kellogg. I have appointed him as my physician, and I will be his helper if he will trust wholly in me. You can encourage him." With the voice there came a fragrance as of beautiful flowers: and though none of

the family saw what I saw, or heard what I heard, yet they felt the influence of the Spirit, and were weeping and praising God.

Then, of course, I accepted Dr. Kellogg's invitation. It is because of the direction of the Lord that I am staying there. There I can find retirement. I thank the Lord that I am there.

[1751] It is because of the directions I have received from the Lord that I have the courage to stand among you and speak as I do, notwithstanding the way in which you may look at the medical missionary work. I wish to say that the medical missionary work is God's work. The Lord wants every one of his ministers to come into line. Take hold of the medical missionary work, and it will give you access to the people. Their hearts will be touched as you minister to their necessities. As you relieve their sufferings, you will find opportunity to speak to them of the love of Jesus.

I am ready to say to you today that I am in harmony with the resolution. Many who have been more or less out of line since the Minneapolis meeting will be brought into line. God will help those who love the truth, who give themselves, heart and mind and strength, to him. God will work mightily with his ministers when their hearts are filled with love for the poor lost sheep of the house of Israel. Hunt up the backsliders, those who once knew what religion was, and give them the message of mercy. The story of Christ's love will touch a chord in their hearts. Christ draws human beings to himself with the chord which God has let down from heaven to save the race. The love of Christ can be measured only when this cord is measured.

God wants every soul to be imbued with the Holy Spirit. He wants those who have felt it their duty to circulate disparaging reports about Dr. Kellogg and the medical missionary work to be converted. Take hold of the gospel ministry as it really is.

I am fully in favor of this resolution, because I know that medical missionary work is the gospel, in practice, and, as the Lord has declared, is never, never to be separated from the gospel ministry. If the workers in California and Michigan, the two great centers of our work, would become converted and stand before the Lord as little children, the salvation of God would be revealed. What we need is to seek earnestly for kindness and humility. Our hearts need to be cleansed from all that has led to separation, to the speaking of words

which would not have been spoken if men had sincerely tried to see what the medical missionary work is really doing.

Medical missionary work, ministering to the sick and suffering, can not be separated from the gospel. God help those whose attention has been aroused on this subject to have the mind of Christ, the sympathy of Christ. God help you to remember that Christ was a worker, that he went from place to place healing the sick. If we were as closely connected with Christ as were his disciples, God could work through us to heal many who are suffering.

The Lord bless his people, and enable them to come to a right understanding of his will.

## Chapter 205—An Appeal to our Ministers

Talk to Ministers by Mrs. E. G. White April 15, 1901:

There is much that must be considered, which can not be touched this morning, and I hardly know what to bring before you, because there is so much to say. The light that has been given me for the past fifteen years has been a representation of the great responsibility which is attached to the work of the ministry. The work of the minister should be regarded in a far higher light. It is the low estimate placed on this work that leaves our Conferences in such a weak, feeble condition. We can not afford this. Those ministers who place a low estimate on the work intrusted to them neither do justice to themselves or to the church. Just as long as our ministers fail to feel a sense of responsibility proportionate to the greatness of their work, there will be a deficiency in our Conferences.

We can not, as a people, allow things to go on in this way. Those who are placed in charge of Conferences should be men who understand the movements of the Spirit of God upon the human heart, so that when the Spirit is absent they will know that something is wrong. Before they give the word of God to the people, they are to understand what it means to talk with God.

In many minds principles have become so confused that it is difficult for them to grasp correct principles. So great is the dullness of conception that many know scarcely anything of what it means to be witnesses for Christ in these last days. If they only knew, if they only understood, if they could only see what might be in comparison with what is, there would be such an awakening, such a breaking down before God as we have never seen before.

There is a great necessity for individual examination. You may very intelligently examine your brother-ministers and very closely judge them, while you yourself are in far more need of closer examination and judging than you bestow on them. Many lay burdens on their brethren, weakening and discouraging them by their criti-

cism, instead of uplifting and strengthening them. God wants us to take ourselves in hand. Examine yourselves, whether ye be in the faith or not. Prove your own selves. Just as soon as you fasten the mind on Jesus Christ, the Saviour who made a complete sacrifice for every one; just as soon as you see that you must be a complete man because he has made a complete sacrifice for you, you will seek earnestly for help from above to overcome your own failings.

I am not going to specify any one in particular as being in the wrong. There should be a general reformation, a closer examination of self. Ask yourselves the question, "What should I be?" Christ says, "Without me ye can do nothing."

My heart has been filled with sadness as I have looked over the field and seen the barren places. What does this mean? Who are standing as representatives of Jesus Christ? Who feels a burden for the souls who can not receive the truth till it is brought to them. Our ministers are hovering over the churches, as though the angel of mercy was not making efforts to save souls.

God holds these ministers responsible for the souls of those who are in darkness. He does not call you to go into fields that need no physician. Establish your churches with the understanding that they need not expect the minister to wait upon them and to be continually feeding them. They have the truth; they know what truth is. They should have root in themselves. These should strike down deeply, that they may reach up higher and still higher. They must be rooted and grounded in the faith.

Very many will get up some test that is not given in the word of God. We have our test in the Bible,—the commandments of God and the testimony of Jesus Christ. "Here are they that keep the commandments of God and have the faith of Jesus." This is the true test, but many other tests will arise among the people. They will come in in multitudes, springing up from this one and that one. There will be a continual rising up of some foreign thing to call attention from the true test of God.

These things make it necessary that the minister who meets these tests should have a discerning mind, that he may not give credence to any false doctrine. Voices will be heard, saying, Lo, here is Christ, when there is no Christ there at all. It is some human notion which they wish men to accept and believe.

But the saddest thing is that principles become perverted. Not that there is no one who tries to carry out principle, but that principle has become so daubed with untempered mortar that it will need the closest investigation from the word of God to see if all is in accordance with the principles of true godliness, founded upon a "Thus saith the Lord."

God wants those who have come to this Conference to wake up, that they may not be sleeping on the walls of Zion. There should be an investigation of self. When you begin this work, you will find that you have your hands full. Too many who have entered the ministry have not had that thorough, cleansing, refining influence upon mind and character that takes away the chaff, enabling them to bring to the foundation Stone only gold and silver and precious stones. Here is the great need, the great lack. God wants us to come to him just as we are, throw our helpless souls upon Jesus Christ, and be born again.

[1753] The fact is, many have entered the ministry with a babyish, childish, pettish, and self-willed spirit, just as their mothers allowed them to grow up. This is why I am speaking so often to fathers and mothers about realizing the great responsibility that rests upon them. Every particle of this childishness must be left behind. You have grown to the full stature of men, therefore the childish things you entertained, the disagreeable traits of character which you know are not after Christ's order, your impetuous words, must be put away.

Words are a talent, and you have no right to use God's talents in any way but for his glory, for the benefit of every one around you. There must be a thorough conversion of the soul, that there may be a conversion of the tongue and lips. Then the treasure house of the soul will be full of precious truths, because Christ's character is studied. Then you will be blessed as overseers and shepherds. And when you as shepherds, exemplifying the traits of Christ's character, come before the flock, they will see the importance of having practical religion, practical godliness, not merely the accepting of a form or a theory.

Some think that they must be so wonderfully orthodox, but they are not orthodox at all after Christ's order. They catch some little point and dwell upon it, magnifying it above all else. Of those who do not see as they do they say, "We do not want this man to preach

because he does not see this point,” and, “We do not want that man to preach because he does not see that point.” But they do not know what they are about. Leave that man with God.

It is not for you to dissect the ideas of this one and that one. We served our time at this at Minneapolis. Let there be no more of it in the work of God. God wants us to realize that judgment is right upon us. Let us beware lest before we are aware of it, the thief comes upon us with stealthy tread. Let us stand where we look not at the defects and errors of others, but at Jesus, saying, “I have an individual case pending in the heavenly courts. It means everything to me whether I shall be weighed in the balances of the sanctuary and found complete in him, or whether I shall be found wanting.”

Provision has been made for every one of us to be saved. Those who do not accept the provision made by the shedding of the blood of the Son of the infinite God place their minds on little items, to the neglect of the great truths essential for salvation. They are diverted from the great Pattern, diverted from the study of the character of Christ. Failing to see him, they are not changed from glory to glory, from character to character.

God wants us to look to Jesus. But we are not Bible-keepers. We do not obey the commandments of God. A lawyer came to Christ with the question, “What shall I *do* to inherit eternal life?” Knowing what was in the mind of the lawyer, Christ placed upon him the burden of the answer. “What is written in the law?” he asked. “How readest thou?” I wonder whether you do not need your attention called to this. “How readest thou?”

The question asked by the lawyer is a decided one, and with the answer comes sounding down along the line to our time. The lawyer answered, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” This includes the whole man. The powers of the body as well as of the mind are to be used in the work of God. The whole being is to be consecrated to the service of the Master.

There are many things I wish to say which I shall touch at another time. I want now to say to you, Look unto Jesus, and see in him what you should be. In order to have eternal life we must love God supremely and our neighbor as ourselves. On these two great arms hang all the law and the prophets. These principles take in the entire

Bible. We may have faith, hope, and confidence; but these will do us no good unless we have the love of Christ in the soul. The love that the Saviour has expressed for us we are to express for our brethren. This love will exert a vivifying influence upon the life and a reformative influence upon the character. This is what God wants to see.

As I have seen the fields ripe unto the harvest, and as I have seen the lack of interest manifested in them, I have wondered how you could do as you have done. I can not understand it. If you are connected with him who gave his life to save the world, how can you see the purchase of his blood perishing in their sins without making any efforts to save them? Christ says, "I came not to call the righteous, but sinners to repentance." We are not to give the call to those who have received the truth and understand it, to whom it has been repeated over and over again till some one thinks he must bring in something original. He brings in little fables which are not worth a straw. These he brings forward as tests God has given, when Satan has originated them to divert minds from the true tests God has given. Thou shalt love supremely the God of heaven. This is your first work. And when you do this, you will love your neighbor as yourself. You will treat human beings as souls Christ died to save. Put away all pettishness and fretfulness. All these things are to be purged from the heart. You are to be purified through belief in the truth. God wants us to have the sanctification of the Spirit.

The truth is to be borne to those who know it not. Labor for souls as they who must give account to God. Every one of you will be called to account for what you ought to have done and did not do. God wants you to be faithful stewards. He wants you to seek for the lost sheep of the house of Israel, he wants you to be hunters and fishers for souls. He wants to see manifested in you the living faith which knows how to labor for souls. He will use men who will seek earnestly for sinners, who will get down on their knees and pray with them. God wants you to make more earnest efforts than ever before to go into the regions beyond, then when the next Conference is held, it will be found that churches have been established in many places. Angels of God are waiting for an opportunity to work with you.

Christ came to save that which was lost, and he calls you to go forth to labor for those who know not the truth, instead of only sermonizing and doing a little work for the churches. You would then do fifty times as much in encouraging the churches and setting them a right example. God wants you to know how to wrestle, to know what it is to labor for souls, and to carry the burden of souls on your heart. When you are educating them, Christ is educating you. When you are giving them lessons, Christ is giving you his lessons, and these are of the greatest value. To those who have placed stumbling-blocks in the way of their brethren, who have felt it their solemn duty to hold back men who have the truth, and who could give the trumpet a certain sound, I would say, Take your hands off quickly. Feel that you have a work to do for your own souls, and that it is best for you to be about it, lest you lose the chance of so [1754] growing up into Christ and be complete in him.

This is all I feel it my duty to say this morning. This is all you can work upon at present. I have other things to say later on. I will only add, Let us seek the Lord, and let us confess our sins.

[1755]

## Chapter 206—To A. T. Jones

-June 30, 1901-6-

J-64-1901

**Elder A. T. Jones:**

*Dear brother,*

I attended a meeting of the conference after you spoke yesterday, and I could not roll off the burden which came upon me. The way in which you spoke did not leave the best impression upon the people. That night I was greatly burdened, and One of authority said to me, "Say to my servant, Alonzo Jones, that he is to stand as a representative man. He is to put on Christ Jesus, and is to be guarded in his attitude and words, so that he shall not give others an excuse for being dictatorial and overbearing. The spirit of harshness, of a desire to rule, must be put away from our ministers, our teachers, and the managers of our institutions. The meekness of Christ must be revealed.

[1756]

You have naturally a dictatorial spirit, and it has increased in your efforts to eradicate the evils which have come in since the Minneapolis meeting. Your great strength and power lies in linking up with Jesus Christ. John Corliss and yourself are men through whom God can work if you will let the knowledge of the truth be a burning and a shining light. However wrong the course of others, let no thrusts be made, no yokes laid upon the neck of any one. You are to break every yoke. God calls upon you to be tender-hearted, pitiful, and courteous in presenting the blessed invitations of the gospel. Let every word be that which, under similar circumstances, would be spoken by the Saviour.

It is essential for you to soften and subdue your manner of address, else you will do harm. Do not exhibit your natural traits of character, but be clothed with humility. You have most powerful truth to present, and it will exert its influence if your life testifies to your close relation to Christ.

There is no use of putting harshness into the voice. “The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another.”

“I feel myself so condemned before God that I repented, and in contrition of spirit asked him to forgive me for every word I had spoken which, though truth, it would have been better not to speak.”

[1757]

## Chapter 207—To W. M. Healey

-Aug. 25, 1901-6-

H-116-1901

**Los Angeles, Cal.,**

**Aug. 21, 1901.**

**Elder Healey:**

*Dear brother,*

I cannot sleep after one o'clock. I have words to speak to you. For many years I have been instructed that you are in danger of looking at things in a wrong light. This places you where you are not a wise counsellor. You have traits of character which need to be entirely changed, else you will be a hindrance to the work, leading some to entertain suspicions, and to strike out in independent lines of action. Such a course of action is surely a mistake, and if followed will bring difficulties not easily managed.

[1758]

It is not according to the light which the Lord has given for you to link up with our institutions. There is work for you to do in new fields. When you act as a supervisor, you hinder the work, placing the stone in front of the wheel, instead of behind. Your ideas are not always after the order of God. Should they be carried out, precedents would be established which would bring in a state of things difficult to manage. Difficulties would arise which would be charged to the separation of this Conference from the Conference in the northern part of the State. This separation is right, and it will be a great blessing if unwise minds do not create suspicion, saying, "But," and "Suppose," bringing up this and that danger, making a mountain out of a molehill.

If you seek the Lord with the whole heart, he will abide with you. But your temperament is such that it is hard for you to work in Christian union with your brethren. You have a great variety of negatives of your own creating, which, introduced into other minds,

set in operation a train of thought opposed to the Lord's plan. Be careful how you drop into the hearts of your brethren the seeds of suspicion and questioning. It is not profitable to keep questions and suppositions as a stock in trade. Do not by your criticisms throw a mist over the path in which God desires to lead his people.

This is the drawback in your make-up. Your mould must not be placed on the work. The Sanitarium must be under the supervision of men of far-seeing judgment.

When you drop in other minds your seeds of suspicion, these seeds, springing up, bear fruit of a very objectionable character. O that you could see the necessity of separating from all suspicion. [1759] There is nothing in it which advances the work. If you would stand apart from it, you would be far better fitted to handle responsibilities. You have often stood on the negative side, and you will continue to stand there as long as you think that you must invent something of a different order from the work of your brethren. If you would drink from the foundation of living water, this would quench the thirst to have your wisdom regarded as superior.

It is not in accordance with the mind of the Lord to encourage suspicion, jealousy, envy, and evil surmising. The Lord desires his people to unite and to look constantly to Jesus. They are to work in sympathy and love, with entire confidence in one another. Christ declares, "All ye are brethren."

My brother, the Lord desires you to come into line. Learn to place yourself not in the negative side. Unless your plans are followed, it is as natural for you to do this as to breathe.

Your suppositions regarding the position and work of Elders A. T. Jones and E. J. Waggoner were incorrect. Your letters to Elder Butler, to warn him against something, were entirely misleading. He burned these letters, so that no one should learn the source of his light. These letters resulted in retarding the work of God for years, [1760] and brought severe and taxing labor upon me.

One such experience as that we had in Minneapolis, as a result of your unwise letters, is sufficient. This experience has left its impress for time and for eternity. O my brother, I beg of you for Christ's sake to be careful how you plant in other minds the seeds of unbelief, to bring forth results as sad as those we have seen in the past.

The Lord desires this Conference to sustain the same relation to the California medical missionary association as the northern Conference sustains to it. Inspired with one purpose, it is to be in perfect unity with the other parts of the work.

There has come into the California Conference a spirit of judgment, an inclination to draw apart. There are some who unless things appear right to their human judgment, draw apart from their ministering brethren. Thus God is dishonored. You think you see danger that may be at some time, and you speak words of criticism, sowing seeds which like mustard seeds become great trees. Give your mind up to unifying rather than to drawing apart. God desires this criticism, which produces tares resembling wheat, to be entirely done away.

[1761] “Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.” “Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.”

Let every soul note the importance of having a supply of oil. Fill your lamps with holy oil from the two olive trees. This oil is the symbol of the Holy Spirit, which is poured into the minds of believers, that they may be co-workers with heavenly agencies. The wise virgins, the waiting ones, had their faith and love and patience nourished by the oil of the Spirit of God. Thus it must be with each one who is saved. It is by the Spirit, the gracious agency of heaven, that the lamp is kept from flickering.

Believers must shine as lights in the world, in readiness for the Lord's coming. Readiness for the Lord's appearing is now to be earnestly sought for. The church of the living God is to put on her beautiful garments,—the white robe of Christ's righteousness,—that she may be ready and waiting for the summons.

**Chapter 208—To Brn-Srs. of the Iowa Conference  
(cf. Lt 134, 1902)**

[1762]

-Nov. 6, 1901-5.

B-165-1901

Des Moines, Iowa, 1901,

*Dear brethren and sisters of the Iowa Conference,*

I wish to write a few lines to you. In Iowa there are many places to be worked. As a general rule, the laborers in the Iowa Conference should go out from the churches into new fields, using their God-given ability to a purpose in seeking and saving the lost.

In the Iowa Conference there are many precious souls who will make good workers. These need to be awakened to the necessity of taking hold of the Lord's work and doing something for him. They should be educated and trained, that they may go forth to labor for others. Let them gain an experimental knowledge in seeking to save those perishing around them.

God has appointed to every man his work. While so many in the towns and cities around us are perishing for lack of knowledge, how can God's people sleep on in indifference? If those who know the truth fully realized the awful peril of their fellow-men, they would have a burden to work for the Master. Going out into new fields, they would by the power of example lead others to unite with them.

[1763]

All sin is selfishness. Satan's first sin was selfishness. He sought to grasp power, to exalt self. A species of insanity led him to seek to supersede God. And the temptation which led Adam to sin, was the false statement of Satan that it was possible for him to attain to something more than he already enjoyed—possible for him to be as God Himself. Thus seeds of selfishness were sown in the human heart.

God desires every one to understand the hateful character of selfishness, and to co-operate with Him in guarding His human family

against its terrible, deceptive power. The first result of the entrance of sin into the world was the birth of principles of selfishness. The design of the gospel is, by means of remedial missionary work, to confront this evil of selfishness and destroy its destructive power by establishing enterprises of benevolence.

As a remedy for the terrible consequences into which selfishness led the human race, God gave His only begotten Son to die for them. And in this gift He gave Himself. How could He give more? "I and My Father are one," said Christ. By the gift of His Son, God has made it possible for man to be redeemed and restored to oneness with Him. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

[1764]

Sin has extinguished the love which God placed in man's heart. The work of the church is to rekindle this love. She is to co-operate with God by uprooting selfishness from the human heart, placing in its stead the benevolence which was in man's heart in his original state of perfection.

Love is the great principle that actuates the unfallen beings. With what amazement then do the angels behold the indifference of those who have light and knowledge! The heavenly host are filled with an intense desire to work through human agencies to restore in man the moral image of God. They are ready and waiting to do this work. The combined power of the Father, the Son, and the Holy Ghost is pledged to recover man from his fallen state. Every attribute, every power, of divinity has been placed at the command of those who unite with the Saviour in winning men to God. O, that all would appreciate the truth as it is in Jesus! O that all would love God in return for the love wherewith He has loved them!

My brethren, I wish to present before you the necessities of the unworked fields in your sight. In His great mercy the Lord has furnished those fields with laborers who have precious talents. Means is now needed to carry forward the work. I present this matter before the churches in Iowa, and may the Lord impress hearts with the needs of His work, that gifts may flow into His treasury for those barren fields! Our neglect of the fields ripe for the harvest is our condemnation.

God is calling upon His people to give to Him of the means that He has entrusted to them, that institutions both small and great may be established to glorify His name. By giving for His work, God's people show in a practical manner that they love Him supremely and their neighbor as themselves.

If sinners repent, their pardon is procured through the merits of Christ. Then work interestedly, trying to lead souls to repentance. This will be your everlasting rejoicing. All who see this matter in its true bearing will more fully comprehend the wondrous, glorious plan of salvation. There will be no desire to argue over just what is meant by Christ being our righteousness, or to try to explain some questions which do not in any way make more plain the terms of salvation. It is not so essential to understand the precise particulars in regard to the relation of the two laws. It is of far greater consequence that we know whether we are transgressing the law of God, whether we stand in obedience or disobedience before the holy precepts.

[1765]

Carelessness in regard to the principles that must be brought into the life-practice, is a fatal mistake, and needs special attention. He who is saved must set things right in his heart.

Christ reproved the Pharisees, saying, "Woe unto you, scribes and Pharisees, hypocrites? for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel."

Some in our day, by their attitude toward the law as revealed in Galatians, have brought a sad chapter into their life-experience. Repeat not the past. Let none indulge in speculative theories, or call attention to things that do not pertain to the great and solemn work of deciding their own eternal destiny. The twenty-third of Matthew describes the condition of those who are blinded, who can not discern the relative importance of things that they should understand.

[1766]

Because the spiritual eyesight of some in positions of trust has been clouded, God's great and sacred work has been neglected. Justice, mercy, and the love of God have not been manifested. By their deeds some have shown that they have not been actuated by right principles. A practical evidence of love for their brethren has

been wanting. While very scrupulous about little matters, making a man an offender for a word, they have not scrupled, by dealing unjustly with the heritage of the Lord, to commit sins that are great in the sight of God.

The time is very near when all those matters will be adjusted by a power that no one can evade. The scenes enacted in the day of judgment will put everything on its proper basis.

Christ's righteousness has been misrepresented by some in positions of responsibility, who, supposing they were doing God's service, have done things which show that they are spiritually blind. Men have been overbearing and imperious in spirit, and their wrong course of action, their want of principle, will cause them to be denounced by the Lord as surely as the Pharisees were denounced. The woes that fell on the Pharisees will as verily fall on all who are engaged in a like work, unless they repent.

[1767] Spiritual guides whose spiritual eyesight is blinded, tamper with the conscience, and by subtle reasoning make imaginary and false distinctions between the guilt of various transactions. They lightly pass over some very great wrongs, and with great severity condemn other wrongs that do not begin to compare with the enormity of their own sin in creating and working upon false principles. God calls for a decided and thorough change.

It is righteousness that exalts a nation; and it is sin that brings ruin. With humble, contrite hearts let all study the Bible. That which is revealed in the Scriptures is for you and for your children. Eat the word, and digest it; for it is the bread of life. But do not be eager and troubled to know something in regard to things that are not revealed. Some do not seem to comprehend that which is plainly opened before them in the Scriptures concerning their eternal salvation, and as a result, their practical life is greatly deficient. If they studied the word of God and obeyed it, their minds would not be so full of conjectures in regard to things they need not understand or comprehend.

In every place in the world God is working to bring men to a knowledge of Christ and His righteousness. He speaks to them in His word. The Bible is the key that unlocks the mysteries which it is essential for human beings to understand in order to know what they must do to gain eternal life. The Bible is its own expositor. Its

bright beams are to be carried to all parts of the world, that sin may be revealed. The Bible is a chart, pointing out the waymarks of truth. Those who are acquainted with this chart will be enabled to tread with certainty in the path of duty, wherever they may be called to go.

God's people should exercise faith, bringing practical religion into the home, the neighborhood, the church, and the institutions that have been created to advance the work of God on this earth. There should be a far more genuine practice of faith in the every-day life. God's people must reveal the attributes of Christ,—the meekness, the generosity, the tenderness, that He always exercised in behalf of the poor, the distressed, and the needy. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Let there be no shutting up of the bowels of compassion; for those who do this are weakened, and deprived of the Spirit of God.

[1768]

In many the absence of a Christlike spirit has been very marked. Many who claim to follow Christ do not have His fragrance of character. By performing deeds of mercy and by speaking words that are like apples of gold in pictures of silver, they should exercise an uplifting influence over those with whom they have to do. But too often the words are harsh and the actions unbecoming to a Christian. God can not approve of such words and actions; for they are an offense to Him.

Let us notice the answer which the divine Teacher gave to the lawyer, who asked, "What shall I do to inherit eternal life?" "He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?"

In answer to this question, Christ gave the parable of the good Samaritan. In this parable He called to the minds of His hearers an incident that had actually taken place:

[1769]

"A certain man," He said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he

passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy to him. Then said Jesus unto him, Go, and do thou likewise.”

[1770] In this parable are summed up all the principles contained in the law. Eternal life is the theme. And when the principles of justice and mercy are in any way violated in word or in practice, those who thus disobey God’s expressed injunctions commit a sin of far greater magnitude than was the sin committed in Eden; because sin was a new thing to our first parents. All have before them the result of Adam’s transgression of God’s law. The taking of the forbidden fruit,—seemingly so small a matter,—resulted in opening the flood-gates of woe upon the world. All the violence and crime now existing in the world can be traced back to this transgression.

Those who are called to be superintendents or managers in our institutions must, as soon as they come into office, lay aside all wrong practices, and, with a full realization of their high obligations, solemnly dedicate themselves to God, asking Him to preside over the sacred work which He has appointed them to manage. They should expel all selfishness, all desire for worldly gain, all crookedness and deception, all over-reaching in business transactions. Never, never are they to stain their work with the sin of greed, or with corrupt, fraudulent actions, as over-reaching in trade. God will not bless any proceeding that is not carried on in accordance with holy, sanctified principles.

Let every one be assured that a worldly policy and a worldly spirit is not sanctified by connection with God’s institutions. If Christ were on earth today, He would cleanse His institutions of everything unlike the pure principles of heaven.

Those who have had these principles kept before them, and yet continue to go contrary to them, should be separated from the institutions. Those who in their work in the institutions that are to give to the world a representation of God and of heavenly things, do not give evidence of purity and elevation of character, should labor elsewhere.

Those who are under training to work for God should have instructors who possess the very highest talents,—teachers who will ever keep before them the way in which Christ deals with the minds of those who were seeking after truth.

[1771]

It is time for God's people to reveal Christ's righteousness: and for them to show that they are not of this world, but of the kingdom of heaven. When those connected with the service of God are clean and pure and holy, the Lord will give power and grace and prosperity and success to the teachers of truth, and souls will be converted.

*Ellen G. White*

[1772]

## Chapter 209—The Work in Nashville

—Oct. 20, 1902-6—[Manuscript 124, 1902](#)

St. Helena, California, May 1902.

### The Work in Nashville.

From the light given me, I know that the Lord used Edson White and W. O. Palmer to do missionary work in the South. This field has been represented to me as a field sinfully neglected by those who believe the truth. God's people have not done the work that ought to be done there. The Lord accepted these two souls, brought from darkness to light, and put it into their hearts to do a work in the Southern field. The history of this work has revealed much that can not be repeated here. But the Lord has shown me that He has accepted Edson White's work, and has preserved his life when in perilous places. He has put His Spirit upon him, and has opened the way before him, and given him success.

[1773]

The establishment of the work in Nashville was in God's order. In and around Nashville there are large colleges built for the education of the colored people. These grand buildings stand as representatives of a great and good work that is being done for this race. The Lord has favored and blessed those who have given themselves to this work. It was in the order of God that Seventh-day Adventists should enter Nashville. I was instructed that memorials for God were to be established in this place, not right in the city, but at a little distance from it. Efforts were to be made to reach both the white and the colored people. The medical missionary work was to be established there; for it is the right hand of the gospel. But the work would have to move slowly; for there was not much means with which to carry it on.

The work was not to be carried forward as a private business, but as a Conference enterprise.

A deep interest should be shown in the building up of the work in and around Nashville. A sanitarium should be established. If possible, a building already erected should be secured, if a suitable one can be found in a favorable locality. As soon as possible, steps should be taken to advance this work. When this institution is established, it will have great influence among the people. Let us ask the Lord to open the way for this work and to lead us in its advancement. We have a God who hears and answers prayer.

In this work, one man's mind is not to control. The work is to be done in the fear of the Lord. All the brethren are to have a voice in the final decision.

The Lord in His providence will work on minds as He has worked in the past, leading men to favor our people by offering them property at low prices. [1774]

Mistakes have been made in the work in Nashville, but let not those who have acted no part in the work give expression to unkind criticism. If the brethren consider their own mistakes and errors, they will refuse to be the first to cast a stone.

Investments have been made in the work in Nashville that might better not have been made until there was a better showing there. Some of the money spent in buildings should have been kept until actually needed for printing materials.

The work of expending means required a man who had not so many and so varied responsibilities as were resting upon Edson White. He should sit with the leading men in counsel; for he has been chosen and accepted by God to do a work in the Southern field; but he should have given the financial management of affairs into the hands of a man wise in management, who had not so many burdens resting upon him. While other men are to stand in their place as leaders in their lines of work, he is to occupy his position as leader in his specific line of work.

All these men who act as leaders are to be subject one to another. The voice of no one of them is to be heard above all the rest in settling important questions.

I have much to say, but not now, in regard to the way in which the work should be carried forward. I have felt very desirous that Edson should carry forward the work that the Lord has said he should do in the ministry of the word. If he will give himself to this work, if he [1775]

will humble his heart as the heart of a little child, if he will depend on his heavenly Father, God will bless and strengthen him.

He is to unite with his brethren, some of whom have already been his associates in labor. Elder Butler is president of the Southern Union Conference, and I believe that this is right. The men who have been placed in office are to carry forward their appointed work. By walking humbly with God, they are to learn how to bring their different lines to perfection. There is to be perfect unity among the workers. They are to respect and uphold one another, each esteeming the other better than himself, each standing steadfastly at his post of duty.

Brother Palmer is very much worn and exhausted. He can not continue to carry the responsibilities that he has been carrying. He must lay off some of His burdens. Edson White is not to have the deciding voice in framing and carrying out financial plans for the work in the South; for these matters mean very much. The work must be carried forward in straight lines. Edson and Brother Palmer are not to be laid aside, but connected with them are to be other men, men of wisdom and intelligent understanding.

[1776] To Edson White I am instructed to say, Cut down your work to that which you understand best. You have carried so many responsibilities that you are nearly bankrupt in mental and physical strength. Do not try to rush things as you have been doing. You can not afford to sacrifice your needed rest and sleep in order to drive forward your work. You are wearing out altogether too fast, with overtaxed nerves, aching head, and sleepless nights, you have been losing ground physically, mentally and spiritually.

The Lord would have you make straight paths for your feet lest that which is lame be turned out of the way. He desires both you and Brother Palmer to stand with all the armor on, prepared by sanctified experience to show yourselves strong men. He wants you to be successful in your work. There are those who will misrepresent your motives, as they have misrepresented them over and over again. Therefore move with moderation and great caution.

You have felt your trials pressing you sorely. But has not Christ borne all that you are called upon to bear? He can make you rich even amidst the humiliation of the deepest poverty. You may feel that you are accused wrongfully. Was not this the daily experience

of your Master? Bear patiently all that comes. In the last great day those who have been so ready to judge will be greatly surprised by Christ's estimate of character. To those who in sincerity have followed righteous principles, will be given a great reward. Nothing has ever been thought or said or done that has escaped the Lord's notice. He knows the motives that prompt men to action. Therefore have courage in Him. [1777]

The work in Nashville demands our first attention. I was a little surprised at first to know that five hundred dollars from the funds of the Southern Union Conference had been apportioned to the work in Graysville, while there was such need of means in Nashville. But the light given me was that this was the right thing to do. Brother Kilgore has helped the work in mission fields. He has not been wanting in liberality; and now, if means has been sent to Graysville to help the work there in an emergency, let no one question the matter. All the workers should be filled with a noble spirit of helpfulness and of willingness to use the Lord's money where it is needed most. Graysville needed money at the time that the five hundred dollars was sent there; and when the work there is firmly established, and the time comes for a school and a sanitarium to be built at a little distance from Nashville, the workers can with confidence call for help from Graysville.

We are in this world to help one another. In Christ's work there were no territorial lines, and those who attempt to make such lines in Christ's work today might better pray, "Lord, give me a new heart." When they have the mind of Christ, they will see the many parts of the Lord's vineyard that are still unworked. Never will they say, "Our means is needed to carry forward the interests we have in hand. It is of no use to call for means from us." [1778]

For their usefulness and success, the Lord's servants are dependent in Christ. He reads their hearts. He knows their motives and purposes, and He calls upon them to separate from themselves everything that would prove a hindrance to their success in presenting the truth for this time. This is the work that is to be made first of all. As they give themselves to it, success will surely crown their efforts. Angels of God will impress hearts, and many will be brought into the light of truth.

“I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bonds of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ.”

[1779] We are to learn from past experience how to avoid our failures. We pray to our heavenly Father, “Lead us not into temptation,” and then, too often, we fail to guard our feet against leading us into temptation. We are to keep away from the temptation by which we are easily overcome. Our success is wrought out by ourselves through the grace of Christ. We are to roll out of the way the stone of stumbling that has caused us and others so much sadness.

Listening to the words of Christ, we are safe. Whatever your calling, whatever your hope, listen! “If any man will come after Me,” He says, “let him deny himself, and take up his cross, and follow Me.” Obeying these words, in entire dependence on the Saviour, go forth to give to the world an example of what it means to be a Christian. Yoke up with Christ. This is the only bond of the gospel. Learn daily how to carry out more acceptably the instruction Christ has given. Live as become the subjects of His kingdom. To carry out the words, “Thy will be done on earth, as it is done in heaven,”---this is our life-work.

M.H.

## Chapter 210—To Brn-Srs. of the Iowa Conference (cf. Lt 165, 1901)

[1780]

Lt 134, 1902

### Christ's Righteousness Revealed by Love, Not Selfishness

I am instructed to say to you, that as Christians, it is your privilege to bring practical religion into the home, the neighborhood, the church, and the institutions that have been established among you to advance the Lord's work on this earth.

God's people are to reveal the attributes of Christ,—the tenderness, the compassion, the unselfish generosity that He always manifested toward the poor, the distressed, and the needy. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Let there be no shutting up of the bowels of compassion; for those who do this are deprived of the Spirit of God.

In many, the absence of a Christlike spirit has been very marked. Many who claim to follow Christ have not His fragrance of character. By performing deeds of mercy, and by speaking words of kindness that are like apples of gold in pictures of silver, they could exert an elevating influence over those with whom they come in contact; but too often their words are harsh, their actions unbecoming a Christian. God cannot approve of wrong words and actions; for they are an offense to Him. He calls for a decided and thorough change. The time is very near when these matters will be adjusted by One whom none can evade. In the day of judgment everything will be put on its proper basis.

The Sin of Selfishness. All sin is selfishness. Satan's first sin was a manifestation of selfishness. He sought to grasp power, to exalt self. A species of insanity led him to seek to supersede God. And the temptation that led Adam to sin, was Satan's declaration that it was possible for man to attain to something more than he already

[1781]

enjoyed—possible for him to be as God Himself. The sowing of seeds of selfishness in the human heart was the first result of the entrance of sin into the world.

God desires every one to understand the evil of selfishness, and to cooperate with Him in guarding the human family against its terrible, deceptive power. The design of the gospel is to confront this evil by means of remedial missionary work, and to destroy its destructive power by establishing enterprises of benevolence.

As a remedy for the terrible consequences into which selfishness led the human race, God gave His only begotten Son to die for mankind. How could He have given more? In this gift He gave Himself. “I and My Father are one,” said Christ. By the gift of His Son, God has made it possible for man to be redeemed, and restored to oneness with Him.

“God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” Love is the great principle that actuates unfallen beings. With amazement the angels behold the indifference that those who have light and knowledge manifest toward a world unsaved. The heavenly host are filled with an intense desire to work through human agencies to restore in man the image of God. They are ready and waiting to do this work. The combined power of the Father, the Son, and the Holy Ghost is pledged to uplift man from his fallen state. Every attribute, every power, of divinity, has been placed at the command of those who unite with the Saviour in winning men to God. Oh that all would appreciate the truth as it is in Jesus! Oh that all would love God in return for the love wherewith He has loved them!

Sin has extinguished the love that God placed in man’s heart. The work of the church is to rekindle this love. The church is to cooperate with God by uprooting selfishness from the human heart, placing in its stead the benevolence that was in man’s heart in his original state of perfection.

Christ Our Righteousness. I am sorry that so many are doubtful in regard to justification by faith, and that some are standing in opposition to the light that God has given on this subject. Sinners are committed for trial. They must answer the charge of transgressing God’s law. Their only hope is to accept Jesus Christ, their Substitute. He has redeemed the fallen race from the curse of the law, having

been made sin—a curse—for them. Nothing but the grace of Christ is sufficient to free the transgressor from bondage. Through His grace those who are obedient to God’s commandments are made free.

If sinners repent, their pardon is procured through the merits of Christ. Those who understand this matter in its true bearing will more fully comprehend the wondrous, glorious plan of salvation. They will not desire to argue over just what is meant by Christ being our righteousness; nor will they desire to try to explain questions that do not in any way make more plain the terms of salvation. It is not essential to understand the precise particulars in regard to the relation of the two laws. It is of far greater consequence that we know whether we are justified or condemned by the holy precepts of God’s law.

Carelessness in regard to the principles that must be brought into the life-practice, is a fatal mistake, and needs special attention. He who is saved must set things right in his own heart. In the days of Christ the religious leaders neglected the weightier matters of the law for matters of minor importance. The Saviour reproved them, saying, “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel.”

[1783]

Some in our day, by their attitude toward the law as revealed in Galatians, have brought a sad chapter into their life-experience. Let none repeat the past. Let none indulge in speculative theories, or call attention to things that do not pertain to the solemn work of deciding their own eternal destiny. The twenty-third [chapter] of Matthew describes the condition of those who are so blinded spiritually that they cannot discern the relative importance of things which they should understand.

Christ’s righteousness has been misrepresented by some in positions of responsibility, who, supposing they were doing God’s service, have done things which show that they are spiritually blind. Men have been overbearing and imperious in spirit, and their wrong course of action, their lack of principle, will cause them to be denounced by the Lord as surely as the Pharisees were denounced.

The woes that fell on the Pharisees will as verily fall on all who are engaged in a like work, unless they repent.

[1784]

Because the spiritual eyesight of some in positions of trust has been dimmed, God's great and sacred work has been neglected. By their deeds some have shown that they have not been actuated by right principles. They have not revealed justice, mercy, and the love of God. They have not given practical evidence of love for their brethren. While very scrupulous about little matters, making a man an offender for a word, they have not scrupled to deal unjustly with the Lord's heritage. Thus they have committed sins that are great in His sight. They have tampered with the conscience, and by subtle reasoning have made imaginary distinctions between the degrees of guilt of various transactions. Lightly passing over very serious wrongs, they have condemned with great severity wrongs that do not begin to compare with their own sin in cherishing and working on false principles. They should remember that righteousness exalts a nation, and that sin brings it to ruin. And this is as true of individuals as of nations.

My brethren and sisters in Iowa, with humble, contrite hearts study your Bibles. That which is revealed in the Scriptures is for you and for your children. Eat the Word, and digest it; for it is the bread of life. Do not be eager to know something in regard to things that are not revealed. Some do not seem to comprehend that which is plainly opened before them in the Scriptures concerning their salvation, and, as a result, their religious life is greatly deficient. If they would study and obey the Word of God, their minds would not be so full of conjectures in regard to things that they need not understand.

In every place God is working to bring men to a knowledge of Christ and His righteousness. He speaks to them in His Word. The Bible is the key that unlocks the mysteries which it is essential for human beings to understand in order to know what they must do to gain eternal life. The Bible is its own expositor. Its bright beams are to shine into all parts of the world, that sin may be revealed. The Bible is a chart, pointing out the waymarks of truth. Those who are acquainted with this chart will be enabled to tread with certainty the path of duty, wherever they may be called to go.

[1785]

Let us notice the answer that the divine Teacher gave to the

lawyer who asked, "What shall I do to inherit eternal life?" "He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said: "this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?"

In answer, Christ gave the parable of the good Samaritan, relating an incident that had actually taken place: "A certain man," He said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy to him. Then said Jesus unto him, Go, and do thou likewise."

In this parable are summed up all the principles contained in the law of God.

On every hand we can see the terrible results of the selfishness that led Adam to transgress God's law. The taking of the forbidden fruit—seemingly so small a matter—resulted in opening the flood-gates of woe upon the world. To this transgression can be traced all the violence and the crime now existing. And when in this age of the world the principles of justice and mercy are in any way violated in word or deed, there is committed a sin of far greater magnitude than the sin that was committed in Eden; for sin was a new thing to our first parents.

My dear brethren and sisters in Iowa, determine to reveal Christ's righteousness more fully than you have revealed it in the past; de-

[1786]

termine to show that you are not of this world, but of the kingdom of heaven. You are in danger of losing a rich experience. Will you not cultivate the grace of Christ in your hearts? Let not selfishness, springing from self-love, separate you from one another and from God. Bind yourselves to one another by the cords of Christian benevolence. If faithful, you will hear from the Saviour's lips the words, "Well done, thou good and faithful servant: ...enter thou into the joy of thy Lord."—[Letter 134, 1902](#) (To Brethren and Sisters of the Iowa Conference, August 27, 1902)

White Estate

**Washington, D. C.**  
**January 12, 1976**

## Chapter 211—To C. P. Bollman

[1787]

November 20, 1902 -B-  
B-179-1902  
“Elmshaven,” Sanitarium, Cal.,

November 19, 1902.

*Dear Brother Bollman,*

I have a deep interest in you. I recognize the fact that you have capabilities which, if sanctified, would enable you to be a laborer together with God. But at the present time you are not this kind of a laborer.

You need to realize that you can not be a complete whole. There are responsibilities that others must carry. There are others whose qualifications are fully as essential as your own to the progress of the work. Every worker needs to guard himself against thinking that he is a complete whole. My brother, you should learn that wherever you are in God’s service, other minds besides yours should be brought into connection with the work. You will desire to do things that in your judgment should be done. But your will is not always to be followed. On some lines other minds may be more capable of giving wise counsel than is yours; therefore you need to counsel with your brethren. In your board-meetings let the other members fully express their minds. Do not regard your own judgment as fully sufficient to decide matters without any other voice.

There is one talent in which you are greatly deficient,---the talent of soul-saving. Of all sciences, the highest and the most essential is the science of soul-saving. It embraces very much. In your position of trust you need to learn more concerning this science; for you need to exert a molding influence over every one with whom you have anything to do. But in order to do justice to this work, you must first learn of Christ.

[1788]

My dear brother, I have a message to bear to you. Less of self and more of Christ would make you much more useful. You need

not keep yourself within yourself, as an entity distinct from your brethren. Their various talents are not yours; but the talent that is of greatest value with God is the talent of soul-saving, and this all need to obtain.

The Lord would have you become a much more humble man, that He may converse with you. Unless in some respects you change, there will always be difficulty. To every man God has given a work, and He requires him to do this work in the best way. My brother, your case has been opened before me, and I have been instructed to say that you need the milk of human kindness and the tender Spirit of Christ. You need to be converted through and through, else you will daily meet with great loss.

[1789]

The resurrection of Christ is the life of the church. When we see a man or a woman whose heart the Saviour can not make tender and sympathetic, we all need to cherish the love of Christ in the soul, in order that through our lives He may reveal His unutterable tenderness, gentleness, and sympathy. The Lord Jesus is ever prepared to irradiate with the glory of His presence every heart that will open to let Him in.

I speak to all who have any part to act in the work of the Nashville Publishing-house: Be converted. When you are converted, your tongue and your lips will be used to the glory of God. The value of the talent of speech will be fully recognized. Those in Nashville who desire to sit in heavenly places with Christ must be soundly converted in their ministry. Brethren and sisters, sweeten up. Be bright and shining lights, whatever your position. I bear this message to all the workers in the Office. Christ's presence must be manifested in your spirit, your words, your deportment.

Where there is a heart in which the light of heaven does not radiate, there is a solitude in which Christ can not abide. By the side of every soul is an angel-presence. I have been instructed that with Christ there was given to our world all the treasures of heaven. Nothing was reserved. If man does not open the door of his heart to Christ Jesus and commune with Him, Satanic agencies will commune with him.

It is to the glory of God that cheerfulness abound. If the softening, subduing influence of the grace of Christ be present, pleasant words will always be spoken. If one makes mistakes, go to the

erring one alone. Speak not words of counsel with a vim, but modulate your voice. He who occupies an influential position as God's steward should take special care not to irritate by word or act. He should speak pleasantly to every worker, and reveal no irritability or sourness of disposition.

Let all the workers in the Office remember that they are to represent Christ in word and act. There is to be no sharp speaking, no fretful scolding; for angels of God are walking up and down in every room. Christ loves to commend every faithful worker, and He will do it. Every good act is registered in the book. Little mistakes may be made, but words of censure arouse feelings of retaliation, and God is dishonored. [1790]

Let every one placed in a position of trust be as much more careful how he speaks and acts, as his position is greater in responsibility than the position of his fellow workers; for those connected with the work of God can please the Master by speaking kindly only. Any word spoken thoughtlessly or unadvisedly should be retracted on the spot. If the speaker forgets to do this, or if he does not regret his thoughtlessness, some one should in the spirit of Christ remind him of his duty to apologize; for we are to remember that as Christians professing to work in unity, we must not act like sinners, whose sinful words and works, unless repented of, will condemn them.

All the workers in the Office are under the supervision of God, and are expected to speak respectfully because they are in His presence just as verily as if they could see him. They are to show love and respect, cheerfulness and true courtesy, to one another, remembering that in this life they are in a school where they can learn lessons that will prepare them for promotion to the school above. It costs nothing to speak kindly, and kindness fulfills the law of Christ. By the constant practice of this virtue, habits are formed that will make beautiful characters,—characters fit for entrance into the courts above. Thus men and women may become members of the royal family, children of the heavenly King. My brethren and sisters, will you not set a watch upon your lips, that you may speak no unpleasant words? [1791]

Professing Christians who act like little children, speaking pettishly and showing hastiness of temper, offend God. He has paid a great price to redeem them from Satan's power, that they might

become sons and daughters of God. When they act like sinners, they are counted as sinners, and must repent and do their first works of love. Christians are to love one another, as Christ has loved them. Upon the manifestation of this love hinges the world's recognition of the truth of the gospel. It was for this that Christ prayed in the last prayer He offered. Christians must not act like unruly children. Before the world those who claim to be God's children must give evidence that they have left behind them the childish ways of their unconverted life.

Every human agency connected with the Lord's work needs to appropriate the work in which he is acting a part. The work in God's institutions is to be carried on without friction, without hasty speech, without dictatorial words. The workers are to be pure, clean, and holy in thought, in word, in act. They are to be Christ's witnesses, testifying that they are born again.

[1792] "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." We should study this instruction. It is our privilege to grow "unto the measure of the stature of the fulness of Christ." We are not to be thoughtless or careless in speech, hurting one another by unkind words.

"Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief Corner-stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed."

How keenly Satan is watching to see how he can gain access to the human soul! We need to inquire, as a certain lawyer inquired of Jesus while He was surrounded by a great multitude, "Master, what shall I do to inherit eternal life?" Christ required the answer from the questioner himself. "What is written in the law?" He said; "how readest thou?" This was an unexpected turn to the lawyer, yet he knew very well what answer to give. He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with

all thy strength, and with all thy mind; and thy neighbor as thyself.” Jesus said, “Thou hast answered right; this do, and thou shalt live.”

In the answer of the lawyer the whole duty of man is presented in a few words. On these two principles, love to God and love to man, hang all the law and the prophets. The first four of the ten commandments are summed up in the one great precept, “Thou shalt love the Lord thy God with all thy heart.” The last six are included [1793] in the other, “Thou shalt love thy neighbor as thyself.”

We are to walk by faith, not by sight. Through faith and obedience we obtain every advantage. Through faith “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, even as by the Spirit of the Lord.” I can testify that the righteousness of Christ entitles us to the blessings of the covenant of grace. In this life there is nothing of greater importance than preparation of character, that we may at last enter with joy into the saints’ abode on high. Why do we not improve our privilege of being saints here below?

Those who today believe in Christ, need more than pentecostal power, inasmuch as He has given them a large, open field in which to work. It is while living here below that we serve the Lord Jesus Christ and show His grace in our words and actions. As the representatives of His kingdom, we are to reveal His character, giving to the world an illustration of what heaven will be. We are to engage in no strife for supremacy, no bitter wrangling. We are not to manifest a selfish or contentious spirit. Our work is to reveal to the world that God’s children love one another.

Let us consider the promises assuring us that we may become sons and daughters of God. Let us study Paul’s prayer for his Colossian brethren. “For this cause we also,” he wrote, “since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, [1794] being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness.”

How complete this prayer is! There is no limit to the blessings that it is our privilege to receive. We may be “filled with the knowledge of His will.” The Holy Ghost would never have inspired Paul to

offer this prayer in behalf of his brethren, if it had not been possible for them to receive an answer from God in accordance with the request. Since this is so, we know that God's will is manifested to His people as they need a clearer understanding of His will.

To the church at Ephesus Paul wrote: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end."

[1795] Here are brought to view the possibilities of the Christian life. How far short of reaching this standard falls the church of today! Strife, discord, selfish pride of opinion, self-exaltation,---self, self, self,---all this is manifest in those who claim to be followers of the meek and lowly Jesus. When shall we awake? When shall we meet the expectations of Christ?

I address those who are connected with the work at Nashville. Will you not reach a higher standard? Will you not, in heart and mind and purpose, be one with Christ and with one another, laboring in harmony because Christ is abiding in you? Should Christ appear among you today, how would you stand? How many would be found with garments spotted by sin, not having on the robe of Christ's righteousness?

I have been instructed to speak with authority to our people, to cry aloud and spare not; for there are many who are as those described in the message to the church in Sardis: "These things saith He that hath the seven Spirits of God and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember

therefore how thou hast received, and heard, and hold fast, and repent.”

Among those to whom this message to the church in Sardis was sent, there were those who had heard and been convicted by the preaching of John the Baptist, but who had forsaken the faith in which they once rejoiced. There were others who had received the truth from Christ’s teaching, and who were once ardent believers, rejoicing in the faith, but who had lost their first love, and were without spiritual strength. Because they did not hold the beginning of their confidence firm unto the end, they were believing as men without faith. They quibbled about matters of no special importance which were not given by the Lord as tests, and dwelt upon their differences of opinion till these differences became as mountains, separating them from Christ and from one another, destroying unity and love. [1796]

We are in danger of falling into similar errors. Never should that which God has not given as a test be carried as was the subject of the law in Galatians. I have been instructed that the terrible experience at the Minneapolis Conference is one of the saddest chapters in the history of the believers in present truth. God forbids that the subject of the two laws should ever again be agitated as it then was. Some are not yet healed of their defection and would plunge into this subject once more. Should they do this, differences of opinion would again create division. This question must not be revived.

“These things saith He that hath the seven stars.” These words show the origin of the message. Then a plain truth is stated. “I know thy works, that thou hast a name that thou livest, and art dead.” With God, outward show weighs nothing. The outward form of religion, without the love of God in the soul, is worthless.

“Be watchful, and strengthen the things which remain, that are ready to die.” This is our work. There are many ready to die spiritually, and the Lord calls upon us to strengthen them. God’s people are to be firm to duty. They are to be bound together by the bonds of Christian fellowship, and are to be strengthened in the faith by speaking often to one another about the precious truth entrusted to them. Never are they to quarrel and condemn. They are to unite upon the importance of obedience to God’s law. [1797]

“If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” There must be a waking up among our people. Those who abound in the love of God will not go into apostasy. They will not lose their faith in the truth.

“Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with Me in white; for they are worthy.” There are today on the earth a faithful few who love God supremely and their neighbor as themselves.

“He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life; but I will confess his name before My Father and before His angels.”

[1798] God sends to His church today this message: “Unto the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. 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. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches.”

My brethren and sisters, think on these things, and pray over them. Do not be strengthless, but strong in the Lord, understanding what the will of the Lord is.

C. M.H.

## Chapter 212—The Southern Work

[1799]

Sister White then read and commented upon the following article, written by her some time in 1902:—

“Nashville as a Center

“Many have asked the question, Why did our brethren select Nashville as a center for work? I answer, Because the Lord in His wisdom directed them to this place. It is His purpose that light shall shine forth from memorials established for Him in and near Nashville.

“There is no place in the South better suited than Nashville for the carrying forward of the publishing work. It is the best place in which to do the work that has been started there.

“There is not in Nashville the bitter opposition to the work for the uplifting of the downtrodden colored race that exists in many other cities of the South. Much work is being done there to uplift the colored people, and the sentiment in favor of these efforts will be a security to our people in their work.

“There are in Nashville large educational institutions for the colored people. In these institutions much excellent work has been done and is being done. The teachers and students in these institutions are to be given the privilege of hearing the message of present truth. It is for this reason that God directed that different interests for the advancement of our work should be established in Nashville.

“The truth is also to be brought before those who have given of their means and influence for the benefit of the colored race. Some have taken a noble stand for the uplifting of this people. Their efforts put to shame the efforts made by Seventh-day Adventists. They should be put in possession of the most valuable truth ever given to mortals. We are to do all that we can to remove the prejudice that exists in their minds against our work and against the Bible Sabbath. If the efforts that we put forth are in accordance with God’s will, if we move under the Holy Spirit’s guidance, many among them will

be converted. The Lord causes light to shine on the pathway of those who are seeking for light.”

We must try to remove their prejudice against the Bible Sabbath. And never must we say to them, “You must work on Sunday.” At one time, while I was in Australia, those in charge of our school at Avondale came to me, saying: “What shall we do? The officers of the law have been commissioned to arrest those working on Sunday.” I said: “It will be very easy to avoid that difficulty. Give Sunday to the Lord as a day for doing missionary work. Take the students out to hold meetings in different places, and to do medical missionary work. They will find the people at home, and will have a splendid opportunity to present the truth. This way of spending Sunday is always acceptable to the Lord.”

I wish to say that it is necessary to use the greatest caution in working for the colored people. The efforts put forth must be such as will not arouse the prejudice of the white people. By the work of the steamer “Morning Star” much has been accomplished that otherwise could not have been done. Thus the workers have been enabled to reach places that otherwise they could not have reached. The boat served as a home for them, and as a place to which to invite those interested in the truth.

In writing in regard to the Southern field, I have said, “The Southern work,” supposing that our people would certainly understand that I meant especially the work for the colored people. I wish it now to be understood that this is what I have meant.

[1800] Let the families settle in the South, and work on the land, at the same time becoming acquainted with the people and the field. Thus real advancement will be made. Those who go to the South must be very careful of what they say. Let them not criticize the white people in regard to the way in which the colored people have been treated.

Many, many years during which we ought to have been working for the colored people have passed into eternity, and now the field, in all its barrenness, stands before the world as an open rebuke to those who could have helped. When the children of Israel were in bondage in Egypt, their cry of suffering came up to God, and He delivered them with a strong hand and with an outstretched arm. He delivered the colored people from slavery, and then He placed

upon the people of this nation the responsibility of uplifting them, of placing them in a position where they could help themselves.

You say that the colored people are depraved and wicked, that their standard of morality is very low. Who made them wicked? Who spoiled their morals? I want you to think of this, and of the burden that rests upon the white people to help the colored people.

Few realized how difficult is the work for the colored people, and how greatly they need help. My heart has been made sick and sore as I have seen the situation. Why do not our people take hold of the work? Why do they find fault and criticize the laborers there, because they do not work just as they think they ought to? Why do they, when mistakes are made, make a mountain out of a mole-hill? Why do not those who find fault go themselves to some unworked portion of the field, and there demonstrate how much better they can do than those whom they criticize?

“The Lord has a great work to be done in the Southern states of America. It was in accordance with God’s purpose that the publishing work was started in Nashville. In His providence, He has brought together in this place a company of workers who are to act their respective parts in the publishing house, standing as representatives of Christianity.

“A sanitarium should be established in a favorable location outside the city of Nashville. A school for colored people should be established outside the city, on land that can be utilized for industrial purposes. These institutions will give character to our work in the South. They will be instrumental in establishing the faith of many in Bible truth. God Himself has wrought to bring together in Nashville workers who are especially fitted to reach the colored people, and raise them from their degradation. This He will help them to do if the work is not hindered and blocked by ministers and workers in other places.

“In every place those who accept the truth are to be a light to those around them. The Lord says to us: ‘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.’

“The Work in Graysville and Huntsville

“Nashville is within easy access of Graysville and Huntsville, where a beginning of great value to the work in the South has been

made. God has answered the many prayers offered in behalf of these two places. By the work in Nashville, the work in Graysville and Huntsville is to be confirmed, strengthened, and settled. Graysville and Huntsville are near enough to Nashville to strengthen the work there and to be strengthened by it. But it must be understood that we are to put forth special efforts to help the colored people. No longer is our indifference in this respect to continue.

“The schools in Graysville and Huntsville were established in the order of God. They are to do a work for Him. They are to become self-supporting, by making the best use of their land, by raising those products best suited to the climate and soil of their locality. Various industries are to be established. The Lord will greatly bless these industries if the workers will walk in His counsel. If they will look to Him, He will be their wisdom and their righteousness. His wisdom will be seen in the work of those who follow His directions. He will teach all who will learn of Him His meekness and lowliness.”

The workers in the school at Huntsville are to have our tender sympathy and our practical aid. Do not let them suffer for the lack of facilities, for they are trying to educate the colored people. The school at Huntsville is in positive need of our care and our donations.

“The interests in Graysville and Huntsville will grow into usefulness, if the believers there will do their very best in the Lord’s way. Let each one connected with the schools in these places remember that on him rests the responsibility of reflecting light to those in darkness.

“A Call to Our Publishing Houses and Sanitariums

“God has given our publishing houses opportunity to cooperate with Him by assisting the newly-established publishing house at Nashville.

“When a publishing plant is established in a new field, it must receive help and encouragement from the various plants already in operation, that it may develop into a strong, influential institution. Every new institution is to be regarded as a sister-helper in the great work of proclaiming the third angel’s message.

“The publishing house in Nashville is now in need of several thousand dollars to establish its business on a firm basis, and to enable it to do without delay the work that is to be done in its territory. We are instructed by the Lord to call upon the long-established

houses to favor the Nashville publishing house as they were favored years ago when in straitened circumstances. They are to act toward the Nashville institution the same part that was acted toward them in their early history. God expects them to help their sister institution by gifts and offerings. They now have opportunity to show their repentance for past neglect.”

My husband and myself, under the direction of God, established the publishing houses in Battle Creek and Oakland, and I know how we worked. God instructed me that I must go to the camp-meetings, and ask for means, and I went, just as He told me. I went alone, for my husband was sick. I went from camp-meeting to camp-meeting, calling for means; and I feel that I now have a right to call upon these publishing houses to help in establishing similar institutions. -

“God has given our sanitariums an opportunity to set in operation a work that would be as a stone instinct with life, growing as it is moved by an invisible hand. Let this mystic stone be set in operation. If ever a place needed medical missionary work, it is the Southern field. Had this work been done for the colored people immediately after the proclamation of freedom, how different would be the condition of the Southern states today! Medical missionary work has not yet been done as God requires it to be done in this needy field. Sanitariums should have been established in many places. This would have opened doors for the entrance of Bible truth. It would have removed much of the prejudice existing against those who look upon the colored people as having souls as well as the white people.

[1801]

“To many of the colored people God has given rare and precious talents. Many will be brought to a knowledge of present truth. But it will take untiring effort and God-given wisdom to break down the barriers that have been erected against the education of the colored race,—barriers that for years have been growing stronger.

“The Work Before Us

“‘Go ye into all the world, and preach the gospel to every creature.’ is the commission Christ has given us. This is our great missionary charter, and the Saviour has declared: ‘Lo, I am with you always, even unto the end of the world.’ ‘All power is given unto Me in heaven and in earth. Go ye therefore, and teach *all nations*.’ Success will reward obedience to this command. Go just where the

Lord sends you, to bear His message and do His work. Souls are to be saved. How?—By being brought to a knowledge of the truth. ‘Sanctify them through Thy truth,’ the Saviour prayed. Acquaintance with God’s truth is the only means of sanctification.

“During the time of the end the activity of Satan’s servants will greatly increase. The activity of God’s servants is to increase proportionately. Christian is to unite with Christian, church with church, in the accomplishment of God’s work, and all are to be under the guidance of the Holy Spirit.

“Angels are ascending and descending the ladder of shining brightness, arrayed for the defense of God’s people. They are commissioned to draw nearer and still nearer to those who are fighting in defense of their faith. Will you seek to pull the weapons out of the hands of those who are fighting in the warfare? Will you hinder them because they are not doing just exactly what you think they ought to be doing?

“A good beginning has been made in the Southern field. Impressions favorable to the truth have been made, and prejudice has been removed. In the forward march of events, the Lord has wrought wonderfully for the advancement of this work. Battles have been fought and victories won. The work is to be supported and vindicated, for God is in it. By His blessing many will see that it is being done in fulfillment of His purpose, and will say, It is of God. Let us not be found fighting against Him.

“When God’s people are willing to follow the path of providence where Christ leads the way, their numbers will increase and their boundaries will be greatly enlarged. But as yet the reformation that God requires has not taken place. The Lord has gone before His people, but unbelief has pressed in on every side. Not one-thousandth part of the work has been done that should have been done for the colored people, who need help more than any other people in America.

“What excuse can be given to God for the awful condition of the colored race! God asks, ‘Why are those living in this part of My vineyard left to become the sport of Satan’s temptations?’ He calls for united action. But no blind zeal is to be shown. Nothing is to be done in defiance of law; but the truth is to be proclaimed and lived.

“Angels have hushed the music of their harps as they have looked upon a people unable, because of their past slavery, to help themselves. And yet those who have the torch of truth kindled from the divine altar have not carried the light to this sin-darkened field. There are those who have turned from the work of rescuing the downtrodden and degraded, refusing to help the helpless. Let the servants of Christ begin at once to redeem their neglect, that the dark stain on their record may be wiped out.

“Let the work in the Southern field go forward. Let no one say: ‘Money is not needed in this field. It is needed more in my part of the vineyard.’ Let God’s people begin at once to redeem their neglect. Let the gospel message ring through our churches, summoning them to universal action. Let no one look upon the work that has been done for the colored people as of no account, for the Lord has said, ‘I accept it.’

“Those who place themselves under God’s control, to be guided and controlled by Him, will catch the steady tread of the events ordained by Him to take place. A holy, consuming emulation will take possession of them. Let the church have increased faith, catching zeal from their unseen, heavenly allies, from the knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Let them gain from God strength for the accomplishment of the great work to be done for the most needy people in this Christian nation. Let no man lay his hand upon the means and resources, saying, ‘They are more needed somewhere else.’

“When God’s people heed a ‘Thus saith the Lord,’ the dearth of means brought about by transactions that do not bear the stamp of divine approval will be removed. When they catch the Spirit of Him who gave His life for the life of the world, they will no longer stand still in impotency, pointing to what they can not do, and forbidding others to work. Putting on the armor of Christ’s righteousness, they will go forth into the warfare, willing to do and dare for God, knowing that in His omnipotence He will supply their need.”

Brethren, shall not the work for the colored people go forward? Will you not say, “Amen,” to this? (Congregation: Amen.) When my son Edson has written to me about the difficulties that the workers

had to meet, I have written back to him, over and over again: "Do not fail or become discouraged. Hold fast to the work." And his reply has been: "We are doing it. But it seems sometimes as if the work would slip out of our hands."

The Lord has put His approval upon the work done in the Southern field. Mistakes have been made; but have not mistakes been made in every field where work has been started? When you watch for mistakes, and put out your hand to discourage where God approves, you are working and talking against the Master. God is very much displeased with every one who has placed any hindrance in the way of the advancement of the work for the colored people.

[1802] Let us take hold of the work in the Southern states intelligently. I rejoice that Brother Butler is with us in this work. I have known that the time would come when he would again take his place in the work. I want you to appreciate the trials that he has passed through, and to help him all you can. God desires the gray-haired pioneers, the men who acted a part in the work when the first, second and third angels' messages were first given, to stand in their place in His work today. They are not to drop out of sight. We commit Brother Butler to you, in the name of the God of Israel, asking you to help him all you can. And Elder Butler must plan to have others share his burdens.

I commit my son, James Edson White, to you. He has nearly lost his life in trying to bring the work in the South to its present point of advancement. How little some appreciate the efforts that he has put forth! But God knows the work that has been done. He knows of the struggles and the sacrifices of the workers, and of their attempts to accomplish something for the Lord. Brethren, do not do anything to weaken Edson White's hands. There is enough in the work itself to distress his soul and to wear him out.

I have felt reluctant to have Edson stay in the South, fearing that he would lose his health, and perhaps his life. Christ said, If they receive you not in one place, go into another. He was referring to the persecution that would come. But His words would apply also to a worker whose health was breaking down under labor in an unhealthful climate. Brother Butler should have periods of rest, and Edson White should have an occasional rest. And the other workers in the field must guard their health carefully. God is jealous of His

servants. He desires that they shall place themselves where they can best preserve, their mental and physical powers, because if these are not preserved, the spiritual powers will be so weakened that the work will suffer much.

I have said to my son, "Come to us, and help me to get out books for the people." But he has always answered: "No; I can not come. I can not leave my work."

I have tried to help him. He has written to me, saying: "People are coming into the truth, but they are in need of food and clothing. What shall we do?" I have sent him help from time to time, as I could.

God lives and reigns, and if you take hold of His work cheerfully and willingly, He will bless and sustain you. When you are tempted to murmur and complain, keep your mouth closed. Remember that at such times silence is eloquence. Speak no words that you will not be willing to meet in the judgment. And remember that, when God sends His servants to do a hard work in a hard field, He does not want you to make their work harder by criticism and faultfinding.

The Southern work is before you, as it has been presented to you this morning. A good work has been done, and it has been done in the face of the most trying circumstances. The Lord calls upon us to come up to His help in this needy field. You remember the words, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

Christ loved us so much that He gave His life for us. He died on the cross to give us an opportunity to gain the crown of eternal life. Shall we allow those around us to perish in their sins without making an effort to help them? Shall we try to hinder the workers who are seeking to save souls? We want you to help in the Lord's work, that God may not be disappointed in you. We want you to have hearts that are sensitive to others' needs, hearts that are tender, full of pity for the infirmities of those around you.

The Lord is good. He is merciful and tender-hearted. He is acquainted with every one of His children. He knows just what each one of us is doing. He knows just how much credit to give to each one. Will you not lay down your credit list and your condemnation

list, and leave God to do His own work? You will be given the crown of glory if you will attend to the work that God has given you.

Let us help one another all we can. Let us speak words of kindness, words that will be a blessing, not a curse. We are living in the great day of atonement. We are now to confess and forsake our sins, that we may be saved. Let us humble our hearts before God, that we may go from this meeting shoulder to shoulder, full of faith and confidence. The lives of many have been filled with talk and doubt and suspicion. There is hardly a brother who has confidence in a brother, or a brother who has the confidence of the members of the church. My brethren, clear away the rubbish from the door of the heart, and let Jesus come in and talk with you. Let Him sit upon the throne of the heart. If ever a people needed the purifying, sanctifying influence of the truth of the living God, it is the Seventh-day Adventists. I pray that we may all be found in the kingdom of God. But in order to be there, we must here below sit together in heavenly places in Christ. May God help us so to live that we may sing the song of triumph in the city of God.

## Chapter 213—To J. E. White and wife

[1803]

**W. - 121 - 1904**

**“Elmshaven,” Sanitarium, Cal.,**

**March 29, 1904.**

*My dear Edson and Emma,*

I returned from Healdsburg yesterday, and was in the train nearly all day. We did not dare to drive over; for there has been so much rain that the road from here to Healdsburg is almost impassable. There has been no travel over the direct road for the past two weeks. All through the month of March we have had continuous rain, with the exception of one or two bright days.

I did not feel able to attend the Healdsburg meeting, but I went, nevertheless. We left home for Healdsburg Friday, March eighteen.

I spoke in the Healdsburg church Sabbath morning. I will send you a copy of the report of the sermon. The meeting house was crowded, and I had much freedom in speaking. All seemed to appreciate the words spoken. But the church is not well ventilated; it is impossible to obtain that thorough purification of the air that is essential to health. I felt while speaking that I was being injured by the poison of the many breaths, and I feared that I should not be able to carry my discourse through to the end. But I did, and I was blessed in the effort.

[1804]

I took cold after speaking, and during the week my head ached, and I coughed a great deal. I took heavy treatment several times, and at the end of the week I was somewhat better.

The citizens of Healdsburg made the request that I should speak on Sunday afternoon, March 27, that they might hear me once more. Rain had fallen continuously through the week, and Sunday was rainy and disagreeable. I had been sick and under vigorous treatment ever since the Sabbath before; but I ventured out, though so weak that I could scarcely stand on my feet without assistance. As I looked at the large congregation gathered in the church, I felt fearful that I could not make them all hear. But the Lord strengthened me, and

I spoke for over an hour, from the first two chapters of Revelation. Those present were much interested, and expressed themselves as being greatly benefited by the discourse. I saw tears running down more than one face.

[1805] Well, Sunday night I did not sleep after eleven o'clock. On Monday morning we left Healdsburg for St. Helena, and passed safely through the many changes that must be made in coming from Healdsburg to St. Helena by way of Oakland. We reached home about eight o'clock. I took a hot bath, and went to bed, but I did not sleep after eleven o'clock, and I rose at one.

There were some things that I meant to say concerning the work in the South, during the meeting at Healdsburg, but I could not say them; for my head was so weary all the time. I only attended the two meetings of which I have spoken.

I had some talk with Elders Daniells and Prescott in regard to my visiting Washington, D.C. I told them that it had been a serious question with me whether I should leave home to make this trip. I told them also that should I go, I would not wish to spend more than a few months there, unless, after seeing the situation, I should change my mind. If we decide to go, we shall be on our way in about two weeks.

In answer to your letter, I would say, Do not take up any new methods in connection with the company that you mention. Those whom you have named as the ones who would compose this company are not in that pure, holy, sanctified state that would give assurance of success. Wait patiently. If we decide to go to Washington, we shall attend the Lake Union Conference, which is to be held, I believe, at Berrien Springs. I hope to see you there. I hope that at this meeting, most earnest work will be done to set right many things.

[1806] The Lord has appointed Elder Butler and Elder Haskell and his wife to labor in the South, and there should be a proper union between you and them. Brother Wales would not be the best man for the work you mention. I hope that he and Brother Palmer will in the future have a more sanctified experience than they have had in the past. If they do not, neither of them will be conquerors.

I hope, Edson, that until clearer light is given, you will not carry out the plans spoken of in your letter to me. I am bidden not to

encourage you to take this step; for you would deeply regret it if you did. Were I in your place, I would positively refuse to link up with the persons you have named. Will you not counsel with Brother Haskell and Brother Butler.

I have a word more to say to you. Will you not sign a pledge that you will no longer weaken or deface the Lord's temple by working when you ought to rest? In order to have proper thoughts and in order to speak proper words, you must give your brain rest. You do not take sufficient time to rest. The weary brain and tired nerves would be invigorated if you would make a change in this respect.... I wish that you and Emma could spend the summer with us here at St. Helena.

We must study to discipline ourselves carefully, refusing to do that which would weaken the physical, mental, and moral strength. You need a clear, patient mind, which will endure all that may arise. You need a strong hold from above. Exercise faith, and leave the results with God. When you have done your best, be of good courage. Believe, believe, and hold fast. The enemy will try to get you to make some move which means defeat, but you can not afford to do this. You can not afford to make uncertain movements. You need the influence that you will gain by revealing wisdom and discretion. The time will come when you will make movements similar to the one you propose, but it has not come yet.

[1807]

Edson, the Lord does not want you to worry and fret over a state of things that you can not help. He wants you to go on from strength to strength, and this you will do if you trustingly do your best. Learn a lesson of trust from the miracle of feeding the multitude with five loaves and two fishes. There were five thousand men, besides women and children, to be fed, and five loaves and two fishes were all that Christ had; yet there were gathered up, after all had been satisfied, twelve baskets full of fragments.

Edson and Emma, you must have Christ formed within, the hope of glory. Then that which before seemed to you but a meager supply will prove to be a rich feast. You will be satisfied yourselves, and you will have something to give to others. Walk humbly with Christ, daily learning the lesson of meekness and lowliness. Thus your heart will become a temple for the Holy Spirit, and nothing but God alone can fill a temple where God dwells.

[1808] Do not, I beg of you, look on the dark side. When the Israelites were content with the portion of manna that God gave, they found that it was sweet, and full of nourishment for both body and soul. When they were dissatisfied, there were worms in the manna. Contentment is a blessing, and discontent a curse.

My son, you need the peace of Christ. God is your Father. He would have you take more time to rest, that you may have a healthy spiritual experience. He loves you with a deep and tender love. O children, there are great things before us. Edson, do not allow your mind to become in any way diseased. God wants your mind to be clear, your temper sweet, and your love abounding. Then the peace that passeth knowledge will flow forth from you to bless all with whom you come into contact. The atmosphere surrounding your soul will be refreshing. Your words will be fragrant.

You need spiritual life. This life would give vigor to your soul and to your body. Spiritual life yields to its possessor that which all the world is seeking, but which can never be obtained without an entire surrender to God. You will have to say more often than you have ever yet said, "Be still, and know that I am God." This will give your soul the needed rest. It will give you contentment in doing the very best you can.

[1809] Spiritual life---what is it? It is the contemplation of Him who loved us and gave Himself for us, that our lives might be sweet and fragrant, that we might have power to perfect an unselfish Christian experience, and that from us others might learn to do good.

The work given you is to represent Christ. He came to this world to shed upon you His own brightness and peace. Close the window of your heart against the atmosphere of unbelief, and open them heavenward. It is your privilege to face the light, to talk light and faith.

Be affable and compassionate. Let your countenance reflect the joy of the Lord. Speak of His goodness and tell of His power. Then your light will shine more and more distinctly. Above your trials and disappointments will be revealed the reflection of a pure, healthy religious life. In the outworking of the inner life there will be a wonderful peace and joy. You may reflect the beauty of the character of your risen Lord, who, though He was rich, yet for our sake became poor, that through His poverty we might be made rich

in the grace of heaven. As you rise above despondency into the clear sunlight of the presence of Christ, you will reveal the glory of God.

We can, we can reveal the likeness of our divine Lord. We can know the science of spiritual life. We can glorify God in our body and in our spirit, which are His. Do we do it? Oh, what an illustrious example we have in the life that Christ lived on this earth. He has shown us what we can accomplish through co-operation with Him. We are to seek for the union with Him of which He speaks when He says, "Abide in Me, and I in you." This union is deeper, stronger, truer, than any other union. The heart must be filled with the grace of Christ. His will must control us, moving us by His love to suffer with those who suffer, to rejoice with those who rejoice, to feel a deep tenderness for every one in weakness, sorrow, or distress. [1810]

Being partakers of the divine nature will make us willing always to reach forth a helping hand to those in need of relief. Christ's heart was ever touched with pity at the sight of human woe. He died on the cross of Calvary to lift from man the penalty of transgression. He came to our world to make it possible for sinful human beings to obtain salvation. He wept over the sorrow and suffering that He saw on every hand. He groaned in spirit in behalf of the tried and tempted, but He would not fail or become discouraged. He must believe and press forward in order to make it possible for them to gain eternal life.

Christ's life on this earth is a perfect reflection of the divine law. In Him is life and hope and light. Behold Him, and you will become changed into the same likeness, from character to character.

## Chapter 214—To G. I. Butler

**B 130, 1910**

**Sanitarium, Calif.,**

**Nov. 23, 1910**

*Dear Brother Butler,*

I have received and read your letter. It was full of interest to me, and I was much pleased to hear from you. I appreciated your letter very much, and have been waiting for an opportunity to respond to it.

I am glad to tell you that my strength is returning to me. I am working as hard as I dare. The enemy is trying to make me feel discouraged because I can not give myself to continuous travel and speaking. But my courage is good. I shall endeavor to walk cautiously, and to do less than I have done in the past. In looking over my writings, I see much important matter that the people need just now. I am determined to place my trust in the Lord.

On the twenty-sixth of this month I shall be eighty-three years old. A week ago I spoke in the Sanitarium chapel. The chapel has been enlarged, and will seat many more than it formerly did. I spoke for an hour. The house was full of interested listeners, and I was much blessed in speaking. A week before, I spoke at the Pacific Union College. This is the school property that was recently purchased by our people. We are well satisfied with this property. The Lord gave me his Holy Spirit, and I had freedom in speaking to those assembled.

I have not lost faith in you, Elder Butler. I greatly desire that the old soldiers, grown grey in the Master's service, shall continue to bear their testimony right to the point, that those younger in the faith may understand that the messages which the Lord gave us in the past are very important at this stage of the earth's history. Our past experience has not lost one jot of its force. I thank the Lord for every jot and tittle of the sacred word. I would not draw back from the hard parts of our experience.

You must not work beyond your strength. I suppose that in the future our experience will be varied; but I think that you and I, in growing old in the service of Christ, in doing his will, are obtaining an experience of the highest value and most intense interest.

The judgments of the Lord are in the land. We must work with wholehearted fidelity, putting the whole being into what we do to help others move forward and upward. Let us press the battle to the gates. Let us be ever ready to speak words of encouragement to the halting and the weary. We can walk safely only as we walk with Christ. Let nothing dampen your courage. Help those with whom you come in contact to work with fidelity.

I hope that in the future I may meet you at some of our gatherings. You and I are among the oldest of those living who have long kept the faith. If we should not live to see our Lord's appearing, yet, having done our appointed work, we shall lay off our armor with sanctified dignity. Let us do our best, and let us do it in faith and hope. My heart is filled with gratitude to the Lord for sparing my life for so long. My right hand can still trace subjects of Bible truth without trembling. Tell all that Sister White's hand still traces words of instruction for the people. I am completing another book on Old Testament history.

May the Lord bless you and keep you in hope and courage.

*Ellen G. White*

[1813]

## Chapter 215—The Review and Herald Office

(Cir. 1893)

The following are the words I copy from the testimony given me of God when I stood on the field of conflict in Battle Creek. My burden is not yet removed from me.

There are dangers presented to me and serious wrongs existing in the Review and Herald office at Battle Creek. There are men blindfolded, as it were, handling sacred responsibilities; and if the light now being given of God is not accepted and believed and acted upon during this coming conference, men's wisdom and specious devising will be presented and accepted in your councils as the wisdom of God, when it is the counsel originated by Satan and put into the minds of men. Men will go on in their own unsanctified, unholy spirit, and, as they advance, become more self-confident, more satisfied with their unsanctified selves. They are not led by the Lord, and men's wisdom is to them like a higher form and source of good, as Satan presented to Adam and Eve. But it is the deceiving power of the enemy. The mystery of iniquity will work, clothed in angel's robes.

The wrong course that men propose to pursue will not appear as evil until it has taken firm hold of the mind and is acted out and has grown to large proportions, in controlling everything possible, or crushing that which will not be controlled. The very first stone laid to build the human structure after men's devising was wrong. Ungodliness will be practiced in many lines and God will be greatly dishonored. Men will lift up themselves proudly and as they act toward others God will act toward them. By their fruits that they bear in practicing their works ye shall know them.

[1814] I am compelled to say that Brother Kellogg has made a mistake, He will walk for a time without God but he will have another trial, another test. In separating himself from the Office he is separating

himself from the means of grace. He needs to accept truth and the sunlight of truth will surround his path.

The Lord will do great good through men if they walk humbly with him. In many things Brother Henry Kellogg should change. He must be patient with the erring youth. God has compassion for Brother Kellogg. One of the things that God has set before him as a positive defect in his character is his arbitrary authority.

He must put out of his life all superficial reading, for if his mind is filled with trash the Holy Spirit cannot work and impress the mind with truth, and bring right things to the memory. He is beginning to form an appetite for trashy reading—an appetite like the inebriate's. He cannot possibly understand the Word and practice the truth, bringing it into the home life and having a mind for prayer—being instant in prayer. There has been a dishonoring of God by nonconformity to the Word of God. He should have brought truth and righteousness into his home. He should have established the family altar and should keep the sacrificial offering, the praises of his lips, ascending to God. He should be most earnestly seeking for a power from above to exercise in his own family.

The mixture of families is not as God would have matters. You demand of those in the Office what you fail to give yourself. You have had a knowledge of the truth a long time. The Lord has also blessed you with a sensitive mind and heart when you let His truth take possession of the throne of the soul temple.

The Lord has raised up Brother Jones and Brother Waggoner to proclaim a message to the world to prepare a people to stand in the day of God. The world is suffering the need of additional light to come to them upon the Scriptures,—additional proclamation of the principles of purity, lowliness, faith, and the righteousness of Christ. This is the power of God unto salvation to every one that believeth. Many will be moved and humbled. After a time they will drink of the waters of life. Jesus proclaimed Himself the bread of life: “I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.” [John 6:51](#).

[1815]

Jesus knew every soul that believed not, for Jesus knew from the beginning who they were who believed not and who would betray him. Many of the disciples walked away from Christ and no more

believed on Him. We need not be surprised if the same experience should be realized in our day. If they went away from Christ at His words spoken to them, there will be those who claim to believe the third angel's message—even men who have been long in the faith—who will be offended at His words that shall come through His delegated human agents.

If the light had been plainly, decidedly acted upon, those men who have followed their own finite wisdom would have decided to come over on the Lord's side or have been separated from the cause of work of God. Oh, what shall I say? What can I say? Such men are bringing in false theories and principles and converting Elder Olsen to voice their unjust plans and methods, which are bringing the curse of God upon our institutions.

## Chapter 216—To J. E. White

[1816]

**“Sunnyside,” Cooranbong, N.S.W.,**

**August 9, ‘96.**

**J. E. White:**

*Dear Son Edson,*

We have received a letter from Captain Eldridge. He claims that you owe him one hundred dollars.

When light was given me in reference to Captain Eldridge’s relation to the work in the Office, I saw that his ability and talents were overrated. He did not give an equivalent for the high wages he received, even from a business standpoint. In regard to the religious side of the question, he was not to be depended on. He did not conscientiously maintain principle. He worked in a way that could not receive God’s endorsement.

In regard to the canvassing business, He and ----- knew very well that they could swing things as they pleased: for they had the inside track. But they had no more respect for the testimonies than for any other literary production, and left them far behind, unnoticed and neglected. They put Bible Readings in the place of “Great Controversy.” I was treated by them with an indifference savoring of contempt. They had the power which position, but not the Lord, gave them, and the wages allotted them were contrary to the principles which the Lord had revealed as those that should ever be strenuously maintained.

It was this that made me willing to leave my home in Battle Creek. It was as though I was drawn away by the shape matters assumed. The Lord was willing for it to be so; but I had not one ray of light that he would have me come to this country. I came in submission to the voice of the General Conference, which I have ever maintained to be authority. I have no wish to return to America. I feel a holy indignation striving within my soul as I review the past eight years. Testimony after testimony has been sent from God to those in our publishing houses and to the managers of the work,

[1817]

who stand at the very head; but they have turned away from the God-given light, to listen to the voice of men.

[1818] However skillful Captain Eldridge may have been in guiding vessels upon the high seas, he was incapable of managing the responsibilities at the heart of the work. Had he been converted and sanctified, and under the guidance of the Holy Spirit, his qualifications would have presented a far different showing. But he was connected with men who were not connected with God. There was not that harmony and love in the hearts of the workers, high or low, which could have made them strong and efficient, a complete whole. Those who were connected to the most sacred work ever given to men in these last days,—the work of preparing a people to stand in moral integrity as representatives of the character and work of Christ,—dishonored God by mingling selfishness with the work. Man-made methods and practices that the word of God has positively refused to acknowledge, were brought in. The wisdom of finite men was placed in opposition to the wisdom of God.

The sophistries used by selfish, avaricious men, to bring in self-serving, were wrong from the very first. Their wisdom was earthborn, and the Lord declared he would blow upon all that was acquired in this way. All their ability, all their talents, were lent them by God; they did not create them. Had they been eating the flesh and drinking the blood of the Son of God, what would have been their experience? “He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.” “As the living Father hath sent me, and I live by the Father, even so he shall live by me.”

Not one of these men who so were so very masterly in their efforts to uplift self, not one of those who put so high an appreciation upon their wisdom and their ability to manage, was first managed by the Holy Spirit. These men failed to remember the words spoken by lips that will not lie, “Without me ye can do nothing” (aright, as it should be done).

Unless men study God’s word and practice his teachings, to the letter, rendering willing obedience to him, they will have no more moral wisdom to discern the spiritual impact of the words of Christ than had the disciples who were offended, and left him. Messages may be brought to them from the Lord, but these messages will be just as incomprehensible as the words spoken by our Saviour to his

disciples. Like the disciples, they will see some ideas that offend them. They will think that some fundamental doctrines are in peril. [1819]

Poor, weak, foolish, finite men! They think they understand what they are talking about, yet they are acting like blind men. In some of their sayings they are no more under the divine enlightenment than were the disciples who were offended at the words of Christ, and walked no more with him. Whom did these disciples follow? Another leader.

In this way men at the heart of the work have been acting. But to whom are they responsible for their reason and ability. "As I live by the Father, so he that eateth me shall live by me." Unless those who are connected with the work of God bring the words of Christ into their every day practice, they will see something at which to be offended, as did the disciples, and will turn away from Christ. "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

"From that time many of his disciples went back, and walked no more with him." They never recovered from the offence they had received because of his words. "Then said Jesus to the twelve, will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

As all divine wisdom comes from God, to whom are men, whether of high or low degree, responsible for every capability and reasoning power, but to God. If left to themselves, they will soon reveal their natural temperaments; unsanctified selfishness will be exhibited; human wisdom will occupy the throne of the heart. Men supposed to be sensible men, having discerning minds, will follow their own light, light which heaven has not originated. They will use strange fire in their service, but the Lord will not accept them. When these men see their own inefficiency, and discern how small all their human calculations are, they will realize that without a living connection with God, their influence will be misleading. They will see that the advancement and healthy growth of God's work is not dependent upon unsanctified men. [1820]

God chooses men of a humble and contrite spirit through whom he can work, and imparts to them his wisdom. They are little in their own eyes, and will not interpret success as the result of their

[1821]

own smartness, but will glorify God. “Not by might, nor by power, but by my Spirit, saith the Lord.” If men are entrusted with great responsibilities, this is no assurance of their fitness for their position. The assurance comes after test and trial. If they evidence that they sense their own weakness, if they make God their trust, the Lord will supply them with his wisdom. If they ask in faith, they will increase in knowledge and ability. If they depend upon God day by day, the stages of development will show a symmetrical growth heavenward. If they walk day by day in humility and contrition and wholeheartedness, in the strictest integrity doing justice to their fellow-men, showing reverence and honor to God by being obedient and true to him, keeping the living principles of righteousness, God will honor them.

The path of sincerity and integrity is not a path free from all obstruction. In the place of becoming faint-hearted and discouraged, those to whom God has entrusted responsibilities, are to see in every difficulty a call to prayer. They are to consult, not finite men, who are boastful and show a masterly independence, but the great Teacher who has given to every man his work in his vineyard. They are to be faithful workers, always in co-partnership with the great worker. Then they will not call slackly done work faithful and thorough service. They will stand fast against wrong, discerning the right from the wrong, the evil from the good. They will appreciate that which God estimates. There is no favoritism with God, and no partiality, no hypocrisy should be introduced or maintained in our households, churches, or institutions.

*E. G. White*

(M.H. Aug. 9, '96.)